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# THE HOMILETIC REVIEW

An International Monthly Magazine of Current Religious Thought,  
Sermonic Literature and Discussion of Practical Issues

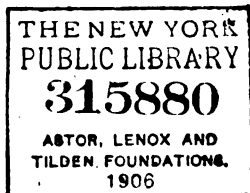
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*From July to December*

1905

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# THE HOMILETIC REVIEW

## JULY, 1905

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# THE HOMILETIC REVIEW

VOL. L.—JULY, 1905.—No. 1

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## EDITORIAL COMMENT

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[A REQUEST TO OUR READERS: We desire to give in a future number of THE HOMILETIC REVIEW different types of modern church architecture, and also of model Sunday-school rooms—the price of these structures to range from \$5,000 to \$100,000.

Will pastors and laymen reading this notice kindly send us photographs of their church building, provided it is in their judgment of an ideal character or nearly so, with any particulars they may have? The photographs will be returned.]

THE issues that now divide the various sects of Christendom are many of them traditional, academic, and artificial. A chasm of separation deeper than any of these exists, and in a wholly natural way cleaves the church at its center. This is the line of division marked out in the title of Sabatier's masterly book, "The Religions of Authority and the Religion of the Spirit." These two religious ideas for the present are antithetical, and along the lines of them the diversity in the two constantly conflicting wings of the church is drawn. Most of the friction and trouble in the local churches, inside denominations, and more or less between denominations, arises from and centers around these ideas as they work out in the religious beliefs and practises of Christendom.

On the one side of this line the traditionalist remains entrenched, insistent on old terminologies, ancient creeds, infallible Scriptures, and on some constituted governing authority competent to

arbitrate the creed and the ceremonial. Something fixed from a more or less remote past; with some a form of authoritative church government; with others an established symbol of faith; with yet others an infallible Bible and a closed canon fixing the limits, both *ad quem* and *a quo*, of doctrine or polity, or both—these are the marks of those who live in and advocate a religion of authority. In every Protestant sect one may find evidences of reactions, all the time at work, toward these symbols of authority. They include the vehement defense of the Westminster Confession by Presbyterians, with such action as expelled Professor Briggs. The long fight at Andover Seminary was on one side a defense of an ancient compact and a protest against its liberal construction. The reversion toward Rome of a high-church wing of the Protestant Episcopal Church is a part of the same tendency. The recurrent assumption with all this class of Christians is that we need and must have some authority, instituted, visible,



stated in words, incarnate in office, set up in the world to be seen or listened to, to which the soul can refer itself for a final arbitrament of its spiritual affairs.

The other side of the great division of Christendom represents a different principle. It is, from one aspect, individualism; from another, it has well been called "the religion of the Spirit." In all past history it has suffered the reproach of its extremes and vagaries; it has had its illuminati and its mysteries, and it unquestionably involves constant liability to those perils that attend every movement of an unguarded child straying at will among all the pitfalls of the world. But its advocates usually feel sure that the principle is worth all the risk. They hold it better for a soul to misgovern itself than to be governed, no matter how safely, by a priest, a pope, a bishop, a book, or a creed. They advocate that the only way for a man to please God is by an obedience that is immediate and personal to the will of God; and, as a corollary of this, they proclaim that God is able to reveal His will, and has revealed it to every man for himself. Creeds, books, ceremonials, traditions, all the wisdom of the past and all its errors, priests, bishops—these, with religious authority of all kinds, simply as authority, are rejected. The claim is made for the soul as the final arbiter of every creed, of every tradition, of the Bible itself. The seat of all authority, in the extreme logic of this position, is the soul itself.

If there is any real battle-ground between religious forces, it lies between these two wings of the church. Before the chasm gets any deeper, certain forewords to each of these more or less hostile camps ought to be heeded. The defenders of authority on the one side possibly have not always been clear from

the charge of aspersing the morals and motives of their brethren of the other tendency. It ought to be conceded at once that this contention on both sides is sincere, and that the advocates for the most part are actuated by the highest Christian intents. There was never a moment in the history of the church when it has been more important than now for men to understand one another. "Put yourself in his place." Doubtless the alarm that is sounded at the seeming danger that confronts the "faith once delivered to the saints" is perfectly sincere. It is not easy for men grounded in the metaphysics of a system that reaches back for hundreds of years, and is rooted in all the modes of their thinking, to understand how other men can cast it all away, and think in new terms, to new results. But if one were to observe closely the Christian earnestness of these apparent iconoclasts, and note how much more valuable *seems to them* the forms of truth they are building in place of those they have abandoned, and who declare that their work is not only no loss to faith but great gain, while the conservative would not believe this he would at least understand and respect the men who do believe it.

On the other side of the line an even stronger cautionary word may be needed. These new positions and assertions are all of them still on trial. The processes pursued are thus far largely experimental. No one, for example, would feel as confident of the composite nature of the Pentateuch as he may that we have the right to find out whether it is composite or not. A considerable occasion of bitterness is to be found in a somewhat contemptuous assumption that things are true *because* we come to them by the new methods. The presumption is always the other way. And there is a further cause of friction in

the tendency to suspect or discard a truth because it has been used in the past as if it were merely an authority. The task that these men professedly set to themselves is to discriminate between a truth that has been used in connection with some cramping system and the same truth standing in its own values alone. Have they not sometimes suffered truth to slip out of sight through prejudice against the authority with which it has been joined? In the interests of a real unity of faith, Christian men should welcome every development that tends to eliminate the older causes of division in the church and to bring out more clearly the real line of cleavage. The important need of the situation, meanwhile, is such a mutual understanding between the two camps thus alined as will reduce the controversy to a discussion of the real merits of authority. What is the nature and form of that authority that Jesus used and taught? What are the safe limits of individual belief, in which authority is ultimately lodged in the soul itself? From the conflicts at the outpost over evolution, higher criticism, and like questions, we must find ourselves sooner or later advancing to the discussion of these greater questions.

THE theological controversy which has for some time agitated the Anglican Church, especially concerning the Athanasian creed, has given rise to an appeal for larger freedom of inquiry, signed by nearly a hundred clergymen, including some prominent men. They object to an apparent tendency to shut down the questions raised by critical study of the New Testament, and to commit the church to "non-critical views." They would "combine an earnest faith in the Holy Spirit with as earnest an effort to contribute to the solution of these problems." They ask, therefore, an "authoritative encouragement to

face the critical problems of the New Testament with entire candor, reverence for God and His truth, and loyalty to the church of Christ." Meanwhile, a recent meeting of the Convocation of Canterbury has decided to suspend the question of modifying the creed until 1908, in order to obtain the united opinion of the pan-Anglican body. Among the free churches of England an unprecedented event has occurred in the calling of a liberal Congregationalist and a conservative Unitarian to be associate pastors in the Congregational Church at Anerley, in the southeast of London. This is the more remarkable as there has been very much less fraternizing between these two denominations in England than in this country, and hardly any of those pulpit exchanges which for the past thirty or forty years have been growing more frequent here. It should be said, however, that the Unitarian in the present case has not been in sympathy with the larger number of his own denomination, but is of the older and Christocentric type, to which belonged the writer of the hymn, "In the cross of Christ I glory." It seems that the Anerley church invited first the Congregationalist, Pastor Wallace, of Bristol, who accepted on condition of having for co-pastor his warm friend and neighbor in Bristol, Dr. Warschauer, pastor of the Unitarian Church. Between these two denominations, as between two towns contiguously built, the boundary line is often imperceptible.

THE great naval victory of Japan over Russia has recalled to the memory of many editors the victory of England over the Spanish Armada, and that of Greece, two thousand years before, at "sea-born Salamis." In accounting for the victory some editors attribute it to the superior skill of Admiral Togo; others, to the better marksmanship of

the men behind the guns; others, to the possession by the Japanese of more modern and efficient ships and guns. This is surface reasoning. Back of most achievements in human history lies character as the greatest of all factors. Surely it was character that won the victory of England over Spain and the victory of Greece over Persia. In a sense no less true it was in character that Japan found her chief resource. If character means anything, it means self-control, and self-control comes of self-denial. Students of Japan's preparation for this war have discovered nothing more notable than the superb discipline and restraint to which her soldiers and sailors had been subjected, and to which they were splendidly amenable. All this led to simplicity and sanity in clothing, food, and drink; and to economy in expenditures of all kinds, whether of time, ammunition, or of nourishment. Every act has been made to count, and nothing has been wasted—least of all the natural forces of man as a human organism. In a broad sense of the word this has implied temperance. The chief end of Japan has always been efficiency. In securing it, nothing that could promote efficiency has been neglected. Nor has anything been spent lightly or wasted—neither ammunition, nor time, nor food, nor the vital forces of men. The result has magnificently justified the preachers of moderation—of the life simple, the life temperate, the life sober, the life sane. As for Russia—well, when it comes to temperance, all those who need to do so may read the story of the private lives of her soldiers, whether in St. Petersburg or Odessa, whether in barracks or seaport towns, whether in Mukden or Port Arthur.

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THE thirtieth anniversary of the pastorate of Reuben Thomas, D.D., over the Harvard Congregational Church, Brook-

line, Mass., was recently celebrated by his people, on which occasion Dr. Thomas made this significant statement:

"I am here to-day to testify that a man of independence can stand before a New England congregation for thirty years in succession and utter his whole soul to them, keep nothing back, speak sometimes most unpalatable truths; yet, if he speaks in love, they will esteem him all the more."

Is there not here a hint which ministers may do well to heed? When an outspoken minister is forced out of a pastorate after uttering unpalatable, radical, or revolutionary truth, the man himself, and generally his friends and the public, attribute the disturbance to the preacher's bold utterances. The fact of the case usually is that the provocation arises not from the preacher's boldness, but from his manner and spirit in doing his duty, or in his lack of judgment in choosing the occasion. In matters where the preacher's feeling is strongly enlisted, candor and calmness of utterance and care in timing occasions are all the more necessary. If he maintains a spirit of love and is in sympathetic relations with his people, boldness of utterance and radical departures from convention will only increase the affection of his people. The age is tolerant to the last degree toward innovators, but no one tolerates a scold; no one cleaves to a man who is merely rash, even in the lines of his duty. When we hear of a minister who is persecuted for conscience sake, it is usually safe to inquire whether it was his conscience that really gave the offense, or whether it was not his voice, his manner, his lack of a loving spirit. Boldness in truth speaking without these qualities is only a rasp to the nerves; with them it carries all the weight there is in the truth uttered.

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THE report on the Scottish Church muddle made to Parliament last month

by the royal commission appointed to investigate the equity of the situation created last August by the judgment of the House of Lords in favor of the handful of claimants to the entire property of the Free Church, some \$20,000,000, justifies its contention that the claimants—the “Wee Frees”—are incapable of administering the trusts connected with the property. The commission recommends that the whole of the funds and property held by the Free Church October 31, 1900, prior to its union with the United Presbyterian Church (the starting-point of the controversy) be vested in a commission to be created by act of Parliament with the authority of a court of claims, to hear and determine concerning the final disposition of the property in controversy. The now legal Free Church is to have equitable treatment, and every opportunity that money and property can give to establish itself wherever a probability appears of its being able so to do. But wherever this does not appear, and wherever there appears an inability for its execution of property trusts, the commission is to be empowered to transfer the same, and to give preference in such a transfer to the United Free Church. This report, if adopted, as is probable, puts things where they were before the “Wee Frees” began their rigorous evictions of their adversaries from churches and colleges. The prospect of losing any of the “pound of flesh” adjudged to them they now denounce as spoliation in favor of a church which they stigmatize as “drifting toward Unitarianism.” The present unhappy condition is thus described in a recent private letter from an eminent and impartial observer: “The bitterness of the feud which is raging between the various bodies of professing Christians is simply appalling.” An evicted congregation in Skye is worshipping in a cave, as at the time

of the great disruption in 1843. To prevent any such controversy as upset the United Free Church, the Assembly of the Established Church has unanimously voted to petition Parliament to sanction a more elastic formula of subscription to the Confession of Faith.

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A DESPATCH from Memphis, Tenn., informs the public that a judge of Hamilton County fined one Charles Shubert for snoring in church, the court holding that such a practise is a breach of the peace. The despatch adds that the case may go to the Supreme Court of the State. This should prove to be a finer point in ecclesiastical casuistry than the burning question of “tainted money.” It is noticeable that in this case the complaint was made by the pastor of the church. The first question that arises is: Was the preacher *particeps criminis* in the offense? Did he fall into that somnolent and soporific sing-song that soothes and calms to slumber the layman’s weary mind? Did he use a lethargic repetition of caressing and unintelligible monosyllables, that patter on the ordinary brain like rain on a chingled roof? Did he weary poor Charles Shubert with the problem of Cain’s wife metaphysically reasoned to a triumphant conclusion? Did he expound to “eighthly” the complete mystery of the trinity, or the problem of evil according to the theodicies of the schoolmen? To our way of thinking the judge should have looked into these things in the interest of weary human nature. The account tells us not a word as to what was done to the preacher. We do not even learn whether it was a hot day, nor where Charles had been on the previous evening. While anxiously waiting light on these points, we may meanwhile give an infallible recipe for waking up laymen who snore: Stop the sermon!

## THE INFLUENCE OF TENNYSON ON THE RELIGIOUS THOUGHT OF OUR TIME

BY CHARLES F. AKED, D.D., LIVERPOOL, ENGLAND.

It is given to few men in the history of Christianity at once to deepen the faith and modify the theology of the church as Tennyson has done, and to live to see the work accomplished. All things taken into account, he was the greatest religious force of the nineteenth century. His influence is a potent factor in the life of to-day. He lived through times of conflict and strain, when the new science, the new philosophy, the new criticism challenged every old reading of the universe to the proof. Some of the old things were frankly given up; some were abandoned in pain and tears; some were restated in terms commensurate with the new thought of the world. Matthew Arnold said of that time, with an exaggeration which is his personal equation: "There is not a creed which is not shaken, not an accredited dogma which is not shown to be questionable, not a received tradition which does not threaten to dissolve." For more than half a century Tennyson stood as the champion of the fundamental truths of the Christian religion. He was himself assailed by the doubts of his time—he could not help but feel them; he would not make his judgment blind. But he faced the specters of the mind and laid them. He fought his doubts and gathered strength, and won the victory for himself and us. Before he died, the old faith in a God who thinks and loves, in Jesus Christ as the incarnation of the thought of God, and in personal, conscious immortality looked down upon the floating wrecks of boastful theories which had gone to pieces before the eyes of the generation which saw them launched. The net results of the entire negative criticism

upon Christianity of the second half of the nineteenth century is that, in the dawn of the twentieth, God, Christ, and immortality are realized by a greater number of people in a more reasoned and reasonable faith.

The man who built St. Paul's Cathedral is buried in it. Over his tomb is inscribed: *Si monumentum requiris, circumspice*—"If you seek his monument, look around." We may say the same of Tennyson. His monument is in all our churches, for his influence is in them all. He is in our hymns: every modern hymn-book contains his "Strong Son of God, immortal love"—a most untuneful, unsingable piece, which nothing in this world can turn into a hymn, but, in spite of its hopeless failure from the point of view of congregational praise, given out as often as "All hail the power of Jesus's name" or "Our God, our help in ages past." No public funeral service or memorial service can be held without, as hymn or anthem, his "Crossing the Bar." He is in our prayers, wherever prayers are non-liturgical. Only the other day a friendly critic of the churches complained that he was tired of hearing:

"Closer Thou art than breathing,  
Nearer than hands or feet."

He is in our sermons. It is certain that if an observer listened to one hundred sermons from a hundred different preachers and took accurate notes, he would find Tennyson quoted in more than fifty of them, and would trace his influence in a majority of the remainder. He is in our ministerial training colleges. Students read him, discuss him, come under the spell of his genius

in the impressionable years of their life, and carry to all congregations—north, south, east, and west—his large assurance of the immanence of God, his settled conviction of personal deathlessness, and his broad hopes for the future of mankind.

It is not difficult to analyze the sources of Tennyson's strength, the secret of his influence upon our time.

Tennyson stands as the perpetual assertion of spiritual realities. This, to be sure, a poet should do. If he fails, he is not a poet; he may string good rimes together; he may pass muster as the maker of very fair ballads, but poets, says Philip James Bailey:

"Poets are all who love, who feel great truths

And tell them; and the truth of truths is love."

Less than this is treason to the poet's art. Faith is belief in another's goodness on the inspiration of one's own. The poet has to do with these deliverances of the heart of man. Dogmas, as such, are not for him. Material facts are not his first concern. His business is with the stuff that dreams are made of. His eye, whether "in fine frenzy rolling" or gazing with steadfast calm, "doth glance from heaven to earth, from earth to heaven," and it is his to see into the soul of things. He must interpret for us groanings which can not be uttered, and when at last he dogmatizes it must still be in the poet's way, grounding his assurance in the reality of supersensuous things. For us—for an age which glories in its materialism, naked and unashamed—Tennyson and Browning have done this supremely well.

Let us see how Tennyson thought of his own life-work when the shadows of his great day were lengthening toward the night. One of the noblest pieces in our language is "Merlin and the

Gleam." It was written in his grand old age, when the poet could look back upon a life of labor and forward without fear. All the witchery of Tennyson is in it, all his magic and his music. He is careful to mark his identity with the hero of the poem. Twice he insists upon it:

"I am Merlin,  
And I am dying;  
I am Merlin  
Who follow the Gleam."

The story of his life is told: his youth, his manhood, the opening of his eyes to the mystery of the world and his soul to its deepest meanings; the early poems, the critics, his fidelity to the ideal, and his steady pursuit of it through years of trial and discouragement; his mortal sorrows and immortal consolations, with the new vision of the worth of our common human nature and the divinity freely shed abroad over all the earth—these are in "Merlin and the Gleam." And the conclusion is worthy of a prophet of God, waiting the chariot of fire for himself, calling the young generation to heroic faithfulness:

"And so to the land's  
Last limit I came—  
And can no longer,  
But die rejoicing;  
For through the Magic  
Of Him the Mighty,  
Who taught me in childhood,  
There on the border  
Of boundless ocean,  
And all but in Heaven  
Hovers the Gleam.  
Not of the sunlight,  
Not of the moonlight,  
Not of the starlight!  
O young Mariner,  
Down to the haven  
Call your companions,  
Launch your vessel,  
And crowd your canvas,  
And, ere it vanishes  
Over the margin,  
After it, follow it!  
Follow the Gleam!

This is the distinct note of his life-work. He has taken life on its ideal, its spiritual, side, and to that spirituality he calls his race. In some of the poems he expresses with passion his contempt for the baser, material view of life. From the point of view of art, this passion has marred the beauty of more than one otherwise perfect piece. The preacher of a spiritual faith in the midst of sordid materialism will forgive him. Like the Apostle Paul, he fails sometimes to "suffer fools gladly," and he feels that he does well to be angry when he sees the ephemeral and unreal posing as eternal fact. He knows, with the apostle, that the unseen realities are the true realities. That which is seen and handled is temporary. The invisible things of the Spirit—God, Christ, heaven, immortality, faith, hope, love—these are everlasting. He knew the temptation to look at the *thing* until the *reality* was lost. "In this Vale," he said, "the hills of Time often shut out the mountains of Eternity"; but he spoke, as a prophet should: "I hate utter unfaith; I can not endure that men should sacrifice everything at the cold altar of what with their imperfect knowledge they choose to call truth and reason." And, in solemn warning, he told his countrymen and the world: "I tell you *the nation without faith is doomed*; mere intellectual life—however advanced or however perfected—will not fill the void."

But Tennyson's was no vague sentiment about spiritual things. In the forefront of all he set the life-giving affirmation of the self-conscious personality of God.

About this there was no wavering, no uncertainty. In a godless universe a stream of tendency not ourselves which makes for righteousness we should not despise. But what is that compared with a Father who nurses love and goodness in us, and longs to fold us in

a Father's arms to a Father's heart? "Take away the self-conscious personality of God," said Tennyson, "and you take away the backbone of the world." A week before his death he talked often of this. He would murmur, "That God whose eyes consider the poor"; "That God who careth even for sparrows"; and then he flashed out: "I should infinitely rather feel myself the most miserable wretch on the face of the earth with a God above, than the highest type of man standing alone." Immanence may fade away into pantheism, pantheism into negation. There is always a danger that the God who is everywhere may, to popular thought, end in being nowhere. The simple mind finds it easier to cling to the belief in a lonely God who sits outside the universe watching it go than to conceive of a God who is the life and soul of the universe itself. Tennyson never lost the thought of God's personal, self-conscious being in the realization of His immanence. To him God was will and love, working in man and in the universe; but He was Ruler and Father, too; and those beliefs he defended through a life of reverent daring. The immanence of God was so real to him that he said: "If God were to withdraw Himself for one single instant from the universe, everything would vanish into nothingness." But the personality of God was likewise so real that he declared: "My most passionate desire is to have a clearer and fuller vision of God. I can sympathize with God in my poor little way."

How far this carried him we shall see as we look more closely at his deep convictions. The deepest of them all was that of personal immortality.

Concerning the future life there was neither obscurity in Tennyson's thought nor ambiguity in his speech. By "life after death" Tennyson did not mean some shadowy "immortality" of influ-

ence, some life hereafter in the potentiality of accomplished beneficence, which, reduced to plain prose, is not immortality but death. He could have said as finely and freely as Campbell, "To live in hearts we leave behind is not to die"; and he had as good a right as George Eliot to hope to "join the choir invisible of the immortal dead, . . . whose music is the gladness of the world." But that is not what he meant. The "immortality" for which he contended through fifty years of service was the living and palpitating deathlessness expressed in the old Christian creeds. Carlyle scoffed at it. "Old Jewish rags," he said to Tennyson one day; "you must clear your mind of all that. Why should we expect a hereafter? Your traveler comes to an inn, and he takes his bed; it's only for one night; he leaves next day, and another man comes next day and sleeps in the bed that he has vacated." And Tennyson retorted: "Your traveler leaves the inn in the morning and goes on his way rejoicing, with the sure and certain hope and belief that he is going somewhere, where he will sleep the next night!" And if the repartee does not prove much as an argument, it shows clearly what Tennyson meant by "immortality." "I can hardly understand," he said, on a different occasion, "how any great, imaginative man who has deeply loved, suffered, thought, and wrought, can doubt of the soul's progress after death." And in those words lies the key to his confident hope. He was the "great, imaginative man." He had deeply loved, suffered, thought, and wrought. It has already been remarked that he had encountered the assault on his own faith which had been felt by the world in which he lived. His early writings bear the mark of it. The early piece, "Confessions of a Sensitive Mind," shows it; it speaks in "The Two Voices"; it

stands revealed in "The Vision of Sin." But his friend, Arthur Henry Hallam, died, and the greatest poem of the nineteenth century was born. "In Memoriam" should be read as it was written, not as it is printed. Seventeen years of thought are in it. The main body of the poem occupies two years and a half. Six years later the final song, the marriage song, was added. Seven years after that Tennyson wrote the prologue, so that the introductory stanzas contain the conclusion of the whole matter. The seventeen years were well spent, spent for the blessing of the world. The doubts which broke in storm over the age in which the poet lived are here—all the searchings of heart and faith aroused by modern science. But Tennyson found the answer to them in the intuition of God, in the realization of Christ, and in the affirmations of the human heart. Because of what God is, and because of what Christ is, and because the universe is what it is, man is not destined to perish—that is Tennyson's conviction; and that conviction, so shaped and so expressed, is proclaimed to-day from ten thousand pulpits in words which we must recognize as Tennyson's own. Some of the foremost men in Great Britain have said to the present writer that they can not state their assurance of a future life nor their reasons for the assurance in better words than his:

"Thine are these orbs of light and shade;  
Thou madest Life in man and brute;  
Thou madest Death; and lo! Thy foot  
Is on the skull which Thou hast made.

"Thou wilt not leave us in the dust.  
Thou madest man, he knows not why;  
He thinks he was not made to die.  
And Thou hast made him: Thou art just."

This is by no means the only poem which enshrines his radiant faith. In this he reaches a conclusion. By that



conclusion he abode his life through. The lovely little poem "Wages" is as spiritual as it is strenuous. Virtue disdains for recompense isles of the blest, golden groves, and the languor of a summer's day; she asks only "the wages of going on and not to die." "Vastness" takes up the theme forty years afterward, flings scorn upon the dreary notion that we must

"end but in being our own corpses-  
coffins at last,  
Swallowed in Vastness, lost in Silence,  
drown'd in the deeps of a meaningless  
Past;"

and commands,

"Peace, let it be! for I loved him, and love  
him forever: the dead are not dead but  
alive."

When the Duke of Clarence died, in the last year of the poet's life, Tennyson's address of comfort to the mourners declared:

"The face of Death is toward the Sun of  
Life.  
His shadow darkens earth: his truer name  
Is 'Onward';"

and the final sentence was "Mourn in Hope." As the shadows rolled apart and the old man's dying eyes saw clear through the opening world-gates of the life to come, he poured his great, strong soul with all its mighty faith into the matchless music of that piece, which his son told him was the crown of his life-work, which the Master of Balliol said would live in men's hearts forever, and which Tennyson directed should be issued with every edition of his works:

"For tho' from out our bourne of Time and  
Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

With Tennyson's influence in the modification of popular theology the

world is tolerably familiar. The older dogma of never-ending, conscious punishment was always repugnant to him. In his early days he shrank from the gross forms in which it was often presented. His manhood preserved a boyish memory—that of a terrible old woman, an aunt of his, who would weep for hours together because God was so infinitely good, and who would set her eyes on young Alfred and say to him: "Alfred, Alfred, when I look at you I think of the words of holy Scripture, 'Depart from me, ye cursed, into everlasting fire.'" Reminiscences of these days appear in the "Northern Cobbler," when "Muggins, 'e preached o' Hell-fire and the loov o' God fur men"; and in "Despair," with its bitter cry on the lips of the would-be suicide:

"What! I should call on that Infinite Love  
that has served us so well?  
Infinite cruelty rather that made everlasting  
Hell;  
Made us, foreknew us, foredoom'd us, and  
does what He will with His own.  
Better our dead brute mother who never  
has heard us groan!"

But it is, of course, in "In Memoriam" that his deepest thoughts on eschatology are set forth. The language of that poem has become the current coin of all controversies concerning the state of the lost. Its haunting, insistent music has won a way for the "heresy" into ten thousand hearts, which would have remained hermetically sealed against the insinuations of the heresiarch and the assaults of the iconoclast. It is in this poem that the very phrase is found which describes the attitude taken more or less definitely by the majority of preachers to-day toward this dread, impenetrable mystery. Among preachers in Great Britain, Samuel Cox, Farrar, and Edward White, with great learning and with greater courage, took up the polemic against never-ending punishment, and

the precise theological position of each is indicated in the titles of their outstanding, characteristic books. Cox entitled his work "Salvator Mundi," Farrar called his "Eternal Hope," and Edward White's is "Life in Christ." Among American influences which have profoundly affected religious thought in Great Britain, Whittier's tenderness must be ranked first, and Henry Ward Beecher was a dissolvent loosed upon traditional theologies. Yet the influence of Tennyson, in this particular direction, has been spread over a wider area and has taken more permanent form than the combined forces represented by these great names. And the explanation is found in Tennyson's method. Moved by a supreme instinct of genius, the poet bared the workings of his heart. Once again refusing to dogmatize, confessing himself unable to solve the mysteries, proclaiming even his fear that they must remain to us on this side "the veil" insoluble, he showed us his hopes and fears, the alternations of doubt and faith, as the balance of probability seemed to swing from darkness to light and from relief to despair again. The hearts of men and women in the churches, preachers and hearers, have been captured because, as they read, they say: Yes, that is how I feel about it. Sometimes the evidence seems to point to eternal loss, and then sometimes I dare to hope for better things; and then again I am beaten back and baffled, and I can only hope. Often I am happy in the thought of God's all-embracing Fatherhood, and then I say,

"Oh, yet we trust that somehow good  
Will be the final goal of ill,  
To pangs of nature, sins of will,  
Defects of doubt, and taints of blood";

but then I remember how little I can possibly know, and I have to admit it:

"Behold, we know not anything;  
I can but trust that good shall fall  
At last—far off—at last to all,  
And every winter change to spring."

But then such terrible warnings are brought to me by what seem to me the analogies of nature herself, and, like Tennyson:

"I falter where I firmly trod,  
And falling with my weight of cares  
Upon the great world's altar-stairs  
That alope through darkness up to God,

"I stretch lame hands of faith, and grope,  
And gather dust and chaff, and call  
To what I feel is Lord of all,  
And faintly trust the larger hope."

Not less significant nor fruitful is Tennyson's relation toward that changed outlook upon God's method of working which we sum up in the word "evolution." "In Memoriam" contains more than one anticipation of the views which, forty years later, were so strongly uttered. During these years Tennyson had kept abreast of current investigation and discussion. It was not in him to cringe in terror before the inrush of any new ideas or discovery—or alleged discovery—of new facts. As the experts marshaled their facts, he sought to relate them to his immovable faith in God, Christ, and immortality. The result is in the latest poems, short pieces which contain a whole world of meaning, the deep, mature thought of the old prophet's closing years. "Dawn" repeats, after an interval of forty years and in the light of this settled acceptance of "evolution," the faith of the "Princess." That faith, it will be remembered, was:

"This fine old world of ours is but a child  
Yet in the gocart. Patience! Give it  
time  
To learn its limbs; there is a Hand that  
guides."

"Dawn" asserts:

"But if twenty million of summers are stored  
in the sunlight still,

We are far from the noon of man, there is  
time for the race to grow.

In a hundred, a thousand winters? Ah,  
what will our children be,

The men of a hundred thousand, a million  
summers away?"

The "Making of Man" is as powerfully  
hopeful:

"Man as yet is being made, and ere the  
crowning Age of ages,

Shall not æon after æon pass and touch him  
into shape?"

The hope of the "Dreamer" burns hot  
through cold type, but "By an Evolutionist" is the most striking of them  
all. Who has not been captured by its  
quaint beginning?

"The Lord let the house of a brute to the  
soul of a man;

And the man said: 'Am I your debtor?'

And the Lord: 'Not yet; but make it as  
clean as you can,

And then I will let you a better.'"

And how nobly it rises to the passion-  
ate appeal of the Christian evangelist,

an appeal which the author of the  
eighth chapter of Romans would not  
have disdained, with his cry of pain,  
"Who shall deliver me from the body  
of this death?" and his unanswerable  
answer to his own cry, "I thank God  
through Jesus Christ our Lord":

"If my body come from brutes, tho some-  
what finer than their own,

I am heir, and this my kingdom. Shall  
the royal voice be mute?

No; but if the rebel subject seek to drag  
me from the throne,

Hold the scepter, Human Soul, and rule  
thy Province of the brute!"

That is a lesson to preachers—and  
perhaps Tennyson's influence upon the  
religious thought of our time is no-  
where so easily traced as in such a les-  
son. He has shown us how to use the  
new facts, how to relate them to our old  
conceptions of the gospel of the grace  
of God, how to use them in enforcing  
the evangelical truths of Protestantism  
—never surer, never more convincing  
than to-day. The faith of Alfred Ten-  
nyson is the faith by which men live.  
It is the faith in which it is good to  
die.

## EFFICIENCY IN THE PULPIT—INDIVIDUALITY AND STYLE

BY S. PARKES CADMAN, D.D., BROOKLYN

THE office of the Christian ministry  
is under criticism, and the tone of the  
criticism is not friendly. Disintegra-  
tion of respect for our profession has  
been a long process, and the literary  
masters have seldom been our friends.  
Recall the clerical portraits in the pages  
of Dickens and Eliot and Thackeray;  
their strictures are severe; the men  
they depict are often unworthy and at  
times despicable. The modern mind  
has been deeply affected by these and  
other representations about ministers,  
and, tho there are adulated clergymen,

their chances of survival are the scan-  
tiest.

Not only the learned but the simple  
are in revolt against the church, and  
this uprising spends its brunt upon the  
official representatives of the church.  
The working men of America, France,  
Germany, and England do not favor our  
claims. A measure of education has  
given them a desire to share in the  
larger powers and profits of society.  
Remaining ignorance has fostered grave  
misconceptions among them, and these  
are uttered with a fury which makes us

aware of the intensity behind the accusations. It is not sufficient to attack their position in its manifest weakness. We can not argue these things down, tho we use ever so nimble a wit. They can only be lived down. And the opposition has a case: the ministry is too much recruited from a type; it is not sufficiently rooted in the life of the common people; it should have a more sane and sympathetic democracy in its deliverances; it can not win its cause by appeals to superior folk, and it has added to its burdens by a vacillating policy in the presence of the new ideas of the race.

There is a large body of clericalism which is frankly obscurantist, and in some churches theological education is of a meager description. The provinces of knowledge, beyond certain well-defined boundaries, are treated as bad lands, inimical to spiritual welfare, and to be referred to with bated breath as the homes of nefarious schemes to rob the believer of his soul's birthright. Perhaps it is true, as Mark Pattison said, that there is no public in England or America for a scientific treatment of theology.

I hardly think it true, but I do think that such a public is still restricted. Men there are who speak of criticism as tho it were anarchy, and quote constructive efforts to interpret the truth as being the destruction of religion. We have reached a place in the intellectual development of our day at which the church of God must admit and welcome genuine efforts to realize afresh the eternal world or she must suffer graver losses than she has suffered, while some types of churchmanship will eventually be extinguished. There is a heavy penalty attached to the unhallowed business of barring the door of the temple against reason. Religious problems can be discussed on their merits, and faith and inquiry

are to be joined together if we would enable the people to hold fast to the things that can not be shaken amid the inevitable changes of outward forms. Macaulay's sneer about "the bray of Exeter Hall" has taken new shape when militant unbelievers tell us that we are too often conceited traditionalists, out of touch with present thought and out of appreciation of modern needs.

Speaking generally, I do not admit that these animadversions do justice to our vocation; indeed, they fall far below justice. Clergymen as a class are not so popular and useful as their warmest admirers would have us admit, and surely they are not so out of touch with human life and so useless as many loudly declare. Here, as elsewhere, fond hope desires too much and rampant criticism denounces too freely.

But worse than outward debates are our internal divisions. Ministers themselves have weakened their hold upon the community by their exaggeration of minor differences. The ancient glory of the highest and most sacred pursuit beneath the sun has been dimmed by those who have lost the essential spirit of their office in the exclusiveness of their beliefs about doctrine and polity. So we meet the suspicion impregnating the daily atmosphere that we are merely tolerated, that we are in some indefinable way dependents. This usurps a healthy self-respect, and it diminishes that lawful self-culture and self-assertion which are the raw material which grace can discipline and make meet for the best uses. If brethren of the Roman and Protestant priesthoods and ministries have inadvertently nurtured such damaging estimates, upon us lies the blame and in us is the remedy.

No man can achieve success in any calling who is not sure of himself and of that calling. He is unfitted; he can

not summon to his aid those energies which must have an outlet in the fulfilment of his business. St. Paul understood that we must be wisely individualized if we would deal with the perfect counsels of God in appropriate wisdom and holiness and love. He exhorted Timothy to be alert on this issue and to allow no man to despise him. But the youthful presbyter could only avoid this melancholy fate by making full proof of his ministry. This he did, and we can do it as he did it, by a virile product, a wholesome fruitfulness, which sustain our position with incontestable facts bearing on the lives of our hearers and fraught with testimony.

The preacher is mortal and liable to deficiency and error; he holds the treasure in an earthen vessel, and he should be humble. But the treasure is his, and when he heralds the gospel of the Son of God he should lay the world under tribute. With intellectual vigor and moral poise and spiritual sensitiveness, he should be bold toward prince and beggar, and again be bold, and yet again be not too bold.

So I should place emphasis upon personality as the primal requisite for successful pulpit work. Sheer manliness, in the sense of a possession of those qualities which men have in common, is an auspicious beginning for the education of a preacher. There are risks in this advice, and it can be misconstrued and put to lesser ends. There are also merits in depreciation, but the times call for heroic attributes, and we shall have to impress men with the conviction that a clergyman is not a sacrifice of good stuff to the exigencies of a venerable but decrepit institution. Let us not take refuge in hierarchical assumptions, radical or modified, nor coddle claims which many of us may believe have a basis. The kingdom of God is to have princes for its servants, and the honor and the strength of the human family

must adorn the ranks of its advocates.

I cherish profound faith in the value of the regenerated self and what that self can do. We find in rituals and advices that candidates for the work of preaching are to be apt and meet, men of learning and of godly conversation, capable of exercising their ministry to the praise of the Highest and the edifying of the church. These things are true, but they are derivative. Behind them is the obligation that we must be men, the flower of the day, cultivating in ourselves and coveting in our successors that fulness of the stature of a man after the pattern of Christ Jesus. Anything less than this culture diminishes the stream of healing at its source.

No minister is to submit to the superstition that in order to be spiritually enriched we must be natively barren. The personal equation is to the message of the pulpit what the explosive force is to the bullet it drives. It gives concentration to our logic and pungency and penetration to our speech; it is the unforgettable element. This subtle distillation overwhelms assemblies, tho it can not be enclosed within the printed page. It is the play of life itself. It knows that personality is the sole gateway through which all revelation must pass and repass. The men who have interlocked the covenants have known this secret of mastery. And it is not only for the elect ones, for Augustine and Chrysostom and Tertullian. It is our residual heritage in the Holy Spirit. We can say, as these fathers in the household of God said in effect, if not in exact terms:

"O Thou who camest from above  
The pure celestial fire to impart,  
Kindle the flame of sacred love  
On the mean altar of my heart."

This flame of sacred love illuminates and transfigures the ambassador of the

cross. He has done with shuffling and recreancy. Holy boldness and womanly tenderness, fearless consecration and poignant distress for the sin of men, abandon and reserve, the hold on fundamentals and the freedom that hold generates—these are ours; and, best of all, the Christ in whom are all these treasures awaiting our search—He, too, is ours, and so are the souls of men our reward.

The second hint for efficiency in the pulpit, style, is the outcome of the first. The style is the man; his speech betrayeth him. Later on belief and action will ascertain him, but for an introduction and that truth may have free play in your hearers, the words of the wise are as nails fastened in a sure place.

Many may be disposed to offset this; they will take strong ground about doctrine, intellectual equipment, the mystic realities of unction, and so on. But for right of way the preacher reveals his methods, his beliefs, his sense of proportion, and his general value to the pulpit by his style. A heresy is seldom to be dreaded unless it has the advantage of forcible exposition. The saving truth we preach has been sadly embarrassed because its setting forth has too often been obscure and poverty-stricken. There is morality in style. When an attempt is made to communicate more than we possess, or when feeling is simulated, the vesture of our words is rent asunder and we are in peril. When the communication of truth that we make to our congregations is on an equality with our personal apprehension of that truth in ourselves, the conscience of preacher and hearer respond to the harmony.

Two supreme religious leaders in the nineteenth century were James Martineau and John Henry Newman. They resembled one another in little save in this gift of style. The Socinian St.

Bernard, Martineau, drifted steadily toward the frozen seas so far as evangelical beliefs were concerned, and, loving Jesus with a love which rose into a sublime passion, he yet could not worship Jesus. It is a far cry from his first addresses to his last volume, and the tendency was away from the supernatural. But he was never guilty of the theological impertinences which beset lesser men, and his rationalizing is not rudimentary and distressing. Why not? Because, tho he said the same things the ordinary rationalist said, he said them in a superior way and with bewitching phrases which revealed a great spiritual capacity, and which leave music in the ear and emotion in the heart.

Newman reverted to a bastard ecclesiastical supernaturalism, imposed upon the historic faith of the New Testament. Newman as the theologian pure and simple will fade away, is already fading; but Newman as the stylist, the preacher whose sermons were events in the lives of careless undergraduates, whose books we con despite our utter separation from him in much else, will outlive Newman in every other capacity. He broke up the long polar winter of Anglican theology, and the icebergs began to move about in a dangerous fashion. But he did it because he used words which baffle description. "As well," says Augustine Birrell, "might one seek to analyze the fragrance of a flower or to expound in words the jumping of one's heart when a beloved friend unexpectedly enters the room." The style is pellucid; it is animated; it is varied; at times icy cold, and oftener glowing with a fervent heat. It is an obedient, useful, and untiring servant, and the ugly pedantries are avoided with the ease of an educated gentleman, who knows a better way than the forbidding accents and stiff conceits of much pulpit utterance.

Mr. Spurgeon made a salutary distinction between the two main styles of the preacher, the style of the sermon as preached and the style of the written discourse. He was a past master in both, but he took good care to keep them separate. He never prepared his sermons for publication until after he had preached them before the people.

In this, as in a number of matters relative to style, every man must be a law unto himself. Reading among the mighty, writing and rewriting carefully, taking infinite pains, toiling terribly—these, as well as native endowments, enter into the Tuscan style.

I think we should be careful not to mutilate effectiveness by an impoverished vocabulary. Some study conciseness until they forget the thing they would say. It is shabbily said and falls short of its intention. A magnificent strength of speech can bear decoration, providing this is not in

excess. Many are the victims to a search after simplicity, rugged Anglo-Saxon, and the like. Ponderous "Johnsonesque" is a pitfall frequently posted with warnings, but the former dangers are not so widely recognized. I judge that style the best which, like an orchestra, can embrace all instrumentalities of speech and so blend and adjust them as to combine the full effects of truth's symphonies. It can be raised and lowered and adapted to changing needs; it calls into play the faculties of the entire man. And I do not need to remind my brethren of the ministry how necessary is that fine discrimination of language which is best acquired by a "fanaticism for veracity" at any hazard. Did I say hazard? There is no hazard in veracity; it goes on to cumulative victory in any preacher's speech. For this end are we born that we might bear witness of the truth.

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## THE RELATION OF THE MINISTER TO CIVIC REFORM

BY JAMES H. ECOB, D.D., PHILADELPHIA.

*The people and the world are now suffering from the want of religion and honor in the public mind.*—EMERSON.

THIS is evidently a standing indictment of the "public mind" by the prophets of all ages. The reason is at hand. Religious teachers have failed to carry over to the public mind precisely the same spiritual laws and sanctions which they have applied to the private mind. This hiatus between private and public religion has been from time immemorial the genetic point of all civic unrighteousness. When men are permitted to think that, in any public act or capacity, they are not held by their fellow men to as strict an application of religious principles as in their most intimate private affairs, then

we may be sure their latitude will straightway run into license. Their inch will become an ell. This ancient heresy that our life is subject to biformity still persists in the church. We do not, of course, shock ourselves by affirming the crude Dr.-Jekyll-and-Mr.-Hyde type of duality. We give it the bland, innocuous title, "the religious and the secular life respectively." If there be a Satan, this heresy of two kinds of life is certainly his masterpiece. For of all the dark brood of unbeliefs and false beliefs, none has survived from age to age so virile, so subtle, so Protean, so perennially at home in the best society as this time-honored, religiously sanctioned heresy of two lives—the soul-life and the

world-life. In one we seek to approve ourselves before our conscience and our God. In the other we seek the approval of neither heaven nor earth, but drop back into the life of pasture and jungle; "the longest paw, the strongest jaw," and "to the victor belong the spoils." Hence a generation of politicians, managers, and bosses—most excellent gentlemen often according to standards of society, church, and home, yet publicly branded as tricksters, unscrupulous, mendacious; often living in palaces in which there is not an honest brick or stone, dining off gold plate which can no more bear intelligent scrutiny than the contents of a "fence" or pawnshop, holding offices which are as remote from a true ballot and legitimate constituency as the east is from the west. We also have a generation of "captains of finance," "rascally good millionaires," whom President Patton "hates," all credit to his conscience. These men likewise deliberately deceive and rob the people, then ostentatiously, in the face and eyes of the people whom they have robbed, wash their soiled hands and tainted money in the holy water of charity. Straightway churches and missionary boards resound with doxologies. Commencement oratory at colleges and universities takes a deeper breath of Carlyle's "blasphemous wind eloquence." If this ethical bifurcatedness were confined to the politicians and the financial captains, we might hope to see it pass as a temporary phase of social eccentricity. But this heresy of moral duality is a very widespread and persistent delusion among all classes. It is an old and deep wound upon the conscience. Few men are immune against its weakness and poison. The public mind is suffering from a plain case of what the doctors call "autoinfection" or "self-intoxication." The debility and septicemia of this deadly heresy permeate all our

thinking and conduct. Whose conscience does not feel a sense of open pasture when Monday morning dawns?

The church, to a very large extent, has itself to thank for this condition of confusion and feebleness in the public conscience. Much of our religious teaching either explicitly affirms or implicitly sanctions a distinction between religion and righteousness. "Mere morality" is still a term of theological reproach. "Sound in the faith" does not even suggest to the average theologian right conduct. A "good churchman" does not remotely hint at a good neighbor, or good citizen, or trustworthy business man; while the Sunday-school superintendent and the broker Bible-class teacher are the particular joy of cartoon and satire.

Here we come squarely upon the demand for a reform before reforms, a reform inclusive of all reforms. The church must make one sweeping generalization, that the "Father's business" is simply everything human. With Him is no conceivable division of life, or time or worlds. Everything is in the eternal present tense. Everything is divine, for He is immanent in all things, and all things "live and move and have their being" in Him. The church having "reformed altogether" its relations to human affairs, specific reforms, as they present themselves in the progress of events, are accepted as matter of course. But one question is possible. Is this a true interest of humanity? Yes. It is divine. Every minister of religion must instantly make it his business. There is no discharge in that war. The minister's relations to human interests are not formal, but vital. They are not voted, they are not ordained upon him. They are life of his life. The minister deposes himself from his high calling, he disqualifies himself for its essential offices, the instant he denies himself to any human



interest. How surely would we dis-crown Jesus Christ, the servant of all, if we should discover that He had said "Nay" to one call of humanity. The church is beginning at last to find her Christ, not so much in the cloister and the school, as out in the streets among the multitude. The world is demanding of the ministers of religion that they shall follow their Master whithersoever He leads.

This call of the world to the minister is the natural appeal of the growing social self-consciousness. Society, having discovered the true solidarity of its interests, is now busy growing a social conscience to match. Property rights and certain personal rights have long been well defined, and conscience has been intelligent and efficient in enforcing their claims. But social rights have waited till to-day for recognition. Our social conscience, accordingly, is still ignorant and feeble, and, as we have shown, the church has done little or nothing to beget such a conscience and clothe it with effective authority. Now, however, the instant a social wrong is recognized, there is a public demand that the minister shall be the first to voice the judgment of the social conscience. The reasoning back of the demand is plainly this. Society is one. It is in the divine order. Therefore the man who speaks in the name of the Father of all must be heard at once and with no uncertain sound. "THE VOICE OF THE CLERGY" has become a familiar headline in the daily press. Or "THE SILENCE OF THE CLERGY" is made the text of stinging editorials on a recreant ministry and a cowardly church. This instinctive turning to the minister, as the recognized spokesman for the social conscience, is public recognition of his ordination to this very function. We never hear a similar call, when some moral exigency is upon the community, to the teachers, doctors, lawyers, and

authors. Doubtless they are exempt through the persistence of the old heresy that their calling is secular.

The history of civic reform and its latest developments abundantly attest the truth of our statements respecting the church and her ministry. The story of Philadelphia, which is an epitome, writ large, of the story of all our cities, is now conspicuously before the public. Every step of the historic process is over perfectly familiar ground. On the one hand, an unusually conservative church. That ancient bogey, "the secularization of the pulpit," has haunted ministers and people. "Politics in the pulpit" was hardly a less abomination than the red flag in the streets. On the other hand, the city was assumed to be wholly in the secular order. Its government was politics. Its proper governors, of course, were politicians. It is needless to add that those same politicians have so magnified their office as to make and hold for the past generation the world record for civic corruption. "Corrupt and contented" has displaced the ancient legend of "Brotherly Love." So the old story was rehearsed to the last jot and tittle. The church went solemnly about its spiritual affairs. The organization was equally devoted to graft of every shade and taint. Men, without character, education, or occupation, would rise from the common earth or the gutter, by some magic process, to the dignity and autocracy of the boss. Our political Aladdins conjured up carriages, yachts, palaces, town houses, and country estates. By the same magic they walked into best society. They sat unctiously in the chief pews in the most exclusive churches. They ostentatiously figured in popular philanthropies. Meanwhile "our best citizens" went meekly to the polls and regularly voted the organization into power. Now and then a solitary minister would raise his voice in

protest. But it was "the voice of one crying in the wilderness." Such a rash man, in many subtle ways known only to our modern ecclesiastical inquisition, was made to pay the penalty of his foolish "holy boldness." When, now and then, the state of things became so bad as to cry to heaven, "This is plainly a moral question," the ministers would bestir themselves. A sputtering fire would be heard for a Sunday or two from a few pulpits, then the ancient quiet would assume its composure with a half apologetic air for its temporary aberration from good form. We have even had indignation meetings. Their mild heat-lightning played gently in spent clouds. Our indignant orators rehearsed carefully prepared speeches which were already set up for the morning papers. We "said wot we ought to a said and we cum'd awa'." Then we, the religious, would return to our piosities and our merchandise, and the bosses, chuckling, to their old business in the old way.

A few months ago our most laborious and effective Law and Order Society, whose president is an able and useful minister, unearthed the infamous "white-slave traffic," a huge and foul wickedness, which could hardly be matched in Bombay or Peking. This traffic was one of the regular financial assets of the organization. Several of our most trusted papers sounded the usual call to the ministers. Thanks to the growing light of the past two or three years, and to the consequent intelligence and decision of the new social conscience, the ministers were ready for the call, and back of them stood a united and determined church. Such a ministers' meeting as resulted was worth a score of regulation assemblies and conferences. The faces, the voices were those of men on the eve of battle. The resolutions were resolute, weighty in statement, pointed as bayonets. The

following Sunday every man was on the firing line. The first battle of the general engagement now on was fought. The organization was insolent and confident. They seemed to hold their own, and we began to fear that the old quietism would flow back over the city with the summer vacation and our cause would be lost. But "*bad governments help us if they are only bad enough.*" We had such a government. It came to the rescue handsomely by the great gas steal, whose name has gone to the ends of the earth. Even St. Louis declares that "at its worst no such brazen and gigantic a game was ever attempted." This direct assault upon the pockets of taxpayers completed the awakening of dubious and drowsy consciences. The new social conscience had, in their case, to be approached via the old route, property rights. However, the city is at last wakened out of its sleep of generations, and, like one out of strange dreams, is dazed and aghast at the revelations daily coming to light. By the way, is it not surprising that such astute rascals as have reigned over us so many years should, with such naïve simplicity, commit hari-kari? They seem to have never heard that the destruction of a fool is his folly; "give a rogue rope enough and he will hang himself," and similar well-worn saws. Their recklessness and abandon in wickedness are inversely the most telling exposition of the moral lethargy and contented corruption of the city.

Here we see in vivid object-lesson the true relations of the minister to civic life. If the church and her ministry had in the past held the belief intelligently and efficiently that everything human is her proper business, this odious title, "Corrupt and Contented," would have been impossible. Civic duties would have been placed in the category of religious duties, where they belong, and enforced upon the public

mind under precisely the same sanctions as private morals. As it was, the church was held in sophistical and wicked silence until the corruption became an open abomination. The bad government became so bad that the church was forced out of her false logic and pious dilettanteism into a rational and practical activity in civic affairs. The fact that the people turned instinctively to the ministry for leadership and inspiration is only another proof, in a long historic line, that the public

mind moves to moral issues ahead of the church, with her impedimenta of traditions and conservatisms. Alas, that the captain of the Lord's host should so often follow the company! The revival for which the people and the world are waiting and perishing is not a revival to greater pietistic fervors, but to simple, practical righteousness in all the affairs of common life. "What doth thy God require of thee but to do justly, to love mercy, and to walk humbly with thy God."

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## MESSAGE OF SAINT FRANCIS TO THE TWENTIETH CENTURY

BY R. FULTON CUTTING, NEW YORK CITY.

I AM asked to attempt to interpret the message which Francis of Assisi has to give to the men and women of the twentieth century. There never has been a century since the Umbrian hills listened to the preaching of the saint to which he did not address himself, for the spiritual part of us remains unchanged since God breathed into His last creation, and the first man Adam became a living soul. The influence of education, of the diffusion of wealth, of political equality, of religious training, may have increased its receptivity, but they have not changed its essential character.

"There is in every soul," says Paul Sabatier in his life of Saint Francis, "an imperious yearning for self-immolation." This always has been and always will be. Set the standard high enough and make the pathway to the ideal sufficiently painful and the army of zealots multiplies in the footsteps of the leader. There is never lacking a dormant heroism in humanity; it only needs the call of the real hero to awaken it to consciousness. It has been said that what this age has gained in breadth it has lost in depth; but the hero cer-

tainly has not disappeared. It is true he is not upon a pedestal, as in the past. The individual to-day finds the largest opportunity for the exercise of his powers in organization, and his personality is measurably obscured.

The thirteenth century boasted a rare galaxy of giants: Dante in letters; Cimabue and Giotto in painting; the Pisani in sculpture; Frederick the Second, Richard Cœur de Lion, Louis the Ninth, Simon de Montfort, and a host of others in politics; Innocent the Third, Saints Francis and Dominic, and Stephen Langton in the church. It is true the nineteenth century did not lack for great men, and, perhaps, Cavour and Darwin measured fully up to the standard of the thirteenth. But the great towering figure of the last century was the Cyclops Organization. There were, however, characteristic features of the two epochs that might lead us to believe the present age peculiarly able to understand the language of the thirteenth century. The former was the golden age of the trade guilds. It was an age of cities, for the Italian republics and the Hanseatic towns were then the foci of civilization. It was an

age of the profound awakening of the church to the sense of social duty—a restless and a nervous age wonderfully full of striking incident and pathetic movement. The Albigenses, the Patarenes, the poor men of Lyons, the Flagellants, were characteristic of its independence of thought and intensity of spirit. These phenomena are all characteristic of the nineteenth century.

Are we then ready to listen again to the voice of Francis? What does he say? Many things; but one, as I believe with peculiar emphasis: "Be genuine"—genuine in its broadest and noblest sense, genuine with God and man alike, genuine in the home, the office, the factory, the field, the pulpit. Nothing was more beautiful in the life of Francis than its absolute transparency. It disarmed his own bishop and the Roman cardinals; it almost captured Innocent the Third. Francis was so wholly ingenuous, so free from the opacity of self-consciousness, that the light of God shone directly through him. His simplicity seemed to belong to the youth of the world; to a time long before the complex issues of organized society had stamped their trademark on human conduct. He spoke directly to the conscience and practically compelled the establishment of a true relationship with every man he met. While he was with him, even the habitual deceiver must have been honest. Simplicity and intensity were his only tools, but few men have graven so deep a mark upon civilization as he. The Renaissance was deeply in his debt, Dante and Giotto owed their inspiration to him, and the Mendicant Orders became the foremost patrons of the fine arts. But his tools were not the painter's brush, the physician's knife, the lawyer's brief; they were the pick and shovel of unskilled labor, the possession of every man born into the world.

Francis was not a genius. We should hardly say that he possessed more than the average intelligence. He had no policy, no far-seeing plans. He contemplated no mighty structure for which he might lay a foundation; but when he literally obeyed the divine command, "Sell all thou hast and give to the poor and come and take up the cross and follow me," he was contemplating rather a life of solitude, of retirement from the world for the purpose of personal devotion. No dream of a world-wide order of friars disturbed his rest. His life was one continuous and unexpected development, without a definite plan but only a sublime willingness to be used. Both mind and heart were wide open toward God and keenly apprehensive of divine suggestion. Yet he never idly waited for supernatural ministrations, but was always up and doing, and each larger development of his career grew out of some minor aim that he was zealously pursuing. He found humanity waiting for him, and his career seemed to follow the lines of a natural development. The mighty river of divine blessing had been diverted by the church from its ancient channel, and he turned it back to irrigate again the rich pasture lands of the souls of the poor. But never at any time, despite the growing multitude of his disciples, did Francis cease to work with the individual. His every word and movement conveyed blessings to his immediate associates. He was too great in the sight of God to wish to be great in the sight of men. The spectacular did not appeal to him. The suffering and misfortune of the peasant interested him far more than the spread of his order. Everything he did uttered itself in the vernacular of the universal language; it could not be misunderstood even by the prejudiced and sordid. It is significant that of his many biographers the most intelligent-

ly appreciative is the Protestant Strasburger, Paul Sabatier.

The American is naturally frank. He has contributed to international diplomacy a straightforwardness that has astonished the continental masters of that occult science; but, despite all that is said of Yankee bluster, he is diffident. "The eating, drinking, counting, planting man does not represent, he misrepresents, himself. The real man, if we could see him, would make our knees bend," is most true of the American. Moreover, he is sadly lacking in a true appreciation of the positive quality of genuineness as an element of the beauty of life. He can not but see that those who do reveal this virtue are universally beloved, but his native self-consciousness fetters free expression. Above all, he needs to be genuine in his relation to God. In one of his books, Professor Royce relates that he asked a friend in what he found the greatest enjoyment of prayer. "In

the sense of being perfectly understood," was the reply. This was no doubt the secret of the efficacy of Saint Francis's prayers and whereby it was that he continually found the opportunities of service which he was craving. This great quality is within the reach of all of us. It is probably true that only the Italian race could have produced Saint Francis; but the Anglo-Saxon expression of genuineness, if less demonstrative, is equally influential and delightful. It is a cultivable virtue and is full of vitality, but it does not flourish in the uncongenial atmosphere of self-conscious timidity nor in that of a mistaken self-concealment which sometimes passes for cleverness. If the twentieth century can learn something more of genuineness from the object-lesson of the life of the thirteenth-century saint, it will certainly take on an added beauty and potently increase its contribution to the progress of civilization.

### THE BIBLE AS AN AID TO SELF-DISCOVERY \*

BY PRESIDENT HENRY CHURCHILL KING, D.D., OBERLIN COLLEGE, OHIO.

HAS the Bible any preeminent place in bringing the man of the twentieth century to self-discovery? Especially can it help him to that highest self-knowledge that implies conscious relation with God. If so, it must be because in preeminent degree it makes available a wealth of complex experience, puts us in direct contact with the most significant personal life, and challenges our every power even more by the depth than the breadth of its appeal.

It is worth noting, from the beginning, that the question has been already tested for us in history. As a simple matter of fact, it was the Christianity of the Bible that awoke men to real self-consciousness and made forever impossible the simple, satisfied attitude of antiquity toward life and the world and compelled the bringing in of the modern romantic spirit. As another has said, for us modern

men "the fever of man's conflict has passed across" the face of nature; "the shadow of humanity falls wide, darkening the world's playground." In the words of a great philosopher, "Christianity had demolished this calm self-sufficingness of the secular world" in which the ancient rested. "There began then to be developed for the first time that *personal consciousness* which thenceforward, with all its problems—freedom of the will and predestination, guilt and responsibility, resurrection and immortality—has given a totally different coloring to the whole background of man's mental life," and which no modern can wholly escape. The Greek artist, compared with the modern man, Kedney has said, "was asleep and wrapt in the lovely visions of the enchanted ground, as tho there were no cavernous depths and fearful declivities, no river of death beyond." To the same intent,

\* Adapted by the author from an address before the Religious Education Association.

Paulsen makes "the longing for the transcendent" one of the truths which "Christianity has engraven upon the hearts of men." "Antiquity," he adds, "was satisfied with the earth; the modern era has never been wholly free from the feeling that the given reality is inadequate."

Now, the book whose influence has been thus powerful enough to draw the decisive line of demarkation between the ancient and the modern worlds, and to awaken the modern man to that which is most characteristic in his consciousness, can hardly fail of pre-eminent power in bringing the individual to the discovery of himself. It can not be spared by the most modern of men. No man, certainly, is likely to come to full self-knowledge independently of those influences which have streamed forth from the Bible. It both suggests the laws of our life and tests our powers in too concrete and telling a fashion to be wisely ignored.

In the first place, the Bible is a *most deeply and broadly human book*; and so furnishes that appeal of complex experience so necessary to full self-consciousness. It touches unerringly the whole gamut of the deeper human emotions and aspirations, and embodies them in figures that mankind will not willingly let die. The experience of the race increasingly confirms the testimony of Lotze, who says even of the Old Testament that "for the most faithful delineation of the *ever-recurring fundamental characteristics of human life* . . . the Hebrew histories and hymns are imperishable models." And he adds, concerning this universal human appeal of the Scripture: "The treasures of classic culture are open to but few, but from that Eastern fountain countless multitudes of men have for centuries gone on drawing ennobling consolation in misery, judicious doctrines of practical wisdom, and warm enthusiasm for all that is exalted." A book with such breadth of appeal can not fail to stir to larger self-consciousness any man who will face its phenomena with attention.

Moreover, it is of critical importance as an aid to self-discovery that the Bible should be in such rare degree a *personal book*; for persons are chiefly stirred by persons. And the Bible is so instinct with life that it is hardly possible to put the point of a needle into it anywhere without drawing blood. It brings us face to face with what must be counted, I judge—when estimated as to its value for the

highest life of men—the most significant line of personalities which history anywhere presents. And it is the great glory of the historical study of these later years that it enables us to see these prophetic men as living personalities, facing precise problems in a strong, developing career. They become for us warm realities, and touch us as never before with the inspiration of a personal life in which God works. Nothing so stirs and fructifies our own life, nothing so brings us to a glad sense of our own higher possibilities, as even this partial but appreciative and responsive sharing of the visions of the higher man. Like children, we grow best by trying to measure up to things beyond our present capacity. This splendid vision of another—moral or religious—which we have partly shared, haunts us perpetually, until we have tried to make it our own in deed as well as in thought. We come to a new self-consciousness.

For it is only true to say, on the one hand, even of the Old Testament, that it is *the one great moral book of antiquity*. As I have elsewhere said, "it is not a mere collection of moral aphorisms, but shows the developing moral sense everywhere, in everything. Character is really the supreme interest in this book. Among all the ancient peoples, in truth, only the Jews have the modern sense of sin, and the Bible is in this particular the only ancient book with a really modern tone. Compared with these sober Jews even the gifted Greeks are but playing children in their sense of sin and character. This clear and constantly developing ethical tone marks out the Bible distinctly from all other ancient books." When one passes to the New Testament, this powerful ethical impression is only increase.

In a similar sense it must be said, on the other hand, even of the Old Testament, that it is, if I may quote myself again, "the one great *religious* book of antiquity. Religious books in abundance of course the ancient world had, and we need not underestimate any of them. But for the actual life of the civilization of this (twentieth) century, only the Bible is of prime significance. These Old-Testament writers have been, as a matter of fact, among all the ancient writers the world's great spiritual and religious seers. In even higher degree than we owe art and literature to the Greeks and law to the Romans do we owe religion to the Jews. Here

in this ancient literature, whatever the critical results, is contained the record of the pre-eminent meetings of God with men, down to the time of Christ."

If this can be said even of the Old Testament, how much more is it true of the New, with its vision of the supreme personality of Christ? And for self-discovery this is most significant, for just so surely as religious interest is deeply laid in the very foundations of man's nature, just so surely as religion is the supreme factor "in the organizing and regulating of our personal and collective life," just so surely as it brings us into the highest personal relation of which we are capable, the relation that gives reality and meaning and value to all other relations—just so surely as religion is thus the deepest experience into which a man may enter, even so surely must that book which is the transcendent religious book of the world stir our whole natures as nothing else can stir them, in just the proportion in which we lay ourselves open to its influence and enter with appreciative understanding into the experiences there laid bare. For the unity of our natures makes it impossible that this highest appeal should be responded to without profound influence upon all the rest of our life. As does no other book, therefore, the Bible brings to consciousness the whole man.

As the record of the progressive seeking of men after God and of the progressive revelation of God to men, moreover, the Bible offers peculiar help in the development of our own highest consciousness, for it enables us to *relive, as it were, in our own personal experience this whole religious life of the world*; to apply thus, to our own deepest life problems, a real historical method. Hardly any procedure could be more helpful in bringing us to intelligent consciousness of ourselves than this retracing of the most important steps in the working out of character and faith in the world.

The Bible is all this, finally, because it is above all else *a book of honest testimony to experience*. Its supreme value lies just here, for the testimony of another is our chief road to enlargement of life. Most of all, it is through such a simple honest witness that the New Testament puts us face to face with the redeeming personality of Jesus Christ. Whatever our theories about the Bible, it is not as compelling authority but as simple honest witness that the New Testament brings us

emancipating power. In Herrmann's words: "The inner life of Jesus is stamped on the testimony of men who have been set free by Him. In this way has it become a force in history, and in no other way was that possible.

This is the priceless and indispensable service of the Bible. It is the more indispensable to the modern man the more deeply he has entered into the modern spirit, for the deeper our moral consciousness, the greater our sense of moral need. "We feel ourselves separated from God, and, consequently, that our faith is paralyzed by matters which troubled the ancients very little." That simply means that for the modern man who has awakened to full moral consciousness many an ancient way of approach to God is decisively closed; and, if he is to come into communion with God at all, it must be by a manifestation of God great enough to make certain both the holiness and the forgiveness of God. Now, it is just through this witness of the New Testament writers that we find in Christ for ourselves a fact so great, so transcendent, that we come back to it again and again with calm assurance, to find in its simple presence the indubitable conviction of the spiritual world, of our own intended destiny, of God, and of His holiness and His love. If I may quote Herrmann again: "The most important thing for the man who is to submit himself to God is surely that he should be absolutely certain of the reality of God, and Jesus does establish in us, through the fact of His personal life, a certainty of God which covers every doubt. When once He has attracted us by the beauty of His person and made us bow before Him by its exalted character, then even amid our deepest doubts that person of Jesus will remain present with us as a thing incomparable, the most precious fact in history, the most precious fact our life contains." The highest possible testimony to the Bible as an aid to that complete self-discovery which makes possible conscious relation with God is found just here. "The religious life of the Christian is inseparable from vision of the personal life of Jesus. That vision must be the Christian's constant companion; and so it is, as he finds more and more that in such vision he grasps that reality without which all else in the world is empty and desolate."

To have sounded thus the depths of the Bible is to have sounded, at the same time, the depths of our own nature. Here indeed "deep calleth unto deep."

# SERMONIC CRITICISM AND SUGGESTION

## SYMPOSIUM ON PUBLIC SPEAKING

THE following questions were sent to professors of public speaking in the leading American universities in order to obtain their views on the subject of pulpit delivery. To the answers found below is added also a communication upon the subject by a leading clergyman of Reading, Pa. The questions are: 1. What do you regard as leading defects in sermon delivery of the average preacher of to-day? 2. What are the chief elocutionary defects in the Scripture reading in the average pulpit? 3. Should elocutionary training be a part of the curriculum of our theological seminaries? 4. What practical remedies for elocutionary defects would you suggest to preachers already in active service? 5. Are there other points not covered by the above questions?

**Prof. Irvah Lester Winter, Harvard University**

1. I should hesitate to say that certain defects are common to preachers. In many cases I have felt that the spiritual character of pulpit discourse needed for its due effect a purer utterance. Probably what vocalists call "throaty" tone is frequent among preachers, but not more so than among other speakers.

2. Such defects as exist in Scripture reading are probably similar to those in preaching. Perhaps there is commonly not sufficient difference in reading of narrative, psalm, and exhortation.

3. Certainly elocutionary training should be a part of the curriculum of our theological seminaries. Yet the heads of schools say sometimes that the results of instruction have not been satisfactory. It seems that few teachers of elocution have the right point of view. With them the artist often becomes more than the man. They must finally look to the best preachers, not to the schools of elocution, for the modes of impressive self-expression.

4. As to practical remedies for elocutionary defects, space would be required for hints about many non-essential faults that appear among all speakers. As to essentials, nothing new can be said. The preacher should cultivate simple, straightforward, accurate speech, as he does writing. By practise, continued as long as preaching, the voice should be kept fit for truly expressing or suggesting all the variety of feeling in the earnest, sensitive man in his great work. Of course we wish our preacher not merely to preach in the church, but to talk with us and tell us what he thinks.

**Prof. Francis Carmody, Union Theological Seminary, New York**

1. Preachers, as a rule, either write out their sermons and read them from the manuscript to the congregation or they deliver them from notes without reducing them to writing. The defects in the delivery of the sermons written and read are practically the same as those made in the reading of the Scripture. The delivery of those who speak from notes and do not write out their sermons is usually choppy and abrupt, lacking dignity, growth, development, and climax, both in its thought and its feeling. Sentences and paragraphs are spoken as if there were no relationship between them. It should be observed, however, that this is the correct delivery occasionally, for it sometimes happens that sermons so prepared have no discernible thought relationship between their sentences and paragraphs. Then, too, the delivery here is usually in a high key with sustained tension, indicative of a mind laboring at high pressure, which produces a nervous and distressed condition in the congregation.

2. In the Scripture reading in the average pulpit the delivery is frequently monotonous in the most liberal sense of that term. It is marked by uniform pitch, uniform force, uniform quality, uniform time. There is no discrimination between the ideas that are important and those that are comparatively unimportant. There is no subordination of part to part, and but little unity in the whole. The difficulty is that the minister reads from a general impression of the whole rather than from a detailed conception of the relationship of the parts. He does not think the thought contained in each sentence before he reads it. The meaning of the sentence comes after the



reading instead of before it—too late to convey the ideas to the congregation. The same thing is substantially true of the delivery of his own sermons from the manuscript.

8. Elocutionary training should be part of the curriculum of our theological seminaries for three reasons: First, the importance of such work can be impressed upon the prospective minister in no more forcible way than by making it a part of the curriculum. The manifest conviction of the faculty of a seminary has a marked influence upon the student who attends it. Secondly, the instructor at a seminary is more likely to be competent than the anonymous teacher of such work which an ordinary minister is likely to find. The authorities of a seminary will select with care and deliberation the man who is to give instruction in their institution, while the ordinary minister has neither the time nor the opportunity to be so circumspect. Thirdly, the minister can not afford to pay the price for individual instruction which the competent teacher of this work will demand.

4. Practical remedies for elocutionary defects are such as these: (1) Write out all sermons. Do not read them nor commit them, but deliver them several times aloud in your study before giving them in the pulpit. (2) Read and study the Scriptural passage carefully, both as a whole and in detail before you read it.

5. Perhaps the most important defect in both reading and preaching, as well as in conversation, is a bad method of voice production. Constricted and cramped vocal utterance is extremely prevalent, and a breathy method of vocalization is very common. These are more important matters, for such defects impair the health as well as defeat communication of thought.

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**Prof. Thomas C. Trueblood, University of Michigan**

1. The leading defects in sermon delivery of the average preacher are: (1) Lack of directness in tone and gesture. (2) The introduction of song notes, monotony of pitch, and the pathetic voice-dip at the end of sentences. (3) The use of dragging, drawling tones. (4) The attempt to be ethereal instead of conversational, and business-like. (5) Tone-chasing and tone-parade.

2. The chief elocutionary defects in the

Scripture reading are: (1) Lack of spiritual responsiveness in the reader. (2) Lack of skill in fitting expression to sentiment. (3) Lack of interest in the theme and the desire to make it mean something to the audience. (4) Lack of logical, discriminative emphasis.

8. Elocutionary training should be part of the curriculum of our theological seminaries if the purpose is to hold and teach audiences. As singers are taught to sing, so preachers should be taught to preach. The preacher should learn his business, and no part of it so well as putting things. He has no business in the pulpit if he can not read and speak well. Better raise corn.

4. By way of practical remedies: Keep vital, keep alive, play golf, keep close to the common people, read Shakespeare aloud every day for directness and variety and responsiveness. Avoid harsh notes in speaking.

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**Prof. J. A. Winans, Cornell University**

1. SOME leading defects are: (1) A lack of directness, of genuine communicativeness, of the manner and tone which says: "I wish to talk with you, give and take, not for you, or over you, or at you"—in a phrase, a lack of the conversational element. There is, on the other hand, a conventional tone or tune, assumed when the minister enters the pulpit, and employed regardless of the nature of the thoughts expressed. It is an approach to intoning. It lulls rather than excites the attention. It conceals thought, because it does not, as conversational speech does, vary with each variation of thought and feeling. It lulls the thought of the speaker too, because it is easy to speak in this way. (2) Many preachers have an assortment of tones, one for introduction, one for discussion, and one for conclusion, each turned on at a certain point, regardless of what they are saying.

2. The remarks made above may be applied with slight modification to the reading in the average pulpit. Much bad reading is due to the fact that the preacher does not prepare his lesson and hymns. He trusts to a general understanding of them. The conventional reading is in his ears and his voice follows it. The result is conventional, not provocative of attention. It is rare that the tone of the reader suggests an expectation that he is listened to.

8. Undoubtedly our seminaries should teach elocution, provided it is of the right sort; not the elocution that is based on the assumption

that manner can be cultivated apart from matter. An "elocutionist," posing and thinking first of his delivery, is enough to drive the remaining men from the churches. Teach the student genuine public speaking.

4. The speaker must get back to the conversational basis. First, he must think each thought completely, grasping each division in the pause preceding it, holding his mind upon it just as he speaks it, and yet having a full sense of its relations before and after; and secondly, speak always with a lively sense of direct communication. It is important to look straight to the eyes of the hearers. These are the principal conditions of live, purposeful conversation. That it is perfectly possible to speak without either, even extemporaneously, every experienced speaker knows. This does not mean that public speech should be weak, commonplace, or familiar as an ordinary trivial conversation. It means fitness of delivery to idea, not by arbitrary adjustment, but by natural thought processes. All idea that the pulpit calls for a sanctimonious, pious tone, should be abandoned along with the belief in gloom and poor ventilation for churches. The preacher who has formed habits needs an honest critic, such as can rarely be found in his congregation. Let him put himself for a few weeks at a time under the guidance of such an honest and competent critic. One trouble the older preacher has is that his conventionalized tones have crept into his conversation, and his attempts to get back to the conversational basis are fruitless. Hence he needs assistance from one whose tones are normal. Still, he can do much for himself, and any frank and observing friend can help.

5. I think it very important for the clergy to rid themselves of the conventional phraseology also. The old phrases are strong and attractive to a speaker, but they slip off the attention of the accustomed hearer. To get rid of this it is necessary to write often and not trust too much to extemporizing. The speaker should employ both methods, writing and extemporizing, that each method may counteract the evils of the other.

Prof. Felix E. Schelling, University of Pennsylvania

In reply to your queries in a symposium of pulpit elocution, I should say that the chief defects of our present pulpit eloquence

are defects in matter and conviction. I have always noticed that when a man really has something to say, the manner of his saying it becomes negligible. Educate the clergy, not a part of them, but all of them. Demand a bachelor's degree of every man before he begins to study divinity and elocution will take care of itself. It is the goods we want, not the delivery.

M. C. Horine, D.D., Reading, Pennsylvania

NONE approves of artificial preaching. The greatest charm and force lie in natural delivery, such as the thought and emotion of the speaker naturally elicits. But even the most earnest speakers, who lose all consciousness of themselves, of their tones of voice, of its modulations, and of gestures, and who are carried along by the torrent of their thoughts and emotions, sometimes have unpleasant mannerisms, eccentricities, and faults which a careful and thoughtful study of elocution would correct. It is occasionally the case that some characteristic individualism contributes to the attractiveness and power of a speaker; and yet if this be too marked, it is a hindrance to his greatest efficiency as a public speaker. There is much indifferent and unedifying reading of the Scriptures. Ministers of fair attainments often fail in this part of their work. Emphasis is improperly placed, and the meaning is not brought out. Unsuitable tones of voice are employed. No distinction is made between serious and joyful passages, between devotional and historical. This fault is frequently found in the delivery of sermons. The same tones of voice are used at funerals and at festivals; to describe the crucifixion and the resurrection of Christ; the same loud and stormy manner in the comfort of mourners as in an exultant jubilee service. There is danger that an eager student of elocution, especially if he has an enthusiastic instructor, will overdo his delivery and make it too artificial and mechanical, too studied in gesture, tones of voice and modulations. When a speaker follows his gestures with his eyes, and modulates his voice to produce effect, the effort is noticeable at once, and the aim misses the mark with an intelligent and a discerning audience.

Elocution must serve as a handmaid to effective preaching. It is not to be depended on as a principal element in delivering a sermon. The purpose which it serves

is that of the gardener, who prunes a tree and enriches it, and thus develops its symmetry and beauty and fruitfulness. He does it by careful culture and growth, and not by tying on twigs or branches. So the elocutionist, or the self-teaching student of elocution, must prune away excrescences and faults, cultivate his powers, and by process of intellectual and esthetic growth become an effective and acceptable speaker, and not by aping the manner of another. Undoubtedly an attractive manner, acceptable oratory, add interest and force to a sermon. And yet the real power lies back of all this in the man who delivers it. Personal force, mental and spiritual power, are the chief sources of effective preaching. To this elocution can contribute

decided help and strength. But let not the preacher make this his main dependence else he will fail. The mere display of elocutionary power will militate against him. The highest art is to conceal art.

Attention should be given to this subject at the beginning of one's ministry, before faults become habitual and when useful suggestions and rules can be easily adopted and applied. Even those who have seen years of professional service, if they are alert and desirous of continual improvement, may be able to gather many useful hints and rules by reading some standard work on elocution, which will most likely bring to notice faults and defects, and suggest improvements which will be of decided advantage.

### FISHERS OF MEN

BY THE REV. J. H. JOWETT, M.A., BIRMINGHAM, ENGLAND.

I HAVE often been amused by the headline to the preface in Isaak Walton's "Compleat Angler." Here is the quaint sentence: "To the reader of this discourse, but especially to the Honest Angler." We may not be expert or even successful anglers, but we may be sincerely desirous to learn and become proficient in our ministry. More than two hundred years ago there was a young probationer in the Church of Scotland named Thomas Boston. He was about to preach before the parish of Simprin. In contemplation of the eventful visit he sat down to meditate and pray. "Reading in secret my heart was touched with Matt. iv. 19: 'Follow me, and I will make you fishers of men.' My soul cried out for the accomplishing of that to me, and I was very desirous to know how I might follow Christ so as to be a fisher of men, and for my own instruction in that point I addressed myself to the consideration of it in that manner." Out of that honest and serious consideration there came that quaint and spiritually profound and suggestive book, "A Soliloquy on the Art of Man-Fishing." All through Thomas Boston's book one feels the fervent intensity of a spirit eager to know the mind of God in the great matter of fishing for souls. Without that passion our inquiry is worthless. "The all-important matter in fishing is to have the desire to learn."

Books can not make a preacher; he may find them full of help, but they are not creators of gift. They may teach how to

make sermons, but they have nothing to do with the creation of prophets. We are made by Christ. "I will make you." We are fashioned in His presence. Every wealthy and fruitful gift for our work is born directly of His own grace and love. Ring out the music of the changing emphasis in this phrase! The promise reveals its treasure as each word is taken in turn and given distinctive prominence. "I will make you"; no one else and nothing else can do it. Neither books nor colleges nor friends! "I will *make* you." He will make us just in that secret and mysterious way in which true poetry comes into being. The gift will come as a breath, as an inspiration, as a new creation. "When he ascended on high . . . he gave gifts unto men." He dropped one gift here and a commonplace man became a pastor. He dropped another gift here and the undistinguished became a prophet. He dropped a third gift yonder and an impotent man became a powerful evangelist. "I will make you fishers of men." But even tho the germinal gifts of the preacher are Christ-born and Christ-given, our Lord expects us reverently and diligently to use our minds. He will further fashion and enrich His gifts through our own alertness. The incipient capacity will be developed by our own intelligent observation and experience. What can we learn which will foster our heaven-born gift? Let us turn to the fisher in natural waters, and see what hints he may give us for the labors in our own

sphere. What, then, does the angler say to fishers of men?

I. Mark Guy Pearse is an expert fisher, and rarely does a year pass without his paying a visit to the rivers of Northumberland. And he has more than once laid down what he considers to be the three essential rules for all successful fishing, and concerning which he says, "It is no good trying if you don't mind them." The first rule is this: Keep yourself out of sight. And secondly, keep yourself farther out of sight. And thirdly, keep yourself farther out of sight! Mr. Pearse's counsel is confirmed by every fisher. A notable angler writing recently in one of our daily papers, summed up all his advice in what he proclaims a golden maxim: "Let the trout see the angler, and the angler will catch no trout." Now this is a first essential in the art of man-fishing: the suppression and eclipse of the preacher. How easily we become obtrusive! How easily we are tempted into self-aggressive prominence! How prone we are to push ourselves to the front of our work in quest of fame, and praise, and glory! The temptation comes in a hundred different ways. It steals upon us in the study and spoils our secret labor. It destroys the efficacy even of the bait that we prepare. It comes upon us in the pulpit, and perverts our workmanship even when we are in the very midst of our work. The devil secretly whispers to us in most unctuous flattery: "That was a fine point you made." And we readily respond to the suggestion. And so the insidious destruction is wrought. We don't stand aside. Keep out of sight!

II. Cultivate a mood of cheeriness and praise. Here is a bit of counsel from an old book whose phraseology and spelling have quite an Old-World flavor about them. It is a book on fishing. The writer is recording the requisite virtues of the angler: "He should not be unskilful in musick, that whensoever either melancholy, heaviness of his thoughts, or the perturbations of his own fancies, stirreth up sadness in him, he may remove the same with some godly hymn or anthem, of which David gives him ample examples." Is that not rather a far-fetched notion of an angler's equipment? Why should he require the gift of music? Because, says my author, when the angler is depressed he can not throw a light line. When a man is melancholy his throw will be heavy. When his spirits are light and exuberant, he will be

able to touch the surface of the water with the exquisite delicacy of a passing feather. Can we not apply the counsel to the ministry of preaching? If we come into our pulpits in a depressed and complaining frame of mind, we shall lack the requisite throw. If we are possessed by melancholy we shall catch no fish. And, therefore, it is well that we, too, should resort to the service of song. We must sing away our depressions of melancholies before we preach the evangel of grace. We must put on "the garment of praise." I frequently consult a book given to me many years ago, and now out of print—"Earnest Christianity"; an account of the life and journal of the Rev. James Caughey. There is much in that journal that reminds me of David Brainerd and John Wesley. One day James Caughey was depressed and melancholy, full of lamentation, and complaint. There was no music in his spirit and there was no power upon his tongue. He preached, but ineffectively, because his words were not pervaded by the spirit of praise. And then he took to the corrective of prayer and singing. He adopted William Law's counsel and chanted himself into lightness and buoyancy of heart. He exchanged the "spirit of heaviness for the garment of praise." And now mark the change in the diary: "Easy preaching now. The sword has a new edge, more apt to penetrate, more strength in my soul's arm to lay it round me fearlessly." That is the spirit. We must address ourselves to the great act of preaching in the exuberance which belongs to a thankful and praiseful heart.

III. Study the fish! George Eliot was once listening to the complaints of some angling friends as they were describing their fruitless day's work. Looking into their empty creels she said, "You should make a deeper study of the subjectivity of the trout." That is a very suggestive word, and pregnant with significance for the fishers in the world of men. We must study the fish that we may find out what will win them for the Lord. All fish can not be caught by the same bait. We must study the individual prejudices and habits and tastes. We must discover what will catch this man and that man, and address ourselves accordingly. I was once passing through a little village in the Lake District, and there was a card in the shop window which gave me more than a passing thought. On the card were a num-

ber of artificial flies with this engaging headline: "Flies with which to catch fish in this locality." The shopkeeper had nothing to say about the requirements of the Midlands. He had studied the characteristics of the fish in his own neighborhood, and he had discovered what bait provided the best allurements. We preachers must do it in our own localities. It was the practise of the Apostle Paul: "To the Jews I became as a Jew, that I might gain the Jews." He became "all things to all men, that he might gain some." He baited his hook according to the fish he wanted to catch. I don't think we should fish with the same hook for Lydia and the Philippian jailer. It may be that we shall discover that a sermon will never effect the purpose. We may find out that a letter will do infinitely better work. Or it may be that a direct talk may be the requisite constraint. Or, again, it may be that a long conversation, apparently indirect and aimless, but quietly dropping one delicate hint, may win a soul for Christ. If we do not catch men, we are in great danger of losing even the desire to catch them. Our purposed activity is in peril of becoming a dream. Let me counsel my fellow preachers in the ministry to make up their minds to catch one soul, to go about it day and night until the soul is won. And when they have gained one man for the Master, I have then no fear as to what will be their resultant mood. The joy of catching a soul is un-

speakable! When we have got one soul we become possessed by the passion for souls. Get one and you will want a crowd! And let me say this further word. Keep a list of the names of the souls you win for the King, and if on any day you are apt to be cast down, and the lightness and buoyancy goes out of your spirit, bring out that list and read it over, and let the contemplation of those saved lives set your heart a-singing and inspire you to fresh and more strenuous work. It is a good thing to have lists of the Lord's mercies by which to drive away the clouds in a day of apparent adversity. Let your labor be directed to the immediate catching of men for the Lord. "It is a great matter to take a trout early in your trial."

IV. I will close this meditation by offering a suggestion which I obtained from an advertisement in an angler's paper some time ago: "Now is the time for your old favorite rods to be overhauled and treated with a steel tonic that will not fail to work wonders in the way of renewing their strength." And following this advertisement this confirmatory testimonial: "I am glad to acknowledge that a very whippy gig-whip of a rod has been converted into a powerful weapon." My hearers will immediately perceive the spiritual significance of the words. There are times when we need the "steel tonic" in order that our poor ministers may be converted into powerful weapons.

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#### THE EXPERIENCES OF A SERMON REPORTER—PART II

SOME preachers express too much of their own personality in their pulpits, and altho this sort of thing appeals, may we say, to a congregation of colored people, it is not very effective under ordinary circumstances. Such a man is Bishop Joyce, of the Methodist Episcopal Church, who can not commence his subject until he has entered into an elaborate explanation of how he happened to come to that particular pulpit, or where he preached last Sunday twelvemonth. When he does warm to his subject he is fairly interesting; but, for the reporter, he is given to the use of inordinately long sentences, the reporting of which presents unusual difficulties. The bishop belongs also to the large class of preachers who wind up with a forty-seventhly. He is forever making "second points," and subordinate "firstlys," which

are apt to be confusing when put in print. Bishop Joyce is the only preacher within the writer's experience who ever stopped in his sermon to talk to the stenographer. The bishop was side-tracked along a line of argument which led him to refer to the utility of creeds. At this statement one of those almost imperceptible shudders of disapproval seemed to come from the congregation, among whom were many ministers, and the bishop realized that it was necessary to make his position clear. He turned to the stenographer with a request that this explanation might be emphasized. As a matter of fact the report of this particular sermon was never published, so that the reporter's conscience does not accuse him of misrepresenting the preacher's theology.

One of the most direct and coherent preach-

ers in New York City is Dr. W. S. Rainsford. Dr. Rainsford's language is entirely printable, and the reporter has very little to do but to make an exact transcript of his notes. Dr. Rainsford's sermons are improvable by cutting off the beginning and the end, for he is a man who has to warm to his subject, and who, when he comes to the end of his theme, retires with an oratorical bow. Dr. Rainsford's phrases are sometimes a little difficult to record, for they will contain slang and unusual words. Most editors delete the slang, and in their zeal for the reputation of their columns emasculate the sermon. In the pulpit Dr. Rainsford is vehement and earnest, and bears himself with a kind of proud humility as of a natural leader of men.

The Rev. W. L. Watkinson is one of the foremost non-conformist preachers in England. He has served as president of the Wesleyan Conference. Dr. Watkinson is a man whom people will travel far to hear, and a reporter will be often sent some distance to report him. He makes his sermons progressively interesting. They reach a climax by slow degrees and are brought to an appropriate close. His mind acts, as Carlyle would say, "in the way of music." An address by Dr. Watkinson is a kind of literary sonata. His voice is musical, his delivery direct, his manner restrained but earnest. His language is clear and simple; his pauses are timely and impressive; and he ends his sermon with some ringing sentence that clings forever in the memory.

Another preacher at once eloquent and convincing was the late Dr. A. W. Momerie, of London, a free lance of the Church of England. He was a disciple of F. D. Maurice. A sermon by Dr. Momerie was always a soul experience, but he did not appeal to the man in the street. Dr. Momerie needed and indeed generally had an audience of refined, educated, and earnest people, not necessarily Christians, in the sense that they were attached to any particular Christian body, but rather of the philosophic type that finds in Christian ethics a stimulating subject of investigation. Dr. Momerie's oratory was of the highest existing type. Every word seemed to have been selected out of a great number of possible words. Such a discourse required no editing. Dr. Momerie's themes were lofty. They embodied Matthew Arnold's dictum that religion is "morality tinged with emotion," and his ideas were logically

set forth; the sentences so naturally delivered that the discourse entered into the very life of the listener. He did not have to descend to oratorical artifice. His sermons were their own advertisement.

Perhaps one of the most striking preachers in New York City is Dr. Leighton Parks of St. Bartholomew's. To report Dr. Parks is a joy to the stenographer. He speaks with extreme simplicity and clearness and never uses an unusual word. He also thinks in paragraphs. While his sermons are transcripts of life they are not essentially topical. Dr. Parks has also the peculiar quality of diction which journalists are always seeking. He never says the same thing twice, nor repeats a word in the same connection. A sermon by Dr. Parks can be reported verbatim without danger to the editorial reputation; but it can also be effectively condensed if there is need to fit the report to some given space.

Dr. Newell Dwight Hillis, of Brooklyn, is a rapid but pleasing speaker. He is a man of large and enthusiastic individuality. His business-like manner inspires confidence. His voice is clear and penetrating, and carries to the farthest corners of Plymouth Church. In his discourse he is somewhat wordy. A verbatim transcript of one of his sermons needs an undue amount of punctuation to make it readable, and the report is substantially improved by skillful editing.

Dr. S. D. McConnell, of New York City, is another interesting pulpit personality. There is nothing very exciting or stimulating about his oratory, but he has a way of dealing with large and important topics, and when his sermons have been revised they make very good reading. In the pulpit he is apt to speak in a colloquial manner, omitting connective words, failing sometimes to complete his sentences, and even losing his idea in the midst of a long parenthesis. The reporting of Dr. McConnell's sermons is a work that calls for the exercise of the highest reportorial skill.

The Rev. Thomas J. Stevenson, of Hannibal, Mo., is a preacher who plunges *in medias res*. His applications of his text to modern affairs are somewhat startling. "Who is this," he asks, paraphrasing Isa. lxii., "that cometh from the Philippines with dyed garments from Manila?" Mr. Stevenson has a literary style pleasant both to hear and to read. Altho his sermons have a tendency to be somewhat abstruse, they are free from pedantic theological phraseology.

## AN EFFECTIVE PULPIT APPEAL

BY THE REV. J. F. FLINT, HARVEY, ILLINOIS.

NEXT to the ability to prepare and deliver a good sermon must be ranked the power to follow up the sermon with a strong, effective personal appeal. It is seen with increasing clearness that to draw the net is quite as important as to cast it.

What seemed a valuable hint was gained by the present writer while attending a presentation of "Ben-Hur" at the Auditorium, Chicago. When the curtain fell after each act and the lights were turned on, a young man who had acted as usher made his appearance with a package of portfolios under his arm, containing pictures of the drama "Ben-Hur." As he faced the people they showed either stolid indifference to his presence or stared at him listlessly as an intruder. But the young man was not to be ignored; he was a genius in his way, and contrived not only to arouse interest in his wares, but after the first or second attempt sold his portfolios, as the saying is, like "hot cakes." How did he do it?

I noticed, in the first place, that when the young man faced the people he seemed himself all aglow with what he had just seen and heard on the stage. An animated, interested look lit up his face, and his enthusiastic manner showed plainly that he was not thinking of self at all but of "Ben-Hur." This brought him *en rapport* with the people before him who had just witnessed what he had, felt what he seemed to feel; and in spite of his apparent intrusion this gave him a freedom and confidence of appeal quite marked. The man was nothing; his portfolio of pictures everything.

Have we not here a hint of what must ever constitute an essential element of an effective appeal from the pulpit to the unconverted? Not primarily the preacher himself, much less any passing mood of mind or state of body, but the essential truth as already set forth in the sermon, must be the inspiration of the final appeal or after-meeting. The more steadfastly and vividly the saving truth which forms the evening's message can be kept in the forefront, and the sense of unity of mental impression can be maintained, the better. The great thing is to create the feeling that "now or never" is the time.

But what impressed me still more in the

young usher in question was that he did not rest his case with any passing emotion the drama may have aroused in the people, but he took a step farther and assumed a determined, almost abrupt, attitude of will. Without the least embarrassment, hesitation, or timidity he went right at his task, not for a moment consulting any possible whims or wishes of those before him. He took the initiative, and his earnest manner seemed to say, "What I have for sale is of course what you want to buy!" so that not merely his presence before the people was justified, but it was no wonder that if one after another bought a copy of his portfolio.

Speaking after the manner of men, is it not one of the most difficult of tasks of a Sunday evening to get up momentum enough to bring people to a decision in spite of themselves? With the first words of an appeal a certain psychological tension is created, a kind of duel is to be fought out, in which the natural inertia and even depravity of the human heart play a part. The slightest hesitation, fear, or oversensitiveness may rob the appeal of its compelling power. There is here of course no intention to laud mere loudness of tone, or a boisterous, fussy manner, but rather to advocate the psychic domination of the situation by the preacher. Whether with few words or many the important thing is to marshal all available spiritual forces and bring them to bear upon the heart and conscience of those present. The very intensity and insistency of the preacher's manner will serve to draw attention away from himself to the Savior for whom he pleads.

As a further element in the successful hawking of his wares on the part of the young man, I noticed that he showed a remarkable versatility of language in commending his portfolio. When, for example, the chariot race had been shown on the stage, he was careful to state that one of the finest pictures of the collection set forth that thrilling spectacle, and so with other scenes as they in turn were presented. In this way interest was sustained and cumulative motives created to purchase then and there. Human nature is so constituted that it needs to be aroused, labored with, persuaded, and satisfied in every direction before it will yield.

## LIVING ISSUES FOR PULPIT TREATMENT

BY THE REV. W. D. P. BLISS, EDITOR OF THE "ENCYCLOPEDIA OF SOCIAL REFORMS," ETC.

### PUBLIC LIBRARIES AND THE CHURCH

"*The Books, especially the Parchments*" (2 Tim. iv. 18).—St. Paul cared more for parchments than books, perhaps because they represented more living human interests. They took the place the novel holds to-day, and the great scholar of the New-Testament church and the living apostle of all men felt his need of them.

*The Library One of the Great Influences in American Life.*—There were 6,869 libraries in the United States in 1903, with 1,000 volumes or over, besides private libraries. No other country can approximate this record. There is one library in the United States for every 11,663 persons. In the North Atlantic States there is one library for every 7,866 persons, and the West does nearly as well, with one library for every 8,035 persons. The library is a great power, which the church to an extent can influence and control, and for which it should feel responsibility. A good library elevates, cultivates, purifies. New Hampshire has one library for every 2,498 persons; Vermont, one for every 2,916 persons; Massachusetts, one for every 4,763 (a remarkable record, considering her crowded cities and foreign population). California has one for every 5,267 persons. This accounts in part for the influence of these States.

These libraries had in 1903 an aggregate of 54,419,002 volumes, having increased 22 per cent. since 1900. This is 68 books for every 100 persons in the United States. Massachusetts leads in this respect, with 256 books for every 100 persons. New York has the largest total number of books—9,079,863. Massachusetts has 7,616,994. These libraries had in 1903 an income of \$10,059,858, of which \$6,323,082 was from taxation. The American people believe in libraries.

*The Value of the Library.*—It reaches and supplements the home. There were issued in 1903 for home use 59,188,407 books, an average of about 3 books to each home in the United States. These books go to many homes where the church does not. No home, however materialistic or infidel, will refuse a library book. These books are largely read by the foreign-born or the children of the

foreign-born. In every large city the libraries and reading-rooms among the foreign populations are crowded. These people are anxious to learn. To many of them education is a new delight. The library reaches largely the young, the most helpful and impressionable in the community. The library often influences more than the school. The libraries reach the best. The vicious and the idle are usually not readers. The capable, the diligent, the ambitious go to libraries. The library is for all classes and believers in all kinds of religion. The public library is often the one place where the man or woman or child, without a home and without money, can find a welcome. The library both measures and creates civilization. Massachusetts, which has led in libraries, has produced five of our greatest poets—Bryant, Whittier, Emerson, Lowell, Holmes. She has produced four of our six greatest historians—Bancroft, Prescott, Parkman, Motley; and three of our six greatest orators—Choate, Everett, Wendell Phillips.

*The Influence of the Library is for Evil or Good.*—The library is a fountain which sends forth waters both sweet and bitter. According to a paper by Mr. J. C. Dana, in the Proceedings of the American Library Association, 1903, about seventy per cent. of the books loaned by public libraries are novels or stories. According as these are good or bad, to a very large extent will be the moral ideas and ideals of the young minds of our land. Thackeray's Colonel Newcomb raises a standard of honor. The Jesse James stories fly the skull and crossbones of audacity and of successful crime. What kind of books shall our libraries send out?

*Responsibility of Librarians.*—Few people sway more power for good or evil than the librarian, who can suggest and often decide what books children shall read. Only next to this is the responsibility of the committees that choose the books for the library. The position of librarian is one to-day demanding special training and thorough preparation. There are at least ten library schools in the United States, besides summer schools, apprentice classes, and college courses—all for the training of librarians.



*What the Church can do.*—Its pastors and members can urge the establishment of new libraries and influence appropriations for them. Church people, especially young women, can become librarians and serve on library committees to decide on and purchase books. Pastors can become trustees and often chairmen of committees. Church people can urge the purchase of good books. The church can thus largely see that poison is not disseminated and that good morals are taught. The church thus can largely control this great power if it will.

### A NEW PROFESSION

*A new commandment I give unto you, that ye love one another.*—John xii. 34.

*The New Profession.*—The first college settlements in the United States—Hull House in Chicago and the New York College Settlement—were opened in 1889. Last year—twenty-five years later—there were 120 such settlements (for men or women), besides 80 or 40 institutional churches doing largely settlement work. These 120 settlements had some 750 residents, giving all their time to this work, besides those who gave only a portion of their time. It means practically a new profession.

*What it Accomplishes.*—These settlements serve as connecting links between the rich and the poor. Besides these 750 who give all their time to this work, probably two or three thousand more young men and women from the best educated families spend a considerable portion of time living among the poor. They reach many families the church can not. They come to understand these problems. Out from these settlements have come some of the best and most practical efforts for reform.

*Statistics of the Work.*—These 120 settlements spend annually some \$800,000 and have upward of \$8,000,000 invested in them. They teach some 1,600 classes; they have organized, mainly among boys and girls of the poorer classes, 1,700 clubs, reaching in this way nearly 100,000 people.

*Nature of these Clubs and Classes.*—They are classes in sewing, cooking, carpentry, manual labor of all kinds, or are dramatic, literary, social. The settlements usually have gymnasiums, libraries, baths, kindergartens, reading-rooms. They provide for the body, the soul, and the mind. The pro-

vision for the soul is usually indirect and unavowed. It is not always present, but in most settlements plays an important, tho usually a silent, part. Where it is, however, wisely presented, it is perhaps all the more effective for not being forced upon the notice. Settlements can thus reach and do continuously reach many whom the churches do not. Few institutions in our great cities are touching more needy lives and lifting them up to a higher level.

*The Settlements and the Churches.*—They usually are and should be supplementary, even where the connection is unavowed. Churches can do excellent work by getting young men and women of the wealthier classes to spend considerable time in the settlements. And they are well repaid for their work, as they get often more information than they give. Among the poor the church, on the other hand, can do good work by inducing the young to enter the classes and clubs of the settlements. The new profession is perhaps doing more than any other to build a bridge over the yawning chasm between the rich and the poor.

### POLICE MATRONS

*I was in prison and ye came unto me.*—Matt. xxv. 36.

In 1890, out of the 78,000 inmates of the penal institutions of the United States, over 82,000, or 48 per cent., were women. They were mainly convicted of minor offenses, a very large number being sentenced from police courts.

The need of police matrons, of women attendants and officers in police courts, is therefore obvious. Scarcely any position in life offers more opportunities for good. Women committed for their first offense, or often when tried and acquitted, if they are simply in the hands of men, feel so outraged, degraded, and insulted that they suffer beyond words and sometimes are injured for life in body and more often in morals. A girl arrested for the first time is at a crisis of life where the difference between a kindly, womanly word or a word from a man, even tho kindly intended, may mean the parting of eternal ways. Even policemen have blushed as they have been compelled to state the duties they are often called upon to perform, where there is no police matron. The church should see that police matrons are appointed in every police court.

## STUDIES IN BIBLE THEMES

### ELIJAH THE TISHBITE ON MOUNT HOREB

By PROF. ED KÖNIG, PH.D., D.D., UNIVERSITY OF BONN, GERMANY.

It was during the first half of the ninth century B.C. that King Ahab, influenced by his wife, Jezebel, a Phenician princess of Sidon, erected in Samaria not only an altar, but a temple, for the god Baal (1 Kings xvi. 83). Thus "Jeroboam's sin" (1 Kings xiii. 34), in worshiping Jehovah images at Bethel and Dan, led to the worship of other gods.

This violation of the first principle of the Mosaic faith (Exod. xx. 3) engendered an imminent peril to its existence. But that which happened when, toward the end of the time of the Judges, the political and religious growth of Israel had reached an alarmingly low level was here repeated. Even as at that time Samuel was called into the foreground to unfold the banner of patriotism and of religious faith and to bring victory to the arms of Israel, so did the spirit of God now, in the ninth century, call forth a prophet who, imbued with faith in his heavenly Lord, undertook to defend the inherited religion against the evil designs of Jezebel and Ahab. And this prophet was Elijah. Six times (1 Kings xvii. 1; xxi. 17, 28; 2 Kings i. 8, 9; ix. 36) is he referred to merely as "the Tishbite," and philologists, exegetes, and historians of our days are agreed that this cognomen can not be attributed to the circumstance that he belonged to the territory (*toshebê*) of Gilead (the land east of the Jordan), as it reads in the Hebrew text of 1 Kings xvii. 1. Nor can Elijah's cognomen be attributed to the possibility of his having belonged to a family of the name "Tishbe," for the Old Testament makes no mention of such a family; neither could a knowledge of its existence have been taken for granted. The term must have been derived from the prophet's home. Even the ancients were of that opinion. Thus the Greek text of the Old Testament has after "the Tishbite" the words "of Thesbai." Josephus, in his "Antiquities" (viii. 13, 2) has it "of Thesbone." The Aramaic paraphraser and renowned Jewish exegete David Kimchi (died about 1280) mentions a place named "Thoschab"; while the later exegetes, as already said, agree that "Tishbe" was the name of Elijah's ancestral home.

In an article written by me for *The Expository Times* (T. & T. Clark, Edinburgh), but not yet published, I have proved that the place originally was named "Thisbal." Instead of the incomprehensible words "the Tishbite, of the inhabitants of Gilead" (1 Kings xvii. 1) should, therefore, be substituted the words "the Tishbite, of Thisbal or Thisbé in Gilead."

But this should only be a casual introduction to a sketch of the history of Elijah, which is of general interest and which has not yet been quite elucidated. Nor shall I dwell on the painful fact that Elijah, in taking up the fight for the religion of the fathers, brought about his own banishment. I shall not accompany the persecuted prophet from one place of concealment to another. Neither shall I lead my readers up on Mount Carmel's top in order to overhear the prophet's biting satire against the priests of Baal, and to admire God's interposition in the history of His people. I shall only invite the reader to view a single episode in Elijah's career. We shall only reflect together upon the prophet's stay on Mount Horeb, which, as known, is in the main identical with Mount Sinai.

What prompted Elijah to turn his steps to Mount Horeb we do not accurately know. From his own words we hear only that during the desertion of his people from the true God, and on account of the continued persecution of the prophets of this God, he completely isolated himself, and felt himself in great danger.

For does he not utter those sad words: "I, even I only, am left; and they seek my life, to take it away" (1 Kings xix. 10). However, Elijah might also have found safety from the persecutions of Jezebel in other parts of the Jewish land. Why, then, did he select Mount Horeb? The only satisfactory theory we can advance is this, that he desired—so to speak—to give back into the hands of his Lord his commission to advocate the religion of the Lord; and that he thought this could best be done on the mountain on which God, through Moses, had reestablished the peculiar

religious position of Israel. But perhaps the following discussion may tend to throw some light on the nature of the undertaking which led Elijah to the old mountain of God. For while we do not quite know the reason for Elijah's flight to Mount Horeb we are fully informed as to what happened to him there, and was imprinted upon his soul.

Hardly had he retired to a cave in the mountain, there to rest over night, before the entrance to the cave became the scene of various phenomena. A strong wind swept past him, breaking off pieces of rock, and the wind was followed by an earthquake, and the earthquake by a fire, until a soft whisper reached the ear of the prophet, informing him that the Lord had passed by in the last-named phenomenon.

Now, what is the object of this narrative? There has often been deduced from it the inference that God wished to show Elijah how dissatisfied He was with his previous mode of fighting. It has been said that the prophet's desire to inflict punishment upon the enemies of the Lord should be suppressed. But this interpretation is obstructed by more than one circumstance. The continuation of the warfare against the Lord's enemies was emphatically declared in verses 15-17: King Jehu shall stand forth as the avenger of the evil doings of the house of Ahab. Moreover, Elijah himself at a later period fought the Lord's enemies by calling down fire from heaven (2 Kings i. 10). No, it was reserved for a new epoch in the history of God's kingdom to change the method of warfare against the opponents of this kingdom.

Christ first said to the two disciples who wished to call down the fire of heaven over the inhospitable market-town of Samaria, "even as did Elijah": "Ye know not what manner of spirit ye are of" (Luke ix. 55).

The second interpretation of 1 Kings xix. 19 *et seq.*, finds in this narrative an endeavor to arrive at an improved conception of the character of God. Thus we read in one of the latest commentaries on the books of the Kings (Benzinger's "Kurzem Handkommentar" [1901]) the following comment on 1 Kings xix. 12: "The improvement of the conception of God is manifest. The narrator takes great pains to describe the spiritual character of Jehovah, and to portray His spiritual activity without awakening any ideas of incarnation. He does not quite free himself from the use of symbols, no more

than do Isaiah and Ezekiel; the language of philosophical abstraction is yet foreign to him." But it was known also earlier in the history of Israel that God was neither the tempest nor the earthquake (Judges v. 4 *et seq.*), nor the fire (Exod. iii. 2). These were the companions and manifestations—the countenance, so to speak—of the divinity (Exod. xxxiii. 14). This will appear also from the words in 1 Kings xix. 11, 12. For it does not say there: "The Lord was not *the* tempest, not *the* earthquake, not *the* fire." If it reads so; then we might therein trace an earlier manner of representation, namely, the identification of God with the tempest, etc. No, it reads three times in like manner "the Lord was not *in* the wind, not *in* the earthquake, not *in* the fire." The words, therefore, do not refer to the essence of the divinity but to its manner of manifesting itself. Between this and the nature of His activity exists, however, a self-evident connection, and this also points to another interpretation of that theophany.

The correct opinion as to the purpose of that manifestation of God is the following: Catastrophes, as devastating tempests, convulsive earthquakes, and consuming fires are not the only means by which God manifests Himself, and the sending of these does not constitute His *wholes* activity. He pursues His aims also by gentler and more lasting means, which, in contradistinction to the raging tempest, may be compared with the soft motion of that everlasting source of life—the air. And what are those gentler and more enduring means of God's manifestations? The spreading of His promises and His monitions, and the exercise of long-suffering patience.

The correctness of this interpretation is confirmed by the question which the still small voice asks the prophet: "What doest thou here, Elijah" (v., 13)? That is to say: It is necessary to remain on the battle-field even the extraordinary means of defense fail to bring victory. Even then one must not retreat, as thou hast done by fleeing hither. Moreover, there are other weapons to choose for continued warfare, and among these, perseverance in the proclamation of the divine demands and promises. This is shown by God's order to appoint Elisha to continue the prophetic activity (v., 16); and what I have here ascertained to be the aim of the theophany serves to confirm my theory of the

motive which led the prophet to Mount Horeb; for, in all probability, the prophet desired to resign his commission on the mountain into the hands of God. But the Lord showed him that this human desire did not agree with the divine purpose.

Thus with Elijah on Mount Horeb we learn the following three fundamental principles: In serving the heavenly Lord it is necessary

to remain with unswerving faithfulness on the post assigned! Rely not upon the infinity of God's patience, for a Hazael or a Jehu may be destined to enter the service of the Lord! And the third watchword is: The most important part of one's activity for God's kingdom consists in using the ordinary means by which its continuance may be fostered, and its ultimate triumph brought about.

### "SILLY WOMEN"

BY THE REV. H. ROSE RAE, CARLYLE, ENGLAND.

"He's unco silly the day," said a Scotch woman to one inquiring about her aged father. "Silly" did not refer to the old man's *mind* in the least, but only to his infirm *bodily* state. Readers of Burns remember the poet's reference to the "silly wa's" (frail walls) of the mouse's "wee bit hoosie"; wherein there is no allusion to *mental* condition either of walls or of builders, their fragile material nature alone being suggested by the word "silly." The reformer, Andrew Melville, reminded his sovereign that there were two kings in Scotland, namely, Jesus Christ and James VI., His "silly vassal." By no stretch of fancy could "silly" be applied to the *mind* of "the British Solomon," of course. It was only in comparison with the Almighty King that the earthly monarch's power seemed very small; indeed he was feeble, "silly." Tho now, in England, "silly" is made to mean weak in mind, it formerly denoted, as in the elder Scottish speech, feeble or delicate in any respect. Hence in the version of the Scriptures that dates from the days of the "silly vassal," we find this epithet thrown in to give the force of a remarkable diminutive. When Paul writes to his friend Timothy about "silly women," it is too hard on the apostle to conclude that he had only a poor idea of the feminine intellect, or even that he scorned the set of whom he is writing, as if they were specially witless women. The truth is that, in the Greek, there is no separate adjective; the adjective seems necessary in our tongue the better to give the effect of the noun.

*Gynaikarion*, the noun, is the diminutive of *gynê*, which means woman. Just as the latter, in the mouth of Jesus, was quite respectful, giving even a touch of dignity to what He was to say, almost like our

"madam"; so has the former a meaning of its own. It signifies "little woman" in a sense that is entirely kindly, as a fond husband may say it to his wife as, on his return, he asks how matters have been going with her in his absence. The word is neuter, as the language of affection often is. The German makes "maiden" neuter for endearment's sake; and the mother, who hates to hear you call her baby vaguely "it," nevertheless tries to soothe the same child, when screaming, with "Bless its little heart." Pity sighs, "Poor thing!" (neuter again!). Love sings, "My wife's a winsome wee thing," quite oblivious to its unconscious conformity to the law that makes affection always break the rules of grammar at the same point, no matter in what speech or language it speaks. Poor Jerome lost a subtle something from the word when in his Vulgate he rendered it in the feminine, *mulierculus*; altho this means "little women" too. But Jerome was no poet, or he might have coined a word, "mulierculum" in the neuter like his original. Our English Jeromes have to trust their meaning to added adjectives. Paul's heart was moved, I think, with pity toward those of the gentler sex, lonely and helpless, who became an easy prey to those human reptiles who "creep into houses"; and his word is tremulous with this significance. Is it the accidental English adjective that makes so many of our commentators talk about contempt and scorn toward the women, instead of Christian pity and chivalry, which the apostle seeks to hand over to his younger friend, while the scorn is reserved for the dastardly masculine creepers?

Did the great apostle of the Gentiles despise weak women folks?

Paul certainly did not allow women to "speak" in Christian meetings (1 Cor. xiv.

84); and some laboriously contend that "speak" is a general word, and includes teaching and preaching. But it is just this question of the extent of the word's logical import that gives room for different conclusions. When the apostle mentions his own practise to Timothy—not laying down a law, but simply stating a fact—he says he objects to a woman *teaching*. This is definite; and there may be some reason for the indefinite word being used in the other case. In classical Greek, it has a sort of technical or distinctive meaning, and applies to loose, regardless talk or chatter. It is associated also with the little known gift of tongues, which seems to have implied confusion either in sound or in import. At any rate, nothing is gained by taking both "speak" and "teach" as meaning the same thing.

Three reasons are offered by Paul for his attitude. First, Adam was before Eve, wherefore woman should be second to man, and assume no position that might be a claim to a first place. Second, it was Eve who first transgressed, being deceived; wherefore woman may not be as keen of intellect as man, and should take no place that would virtually claim the superiority implied in power to give instruction. Third, "it is a shame"—is unbecoming, argues bad taste—"for women to speak," etc.

The third is the only practical ground; and it is one which would have a force in Paul's days, which it has not now. Hebrew women had special rooms in the house, and a separate portion of the synagogue; while in walking abroad they wore veils. By throwing this prejudice aside, the Christian community would expose itself to undesirable comment and to groundless scandal. Heathen women were also kept in the background, and were poorly educated except when they were devoted to a life of shame. Many such were connected with the temples as priestesses. At the great festivals these temples were scenes of terrible debauchery and immorality, and the priestesses shared the profanity and the profit of such orgies. Such things were familiar to the minds of Corinthians, Ephesians, and the rest; and the sexual sinfulness of these strongholds of idolatry throw a lurid light on some of the strong words used in the Bible of those who stray from the pure religion of God and follow after the false. Often it was nothing but "the sin of Peor" that led men away. No

apostle could lightly regard the possibility of people coming to think of the Christian church as only another opportunity for vice, or of giving occasion for the circulation of more stories about Thyestian banquets and eating children's flesh in connection with the faith of Christ. The faith had plenty to contend with already, without thoughtlessly incurring more opposition by giving color to evil surmises.

As to women's yielding to influence, it is remarkable how often, in notices we have of the early heretics, we find it alleged that many women followed them. Even Jerome felt it was something of a disgrace to teach women rather than men, but said he would rather have men. Only if men did not come, and women did, he would certainly teach them. To this day, where the teaching is timid, effeminate, or formal, women are the majority in a church; but robust teaching attracts a virile audience. But facts like these are otherwise explicable than by holding simply that women lack independence of thought or action. The explanation may be that women, as a whole, are more impulsive, while also more tenacious of the old, verifying the old adage, "*Aut odit aut amat mulier, nihil tertium*"—that is, "Woman either hates or loves; there is no medium." It is perhaps as supplying this "tertium," or middle place, that man gets his distinctive character. He is moderate, less given to extremes, in a way, less varied and more limited in the range of his nature. But, not being a woman, the author feels that no more guesses need be made lest our brethren be given away.

Enough has been said to palliate the apostle's stiff opinions as to women having a prominent public position in the church, and to indicate that were Paul now alive, in this altered world, his judgment would have been otherwise to some extent. Besides, it was evidently in the interests of women that he spoke; and "silly" is not to be imputed to him, except perhaps as equivalent to "gentle."

Certainly in our time woman in social life is not the same being as in Paul's day. She has now entered the professions. In medicine, few resent her intrusion now. In letters, she has a recognized place. *Pace* Portia, law does not attract her, or else does not open its doors to her. In academic groves she has won victories. On public platforms she has raised her voice, and not at all in vain. She

has ascended the pulpit stairs with timid and unfrequent steps; for Paul, not Peter, has been its doorkeeper, and Paul has looked uninviting. No doubt, there is ample scope for woman's gentle ministry outside a pulpit; but there is, all the same, not much to be said for an exegesis that puts a Pauline padlock on the pulpit door, which yields to no one that is not masculine.

The right of a woman to vote in State elections is barred by the feeling that she would vote, not on her own judgment but as

moved thereto by the influence of others. Is this a well-founded view? Even if it is, how does it contrast with the majority of male voters? In some churches, women are still denied a voice in the call of a minister. These are all ways of emphasizing, to the extent of injustice, the uninspired adjective "silly," as applied to women. Verily, it is good to understand our Bible words in all their bearings, lest by obscure senses we are led to act on conclusions repugnant to those seen in the true light.

## OUTLINE STUDIES OF OBSCURE PROPHETS—VI. THE PROPHET AT SHILOH

By PROF. LEWIS BAYLES PATON, PH.D., HARTFORD THEOLOGICAL SEMINARY.

THE priests at Shiloh (1 Sam. ii. 27-36) were descendants of Aaron, the high priest of the exodus. Their sanctuary at Shiloh was the ancient Tabernacle. They had preserved the pure tradition of the Mosaic age. There is no evidence that Jehovah was worshiped by them under the name of Baal, or that idols were used.

In spite, however, of their better knowledge the priests at Shiloh had become worse than the rest of the nation. The reason for this is found in the words of the unnamed prophet who came to Eli. They "made themselves fat on the best things of Jehovah's offerings," and in so doing they "trampled upon his sacrifices." In other words they profaned religion by their selfish use of it to advance their own interests. This charge of the prophet is sustained by the accompanying history. The sons of Eli plundered the people who came up with their sacrifices. They took away from them the portion that it was their right to consume before the Lord, and even before the victim had been placed on the altar they seized the best portions for themselves.

The temptation to use religion for personal advantage is present in every age. All Christians are exposed to it, and the minister of the Gospel is in danger more than other Christians. Like the sons of Eli, he comes nearer to sacred things than other men, and therefore is more in peril of abusing them. There is no calling to which the entrance is made so easy as to the ministry, and no calling in which a man of fair ability is so sure of quick success. There is no calling which opens up so many social advantages. The

minister is assumed to be a gentleman, and is welcome in the best society. Unlike other men, he is not expected to make a return in kind for the attentions that are shown him. He deals with those high motives which influence conduct most strongly; and, therefore, he has a power over men and over money that few enjoy. In view of these facts it is natural that many find the temptation irresistible to enter the ministry for selfish ends. How lamentably often do we hear these very motives appealed to as reasons why young men should enter the ministry! This narrative teaches us the perils of using sacred office for selfish ends.

1. It shows that the effect of such conduct on the part of the clergy is to alienate men from religion. "Men abhorred the sacrifice of Jehovah because of the sons of Eli." Those who came up to Shiloh to worship were conscious that the priests used the ritual merely as a means of aggrandizing themselves, and therefore they came no longer. It is worth considering whether the alienation of the masses from the church in our own day may not be due in some degree to this sin in the ministry.

2. This narrative teaches us that the effect of using one's office for selfish ends is to sear the conscience so that one is unable to make moral distinctions. The sons of Eli began with confiscating the sacrifices, but they soon became so hardened that they made the sanctuary at Shiloh the scene of orgies like those at the Canaanitish shrines.

3. This narrative shows us that the effect of using one's ministry for selfish ends is to deprive one of the power of bringing God's

message to men. These priests at Shiloh had knowledge of the purer faith of earlier days, and they were the natural guides of the nation, but they missed their opportunity because of their worldliness. The sons of the prophet took the place once occupied by them as the religious teachers of Israel. The prophet of this narrative stands in antagonism to the priesthood. Samuel was obliged to take up the same position. More and more the prophets were compelled to cut themselves loose from the priests, until at last prophet and priest stood in antithesis, and

the priests became the worst persecutors of the prophets.

4. This narrative teaches us the wrath of God that rests upon the man who profanes his sacred office. No oracle in the Old Testament is more terrible than this in which a curse is pronounced upon the unfaithful house of Eli. Of how much greater condemnation shall he be deemed worthy whom God has called to proclaim the Gospel of His Son, but who turns aside from this high calling to find in the ministry the gratification of his own selfish ambitions.

### WHAT IS THE GOSPEL?

BY THE REV. WILBUR F. CRAFTS, PH.D., WASHINGTON D. C.

What is the gospel as presented in the Bible? The word occurs first in Isaiah, in the passage, "He hath sent me to proclaim *good tidings* to the poor. Careful examination will show that this poetic passage is an exposition of the prophetic meaning of the Jubilee Year, established in the days of Moses, when by divine appointment all social wrongs were to be righted; when the family that had lost its land had it restored; and those who had been sold as slaves for debt were restored to liberty. Isaiah's gospel is, therefore, the good news that this jubilee year, which came once in fifty years under the law, is to come every year when the Messiah's spirit has conquered the world, so making every year of our Lord an "acceptable year."

The seed of gospel, no doubt, is individual conversion, but the full-grown tree as seen in the combined gospel of Moses, Isaiah, and Christ in the fourth chapter of Luke, taking

the words exactly as they read, is the gospel of blind asylums, of prison reform, of emancipation, of social justice. Those who are most opposed to rationalism are most prone to rationalize away these great tidings, and belittle them as mere figures of an inward transformation in the individual soul, from darkness to light, from bondage to liberty. The fourth chapter of Luke means that, but infinitely more. The gospel, "the good tidings to the poor," is the promise that through the influence of Christian convictions coming out in social institutions the wrongs that the poor have suffered so long from masters and rulers shall be done away, and every "year of our Lord" shall become an acceptable year, not of theological acceptance, but an acceptable year in that the things of time in the social relations of men, in business and politics and pleasure, are done in a way that is "acceptable" to Christ.

### The Meaning of "Faith"

*Editor of THE HOMILETIC REVIEW.*—Is the meaning of πίστις in Scriptures both *fides quæ creditur* and *fides quâ creditur*? What meaning has the word in Rom. xii. 6? What authority have we for the meaning in the former sense (*fides*, doctrine),—only the context, or does the Greek word πίστις or the Hebrew word אֱמוּנָה occur in this sense in profane literature? The subject is of much importance to me. Thanking you in advance for an answer, I am, J. C. ANDERSON.

We have submitted this question to the Rev. Dr. James M. Whiton, well known as an accomplished exegete in New-Testament Greek, who writes us the following reply:

The well-nigh universal meaning of πίστις in Holy Scripture is subjective—*fides quâ creditur*. The objective sense is found only in the latest books, in Jude iii., and the Pastorals. In Rom. xii. 6 the meaning is subjective: "prophecy according to the proportion of faith" means preach according to the measure of conviction. In "profane" Greek literature πίστις has, as a secondary meaning, the objective sense of a *pledge* on which the subjective conviction relies. The Hebrew word denotes (1) stability (Isa. xxxiii. 6), then (2) faith, subjectively. The objective sense of a body of truth to which credence is given never occurs in profane Greek or in Hebrew. The subject is exhaustively treated in Thayer's Greek-English Lexicon of the New Testament.

## PASTORAL HELPS AND HINTS

### THE MINISTER AS A GUEST

BY WILLIAM E. BARTON, D.D., OAK PARK, CHICAGO.

SHE was a courageous woman who first proposed to build a chamber on the wall and to place therein a bed and a table and a stool and a candlestick, and to invite the man of God who periodically passed that way to turn in thither and occupy the prophet's chamber. In her case the experiment turned out well. The prophet found a quiet and comfortable habitation, and the household received a great blessing that filled out the joy of the lives of their host and hostess, and a great comfort in the day when trouble came upon them. May the blessing of the long line of prophets, from Elisha down, rest upon the Shunammite and her descendants. She has taught her lesson to thousands of her daughters, who have opened their homes to the ministry in the spirit of a generous and Christian hospitality.

It is time some rich man endowed a chair in some theological seminary to teach the things assumed to be not worth knowing, or certain to be discovered by instinct. Among the first lectures to be delivered upon that foundation would be one on the minister as a guest.

I have just heard of a family of culture and wealth which had never entertained a minister, and which opened its doors to a delegate or two in time of some general convention, and is delighted with its new discovery that ministers are human. The housewife found her guests were not fussy. The husband found them interested in his business, his stables, and his foreign purchases, and said they were quite his match in telling a good story. And the children thought them "nice men." Wherefore that family is resolved hereafter to open its doors very wide whenever a religious convention comes to town.

I believe this is an experience not infrequent. One woman told me she would not for anything have missed the influence which her home had received through the visits of ministers and missionaries. She thought that as an element in the education of her children the presence of these men around the table was to be reckoned large.

But now and then one hears other things, and any church that entertains a large gathering comes to know of them. So I stir up the pure minds of my brethren on one or two minor matters concerning the occupancy of the prophet's chamber. To make my points more clear, I shall use some illustrations from life.

Not long ago two ladies whom I know attended a convention, and were sent to be entertained in the same home that also entertained a young minister. The entertainment committee directed them to the house, and the young minister committed the directions to memory and offered to pilot the ladies to their common destination. It was five blocks. They had such bags as women carry when they go away for a three-days' meeting; he had a bag containing, by estimation, a night shirt, a tooth brush, a clean collar, and a small New Testament. After walking four and one-half blocks the ladies said they believed they must stop and rest for a minute or two. Then, and not before, and with profuse apologies that he had not earlier thought of it, he offered to carry their bags. Now, apart from any question, which I admit is open to debate, whether from the masculine point of view a woman needs as large a bag as she usually carries to such a meeting, I submit that it would have been more considerate in him had he discovered earlier the weight under which they were staggering.

I add another item concerning this same man and this same occasion. These two women heard the little boy of the family say to his mother next morning, "I know he must be an awful good man; I heard him pray awful loud in the bathroom." I do not possess the text known as the Emphatic Diaglot, but I suspect that it reads, "Thou when thou prayest enter into THY closet."

I have assisted at the entertainment of many conventions. I have witnessed the zeal with which the parish is canvassed for places of entertainment; I have made from the pulpit repeated announcements that room is desired for four hundred delegates, and that as yet only two hundred and fifty place



have been offered. I have heard the tales of wo about how Mrs. Smith's girl had left, and she had to cancel her request for four delegates, and how Mrs. Jones had telephoned that Willie had mumps and she could not take the two she promised. I have witnessed the consternation of the committee when it learned that the Higginses were to have guests of their own who had taken advantage of the cheap rates and were coming to visit the city, tho they were not delegates, and how the Higginses had to withdraw their offer to take three—two in one room and one in a single room. And at the end I have always noticed that we get all the places needed. Then the committee sinks back with a sigh of wearied satisfaction, and thinks it may rest from its labors. And that is where its members are about to gain some experience. There is no rest for the committee till the last guest has been directed to his place of abode, and some of them have returned and gone forth again. Rev. Mr. Gabriel, who was assigned to the Robinsons, can not walk so far, and must be provided for nearer the church. Rev. John Paul has discovered that he has an old friend and college chum in town, and would like to have his assignment changed if it is not too much trouble. And Mrs. Jackson has just discovered among the list of delegates the name of a minister whom she heard preach in Philadelphia when she was visiting her sister, and would like him instead of the delegate assigned to her. And so on, and so on, with much and unexpected variety.

Now this is a part of the situation for which the visiting minister is not responsible. But he can do his best not to complicate the situation. And he is not always as considerate as he ought to be.

The meeting is to open Tuesday evening. Delegates are expected to report at their places of entertainment for supper before the meeting. But Rev. James Calvin and Rev. Peter Wesley find themselves assigned to homes respectively nine blocks east and seven blocks north. They resolve that they will run over to the restaurant and have a little spread together and recall their seminary days. Meantime two hostesses who were importuned at the last minute to take delegates are delaying the supper. Two husbands are fuming because they wanted to eat supper and get away to their respective engagements. At the close of the evening service the two recreant guests will show up late at

their respective places of entertainment, and the two tired hostesses will smile sweetly and say: "It didn't make the least bit of difference."

I know of men who, having come to town on the expected train, linger at the book-store or with a friend, and fail to appear at the table for the first meal, not even looking in the telephone directory to see whether it is possible to notify the hostess of a change in plan.

People who accept free entertainment in time of a large gathering must expect some inconveniences. It would be pleasant if every delegate could room alone in a very comfortable house no more than two squares from the church. It is not always possible to secure enough free first-class accommodations within those limits.

They used to tell in Oberlin Theological Seminary a story of a time when President Fairchild and Professor Ellis went off to a meeting together. Mrs. Fairchild took her husband aside and said: "Now they will expect you and Professor Ellis to room together. Don't you do it. Make some excuse and go to the hotel. Professor Ellis does not rest well, and you will keep him awake with your snoring." President Fairchild promised to obey his wife, and meant to do so. But he found the host at the meeting counting upon both, and could not decently go to the hotel in the face of his urgent invitation. So the two men roomed together. But he could not sleep. He was in mortal fear lest he should keep his bed-fellow awake by snoring. Long after midnight he discovered that the professor, too, was awake, and spoke to him. "Yes," answered Professor Ellis, "I tried to get to the hotel, but there seemed no way to do it. My wife says I snore, and charged me not to sleep with you lest I keep you awake. It has made me so nervous I can not get to sleep." Whereupon the President told the professor his story, and the two agreed to go to sleep, and each ignore the other's snoring.

While a minister is attending a convention, he is likely to be very busy, and to have little time for visiting. But he should see to it that he is something more than a mere boarder in the home he visits. He should make himself for the time being a member of the family, conforming to its customs, taking care not to add to the daily work nor to delay the meals. He should be genial and not boisterous; com-

panionable but not familiar; a minister always, but still more a man and a gentleman.

When I was a seminary student I was also pastor of a country church where I boarded around on Sundays among my parishioners. I went out for the first Sunday, and had a delightful place of entertainment. The hostess had coconut cake, and it was delicious. I praised it, and ate another piece. After that I had coconut cake in every home during my first round of visits. All the women in the parish learned within a week how well I liked it. The reader need not expect me to say that I got too much of it. I continued to eat it and to like it, and I eat it still whenever I can get it, and wish it were always as good as I got from those dear women in that delightful little parish. But they found out afterward that I had several other favorite kinds of cake. I mention the incident only to show that good women try to please the minister in the matter of cooking; and I hold that he should eat what is set before him and enjoy it. Since my boyhood I have remembered that stanza of Will Carleton's about how Uncle Sammy's new wife

"Brought home with her all her preachers,  
as many as ever she could,  
With sentiments terribly settled, and appetites  
horribly good,  
Who sat with him long at his table, and explained  
to him where he stood."

When the hostess, with an idea that there is a certain ecclesiastical menu which fell down from heaven like the image of Diana, asks: "Is there anything that you could eat—anything special, I mean?"—the proper answer is, "Anything, madam, and plenty of it." Theological indigestion is largely vanity and self-consciousness. Eat what is set before you, and ask no questions for digestion's sake.

When the ministerial guest has returned to his home he should on no account fail to seat himself and send back his "bread-and-butter letter." Do you know what that is, O my brother minister? I took pains one time to learn whether you know or not, and found that two-thirds of you after a large meeting did not write back the courteous little note telling your hostess that you had enjoyed the days spent in her home, and thanking her for her hospitality, and hoping to see her some time in your congregation if she should come that way, and sending regards to her husband

and a word of greeting to the children. It would have taken you five minutes to write it, neatly, on your best paper, and have cost you a two-cent stamp to send it; but you did not do it. And your hostess set you down as not quite a gentleman. Ministers are usually very welcome guests, and repay their welcome with all those qualities which should characterize a courteous guest. But there are exceptions.

I have a loved friend, and one who justly ranks high in the ministry. He was entertained recently for a Sunday in a comfortable home, from which the father was called unexpectedly away on Saturday night, and he was asked to sit at the head of the table and carve the very juicy sirloin steak for the household. He appropriated for himself the whole of the tenderloin. I can not explain it save on the theory that he never carves anything like sirloin on his own table, and did not know that the tenderloin should be divided; and that may be news to some of the readers of this article. But after the Sunday dinner he gathered up all the religious papers on the table, went to his own room, and did not appear again till it was time for the evening service. He might have done worse than that. He might have sat around all the afternoon in the parlor, feeling under obligations to entertain the family, and placing them under obligations to entertain him; there are few more uncomfortable situations than that—the whole family yawning, save those members who desert and pursue their customary vocations. But it is not necessary to argue the case in order to show what a minister ought to do. He should give something of himself to the home that entertains him, and not intrude himself so as to break the home life. A little time after dinner may be spent in the parlor or on the veranda, in cheerful but not frivolous conversation. There may be music and a little chat about books, and it is to be hoped some really earnest word dropped by the way that will show that the minister takes his calling seriously. And then for an hour or two the minister may retire to his room, leaving the family free to spend an hour alone or its members to separate and write or sleep. About the time the minister finds himself yawning, and is burdened with the thought that he must entertain the family, he may be sure that the family is beginning to yawn, and to wish for its siesta.

Now of the things that I have written, this is the sum: be considerate, courteous, and your conduct such as is becoming in a Christian gentleman and a prophet of the Lord. Remember the golden rule, and do not forget

the bread-and-butter letter. And the sons and daughters of the Shunammite hostess will bless your memory, and the children will have other proof of your piety than your loud and long prayer in the bathroom.

### THE IMAGINATION IN REVIVALS

BY GEORGE W. HERVEY, NEW YORK CITY.

THE imagination when governed by reason and revelation is of eminent service in the Christian Church. But when this faculty becomes obedient to emotion and passion it often creates an imagery which is deceptive and misleading. Then instead of reducing the figures of Scripture to literal truth, it makes them the basis of other figures of its own fabrication and thus erects in the soul a synagogue of demons. "The imagination," says Jonathan Edwards, "seems to be that wherein are formed all those delusions of Satan which carry away those who are under the influence of false religion and counterfeit graces and affections. There is the devil's grand lurking-place, the very nest of unholy and delusive spirits." It is to be regretted that President Edwards in his excellent treatise on the religious affections has said so little on the subject here suggested and the rather because he admits that it is by mixing counterfeit with true religion, that the devil has from the beginning gained the greatest advantage against the cause of Christ.

The abuse of the imagination in modern revivals was first exposed in 1742 by the Rev. Ralph Erskine of Scotland. In February of that year a revival commenced at Cambaslang in Lanarkshire and spread in a few months through several other parts of Scotland. It was promoted by Whitefield, who in thirteen weeks visited some thirty towns, preaching often in the open air to large crowds. This was during Whitefield's second visit in the North. At the outset of his work in Scotland Erskine and his friends had highly approved his work. But unhappily the results of the excitement attending his second campaign Erskine totally condemned. Many of the avowed penitents had strange visions or were seized with prostrations resembling those of hysteria. Some heard voices from on high and received revelations from heaven; others were struck dumb with terrors or moved to outcries by

sudden alarms. Not a few, driven almost to despair, imagined that they saw Christ or heard Him speaking to them words of consolation. The friends of Whitefield and promoters of these disorderly demonstrations defended them by tongue and pen. "We can not," said they, "think upon anything invisible without some degree of imagination; the images of spiritual things must be represented by our fancy; we can have no thought of God or Christ without some degree of imagination and imaginary ideas of Christ, as man, are consistent with true faith." Erskine refuted these and the like reasons by preaching three sermons on "the power and policy of Satan" (text Luke xxii. 31, 32) and one on "the true Christ, no new Christ" (text Heb. xiii. 8). In one of the former he said: "The devil is God's ape. Christ said there should be false Christs. Take heed that no man deceive you. The devil hath his false apostles, his false comforters, his false lights, his false assurances." Many of the ignorant followers of Whitefield talked of *seeing* "Christ." Deceived by misunderstanding the word as used in the Fourth Gospel, where *seeing* means, as often elsewhere, knowing or having an intellectual apprehension, they thought they must have an apparition of Jesus in either a human, transfigured, or glorified form. To expose this and similar delusions Erskine composed a volume entitled, "Faith no Fancy; or, A Treatise of Mental Images." This is to be distinguished from another book that he wrote the title of which may mislead the hasty purchaser: "Fancy no Faith, a Seasonable Admonition."

Erskine in his sermons and other productions boldly declares that many of the delusions of his time concerning the religion of Christ were produced by Satan through a false inspiration of the imagination. Jonathan Edwards held substantially the same opinion, but taught that in some persons the false impressions on their imaginations react

on their affections, and thus the two operate reciprocally until the delusions of the imagination are raised to the vividness of divine and authoritative truth. This great theologian and revivalist also concurs with Erskine as to Satanic agency in times of awakening. He thought that many of the instigations of Satan might be distinguished from the common and natural exercises of our own minds: for example, in false joys and consolations, unnecessary terrors and blasphemous suggestions. In reply to those inquirers who founded their hopes on new experiences as coming from the Holy Spirit, because they were new and not produced by themselves, he says. "There are other invisible agents besides the Spirit of God. There are evil spirits exceedingly busy with men, and who often transform themselves into angels of light, and with great subtlety and power mimic the operations of the Holy Spirit. We are directed not to 'believe every spirit, but to try the spirits whether they are of God.'" David Brainerd, the distinguished missionary to the Indians, and whose biography was written by Edwards, testified that among the red men of the West Satan sometimes transformed himself into an angel of light and made some attempts to introduce turbulent passions in the place of genuine convictions of sin and imaginary notions of Christ as appearing to the mental eye. "I have reason to think," adds he, that if these things had met with encouragement, there would have been a considerable harvest of this kind of converts here."

During the great revival of 1859 the imagination often cooperated with the conscience while under convictions of sin. The prostrations, tho sudden, were the result of a sense of guilt which had continued for days, weeks, or even months. In the excess of anxiety and fear the bodily powers at length gave way. Then came a waking dream and the dawn of a hope in Christ followed by an assurance of pardon prompting to an outburst of praise. Finally a reaction from excitement led to debility, which continued for days or weeks, during which strong men were unfitted for work. These prostrations were by some pastors held to be very beneficial to the persons affected. One writer says that by being thus confined a few days and shut up with God, they were prepared to return to their fellows like Saul of Tarsus after his three days of blindness, testifying

by their looks and lips the great things which God had done for their souls. These physical accompaniments of the work in Ulster were at first very numerous. At one meeting some two hundred were stricken down in the course of a few hours. The immediate effect of these prostrations, as seen or reported, would naturally cause many intelligent persons to doubt that they were of spiritual origin. But when they learned that a large majority of the convicted gave proof that they were converted, such doubters would cease their opposition to the work. And why should they not? Is it unreasonable to believe that the Holy Spirit sometimes produces extraordinary effects on the human frame? The lives of the prophets Habakkuk and Daniel and the Apostle John prove that it does. St. Paul tells us that the proper effect of orderly prophesying at Corinth was to make unbelievers *fall down on their faces* (1 Cor. xiv. 25).

The great revival in Wales, still going forward, is not marked by the prostrations in question. The meetings have been characterized by varied and wonderful excitement. A company of ministers from different parts of Europe and elsewhere visited an obscure village in February last to attend the Sunday services of some Welsh miners and their families. An American minister, describing the general effects of the worship on the visitors, says: "It was the profoundest sensation I have ever witnessed. The same effect was produced upon all. Melted and broken, they wept like little children. The tears were tears of unutterable joy. Many said: 'We understand Pentecost now.' In Rhos, a mining district of twenty thousand people, more than two thousand have been added to the churches, and in many places the work has been attended by a great reform of morals."

So far as we have been able to gather and weigh testimony we should judge that this is perhaps one of the most genuine works of grace recorded in the history of Christian revivals. After some hesitation, however, we raise this question: Has not the singing been excessive? It has been customary, it would seem, for the audiences to break out in song while the minister is speaking, and he quietly takes a seat and waits till the outburst of voices is ended. Even prayers are thus allowably interrupted. Three-fourths of the time is given to singing. Hitherto from

the first Christian age prayer and preaching have claimed the foremost place in public worship, while preaching has ever been regarded as the leading instrumentality in conversion. We must therefore hold that this innovation in Wales is disorderly.

The next question is, Has fanaticism anything to do with this movement? We fear it has. The relations of music to false piety have ever been intimate. The idolatries of Greece and Rome were spread and perpetuated by popular music and song. Apollo, the most popular of the gods of Greece, was believed to be the author of melody and imparted to it miraculous power. His oracle at Delphi, long celebrated, gave its responses in verse. As a god he was consulted, honored with images, temples, sacrifices, and musical worship. Nearly related to him were the Muses, who were also the inspirers of music, and were sincerely invoked by the earlier poets of Greece and adored as goddesses.

The religious songs of the old Greeks and Romans were often of exhilarating and sometimes of intoxicating effect. Even to-day Christian hymns, as sung by a great congregation kindled by mutual sympathies, cause in not a few a strange inebriation. When the emotion is new and uncontrollable, it is easily imagined to come from the Holy Spirit. It is probable that through the wonderful charms of sacred music in public worship many are deceiving themselves and others as to the source of their hope. Their rapturous fervor is only felt in public or social worship. When they retire for solitary devotion they are disenchanted and their religion is reduced to cold and wandering formalities.

For all these abuses of the imagination the preaching of the Gospel is the true corrective. The ideal revivalist, St. Paul, insisted upon two nearly related duties, repentance and faith: "Repentance toward God and faith toward our Lord Jesus Christ."

### REVIVALS IN THE COUNTRY SCHOOL-HOUSE

BY REV. HENRY NELSON BULLARD, PH.D., MOUND CITY, MISSOURI.

In this section of the United States, and more or less in every part, quite large neighborhoods are practically without preaching. Without going very far from the towns which have regular preaching you can find families who might as well be one hundred miles away. Were they really anxious for church privileges they might easily attend church in town, at least occasionally. However, they are not all interested enough to go to much trouble. The possibility of reaching them is often a question. The parents may have been church workers in the past. Some of the children have been brought into the church while spending the winter at school in town. Still there is no good material for the organizing of a church, little desire to attend, and a decided opposition to financial obligations. The problem offers so many difficulties that it is often given up. Where it has been faced with determination much of its difficulty has disappeared.

The first step is toward the gaining of a hearing. The schoolhouse is the natural starting-point. It may take considerable time and work to get the opening, but a real desire to find the way will not be disappointed. An afternoon service will be most likely to start

best. If possible, it should be every week at first. Sometimes the response is slow. Generally a straightforward sermon each Sunday, with a thorough tour of the neighborhood, will win a hearing. This first tour should reach the most promising.

As soon as possible a series of meetings should be arranged. The help of the moon is essential and the weather will have a decided influence on the attendance. It will be best to conduct these alone, as the result will depend largely upon the personal hold gained upon the hearts of the people. To have some one else to preach will leave you at the close of the meetings without the personal relation to the converted, which you will need. During the course of the meetings every home within a radius of three miles should be visited. Attendants upon other churches should be invited to attend and assured of your desire to reach their children for their church and not yours. Former church-members must be induced to come to the preaching, but should not be pressed too hard at first to any definite step unless they show themselves anxious to return to service. This calling is primarily for acquaintance' sake and to gain an audience.

The preaching must be definitely evangelistic. It must make clear the need of repentance and the plan of salvation. At the same time each sermon must contain a definite message to the Christians who have lost the faith and need restoration as badly as others need salvation. The great need will be to stir up such an earnestness that there will be some to help the younger converts. If the older people are brought to their feet the younger men and women and boys and girls will come with them.

For a series of meetings to last two weeks an outline of sermons similar to the following is suggested:

The Fact of Sin—Rom. iii. 28; The Guilt of Sin—Luke xiii. 1-5; Sin as Bondage—2 Peter ii. 19; Sin as Disease—Jas. i. 15; Sin as Rebellion—Neh. ix. 26; The Need of a Savior—Ephes. ii. 12; Christ Proving God's Love—1 John iv. 9; Christ Bearing Our Sins—1 Peter ii. 24; Christ Our Sacrifice—Heb. ix. 13-14; The Lord's Invitation—Isa. i. 18; The Necessity of Regeneration—John iii. 8; The Power of God unto Salvation—Rom. i. 16; Surrender to God—Gal. ii. 20; Assurance in Christ—1 John ii. 28.

Toward the end of the first week, or as soon as sufficient interest is shown, the invitation should be pressed at the close of the meeting. It should be worded as simply and clearly as possible. Its nature would depend on local conditions, but it should call for a showing of colors by avowed Christians first.

Experience has shown that the results of such revivals are mixed. In many ways they are likely to be disappointing. The difficulty of keeping the interest up and retaining the hold gained is discouraging. Often the preaching service will be the only possible means. A prayer-meeting and a Sunday-school may fall through lack of a leader, and it may be wise to work up to them very gradually. Little assistance may be offered in definite work. The momentum of the past will not at once break up. The winter weather may block the roads and cut the attendance down. But the work will have some good effect. The Word of God does not return unto Him void.

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### HAVE THEY MOVED? WHERE?

BY THE REV. A. H. MCKINNEY, PH.D., PHILADELPHIA.

THESE questions are frequently asked by pastors and church officers in reference to members of the church. The time spent and the annoyance caused in the efforts to receive the correct answers thereto interfere with labors that ought to be productive of greater results than merely ascertaining the facts. Hence any device that will secure the answers in a systematic way should be welcomed.

The Bethlehem Presbyterian Church of Philadelphia distributes a card to all those who partake of the communion. The distribution takes place after the weekly evening services just before communion Sunday, and on that morning. On one side of the card is printed:

On the reverse is printed:

#### VISITOR'S CARD

M.....  
ADDRESS.....  
CHURCH.....  
REMARKS.....

MEMBERS OF THIS CHURCH SIGN THE  
OTHER SIDE

#### BETHLEHEM PRESBYTERIAN CHURCH COMMUNION SERVICE

M.....  
ADDRESS.....  
.....1904

MEMBERS OF THIS CHURCH WILL PLEASE SIGN  
THIS SIDE

These cards are dropped by the communicants into boxes provided for their reception, one of which is placed at every one of the church exits. From the data on the cards the church rolls are corrected.

Of course, this method does not cover every case, but it does save an immense amount of labor, besides giving the pastor information as to his church-members and those who may possibly become such.

### THE LENGTH OF CHURCH SERVICES

By H. ALLEN TUPPER, D.D., BROOKLYN.

It may be stated in general that a church service should not exceed one hour in length. This refers to the usual services, morning and evening, on the Lord's Day in our churches. Seldom, if ever, do you hear a complaint made that the services are too short; but how often is the reverse the case? If the "order of exercises" is arranged carefully; if the prayers are not composed of commonplace platitudes, but earnest, heartfelt praise and petition; if the music is selected not for the display of vocal or instrumental accomplishments, but for the appropriate worship of God; if the Scripture reading is selected with intelligence; and if the preacher has something to say, says it and quits, from the opening anthem to the "benediction," not

more than sixty minutes of time need elapse. The preacher should not take advantage of his audience. It is composed mostly of busy, hard-worked folk; for days they have been carrying burdens, fighting temptations, suffering afflictions; under varied circumstances and with different needs they have come up to the house of God, seeking spiritual strength and refreshment; and they must be sent forth with new blessings and not with new burdens. Nothing must drag; no senseless repetition must be, for a moment, allowed; the bride of Christ is not to be adorned by foolish frills; and while there must be no undue haste, but dignity and solemnity in house of God, everything should be pointed, practical, and potent.

### PREACHERS EXCHANGING VIEWS

[We shall be glad to receive from readers of THE HOMILETIC REVIEW brief hints of all kinds relating to pastoral problems, especially such as represent actual experience in church methods, new experiments, and how they have succeeded, etc.]

**Protection to Unfortunate Children.**—I have been profoundly impressed by the following report of the Brooklyn Society for the Prevention of Cruelty to Children:

| Year.    | Complaints. | Children in Shelter. | Prosecutions. | Children Placed in Homes. | Visits by Officers. | Children Involved. |
|----------|-------------|----------------------|---------------|---------------------------|---------------------|--------------------|
| 1892.... | 1,269       | 43                   | 279           | 397                       | 6,593               | 3,447              |
| 1893.... | 1,501       | 190                  | 216           | 459                       | 6,217               | 3,860              |
| 1896.... | 2,358       | 963                  | 78            | 384                       | 7,998               | 7,520              |
| 1899.... | 2,530       | 1,134                | 71            | 396                       | 7,951               | 7,913              |
| 1903.... | 3,638       | 1,189                | 199           | 622                       | 11,027              | 9,745              |
| 1904.... | 4,088       | 2,601                | 189           | 925                       | 13,995              | 13,196             |

When we remember that only a small portion of cases of cruelty are reported in any city, and that Brooklyn is probably freer from this evil than any other city in the country, the enormity of this evil is most impressive. Should not the clergy everywhere address themselves to the task of alleviating these crimes against childhood?

NEW YORK.

AN EX-PASTOR.

**A Pastor's Aid Society.**—While pastoring a large church in Michigan I made an effort to induce my working members to undertake systematic pastoral visiting. A goodly num-

ber signed a pledge to make a designated number of calls each month. The objects to be had in view when calling were the following, which were tabulated on cards and given to each visitor:

1. To induce regular church attendance by irregular members.
2. To recruit the Sunday-school.
3. To pledge church-members to definite work in some department of the church.
4. To find and report (1) cases of sickness; (2) cases of destitution; (3) cases for any reason requiring pastoral attention.
5. To find and report newcomers.
6. To inform the pastor of anything of interest to the work.

Many more began this work than could hold out in it, but enough kept it up to give most excellent results. We traced over fifty additions to the church in one year to the efforts thus put forth.

PASTOR PASTORUM.

#### William Jennings Bryan a Pleased Reader

"I have just seen for the first time a copy of THE HOMILETIC REVIEW, and am so pleased with it that I wish you would send it to Mrs. William Jennings Bryan, 'Fairview,' Lincoln, Neb. I wish it to come to the house instead of to my office, where there is danger of its being lost among the several thousand exchanges."

WILLIAM JENNINGS BRYAN.

"LINCOLN, NEB., May 11, 1905."

## SERMONS AND ADDRESSES

### A CALL TO NEW DEPARTURES\*

By THEODORE L. CUYLER, D.D., PRESBYTERIAN, BROOKLYN.

*Let us go hence.*—John xiv. 31.

THIS is a restless world. Everything is in motion. Life is not a stagnant pool; it is a swift-running stream. It is not a bivouac; much less is it a swing in a hammock. It is a march, with many a swift, sharp encounter between the cross and the crown. But while we are all changing our residences and are all borne along irresistibly on the tide of time, yet I fear that in the most vitally important matter some of you may not be moving at all. There are those who are robbing their souls of the joy and the strength which Jesus alone can give. Hasten quickly to Him! Delay may cost you your souls! Not only to them but to many who call themselves Christians I bring the message of my Master, "Arise and go hence." It is a trumpet call to a new departure.

Is it not a trumpet call to a new departure? When our Savior first uttered the words of my text He was in that historic upper room at Jerusalem, partaking with the disciples of that sacred rite now known as the Lord's Supper. He had uttered that memorable address to them which composes the marvelous effusion of divine love, the fourteenth chapter of John. When the love-talk was finished He rose from the table, girded His loins, and gave to them the prompt marching command, "Arise, let us go hence." It was a call upon Himself as well as upon the disciples. He summons Himself to action. He knew perfectly well that immediately before Him were the midnight struggle in Gethsemane and the noonday agonies of Calvary, but He calmly says: "That the world may know that I love the Father. As the Father gave me commandment, even so I do."

There is nothing so swift-footed as love. Those eleven men at that table had not yet been redeemed. What if Christ had called a halt that night and failed to go out to what was before Him? Where would we all be? He went forth prepared to say: "Father, not as I will, but as thou wilt."

I. The first meaning of this command of the Master, "Arise, let us go!" is obedience.

Some of you may think that the core-principle of Christianity is faith, but it is something deeper yet than that. The core-principle of practical Christianity is obedience to Jesus Christ. Is not obedience to law the core-principle of the commonwealth, and in every well-regulated family submission to parental authority? I am afraid there is not so much of that old filial spirit as there used to be. When a boy has learned the difference between "you may" and "you must," that boy has made the first start in genuine manhood. It is very sweet to get a kiss as a Christmas gift from a child, but what cares the mother for that if the child has no regard for her authority? Obedience is the first and the great thing in this school in which our Master has placed us. In that school there are no "elective studies," as in many of the colleges and universities of our time. If there were, you and I would choose the front seats and the easy lessons. It is very easy to work out a problem in addition or multiplication when earthly goods increase and all things prosper; but to work out a hard problem in subtraction when property has taken wings and favorite schemes have been shattered and when cribs and couches deepen into graves, to be enabled then to say, "Father, not as I will, but as thou wilt," marks a high attainment in Christ-like Christianity. A young American who was studying music in Italy expected at the end of the year that his teacher would advance him to some new branches, but was surprised to find that he was to go over the same curriculum. This was repeated for three consecutive years, for there is nothing like drill. At the end of that time he graduated as a master-musician. That is the way Christ teaches. It is the same lesson over and over again until we have mastered it, and then we are ready to graduate into glory. The fundamental principle of the Christian life is just this: to find out what the Lord Jesus Christ wants you to do and then do it.

Now if we are going to make the progress that we should, there are several new depart-

\*Stenographically reported for THE HOMILETIC REVIEW.



ures for us to make. First, we must forsake evil habits; and by these words I do not mean anything so indescribable or abominable as drunkenness, lechery, profanity, or sins that ostracize people from decent society. I speak rather of those propensities of professing Christians that are sometimes a sad hindrance to their usefulness. They are the flies that spoil the ointment; they are foxes that make havoc with the grape-vine. Even at the least they are tendencies of speech or action that mar the beauty of holiness and the power of influence. What am I to do with these evil habits? Fight them one by one! That is one way. Fight them one by one! What did you do last winter when the panes of your windows were covered with frost and you could not see through them? Did you attempt to scratch off the frost with a knife? That would have been a long process, and, while you were curing one, another might have been frosted. Simply heat up the room and the frost disappears from the window-panes. Warm up your souls with the love of Jesus Christ and the bad habits will run off. That is what Chalmers called the "expulsive power of a new affection."

II. You must forsake dangerous associations. Health is not contagious, but sickness is catching. No, friends, be very careful to whom you give the night-latch of your heart! Association with us imitative creatures is a tremendous influence on character. The patriarch Lot purchased real estate down near Sodom; he pitched his tent over against Sodom; then he moved into Sodom, and pretty soon Sodom moved into him. The angel put his warning hand on the patriarch's shoulder and said: "Escape for thy life, lest thou be consumed!" There is only one safe way to get out of dangerous associations in business, in politics, in social life, or anywhere else. The moment you find you are in any association that tends to poison your piety, escape out of that place as quickly as Lot hastened out of Sodom, for there is no safety in tarrying there an hour.

III. The next point is: "Come out from the world and be ye separated!" That is the command, and it means not only that we are to come out, but it means that we are to stay out. Some come out and then retreat again. Some come out and attempt to straddle the line, living neither wholly on the one side nor on the other. Jesus Christ draws sharp lines: He that is not with me is against me."

Some church-members have their roots on the church side of the wall, and their boughs all hang over and drop their fruit on the world's side. It is not a question of where your roots are, but where your boughs hang and where the apples fall. In these days we want more of clean-cut, Christly religion, such that you don't have to hunt the church roll to find out whether a man is a Christian or not. Young people often ask me the question: "May I go to this, that, or the other place of amusement?" My answer always has been: "Where you can carry your Master with you, go. Where you can not, stay away. To any place where you can not spend an evening so that when you retire you can ask the Master's blessing on that evening, you have no right to go. Any place to which you as a Christian may go and of which anybody says, 'I did not expect to see you here,' there you should not have been found." Whatever may promote either your bodily, mental, or spiritual health is Christian recreation; whatever effectually hinders them all is unchristian amusement. If you are ever doubtful as to your course, always give your Master the benefit of the doubt. I do not believe that any one on earth ever came to an emergency and asked the Lord Jesus Christ for help and put the reins in His hands, who afterward went astray. You that have come out from the world, stay out, not only for your own sake, but for the world's sake; for the worst thing that can happen to the sinners of this land would be for the godliness of this land to become bankrupt.

IV. Our text is also a call from a lower to a higher plane of spiritual attainment. Paul was not a perfectionist. He knew Paul too well for that; he knew Christ too well for that also. "Not as tho I had already attained, either were already perfect, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the goal for the prize of the high calling of God in Christ Jesus." There is Paul's theology. Continual battle! continual victory! continual fresh attainment! In these days there is a sad tendency to lower standards. Business men in New York tell me that business standards are being lowered, and gradually what was once legitimate business runs into gambling. In politics and civil life, as you well know, the standards have been sadly lowered, and there has been a low-

ering, too, in theology, and especially in reference to the perfect infallibility and supreme authority of this blessed Book. We must see to it that the standard is kept to the tip-top peak of God's flagstaff. You may remember that scene in the days of our civil conflict when a color-sergeant had carried the flag so near to the enemy's redoubts that the regiment shouted to him to bring them back or they would be captured. The brave fellow, wiser than they, shouted over his shoulder: "No, no, no! Bring the men up to the colors." With a magnificent dash they swept forward and bore the starry flag triumphant into the ramparts. The commandment of the Captain of our salvation to His ministers is: "Bring all My church up to My colors, and then we will go forward to capture the redoubts of the enemy."

V. Our Master's words are a bugle call to all who settle down into a state of self-satisfied inaction. There are many Christians who are content to be barely minimum Christians. They seem to think, How little can I do, yet keep up a respectable appearance before the world and finally be saved. There are some who say: "Well, I hope I was converted several years ago. I united with the church. I go to the sacraments. I have never brought any scandal on religion, and I live and lead a respectable life; and if at the last, saved by grace, I can get through the door into heaven, I shall be satisfied." Do you imagine that you will, my friend? No, no; you will never be! If you have, as the Bible phrase has it, barely "escaped with the skin" of your "teeth," and once you do get inside the pearly gates, and look up and see the Pauls and all the apostles and martyrs and prophets, the Luthers and the Calvins, the Wealeys, the Spurgeons, and that glorious array; and not only these field-marshal of the host, but some poor, hard-working washerwoman, who at the end of the day's toil dragged herself away to a prayer-meeting, or at the end of a toilsome week gathered her little pile of itinerant rags into the mission-school—when you look at these, you will be so ashamed of yourself that you will ask God to let you come back here to work out your own salvation.

VI. This passage has one other meaning that I must not fail to remind you of. It summons us to the resolute, courageous facing of difficult duties, hard tasks, and perilous undertakings. Our Lord might have remained

all that night in sweet converse with His disciples. He knew the geography of Jerusalem as well as you know the geography of your native town. He could have taken these disciples out of any of the city gates and escaped into the open country and saved Himself. He knew perfectly well that down in yonder garden, under the olive-trees, that hell-inspired traitor would be waiting for him with a kiss that was heard round the world; and that Pilate's band would be there, led by the powers of the Prince of Darkness. He knew that just beyond that garden was the cross of Golgotha, but, in obedience to the great purpose of loving redemption, He said, "Arise, let us go"; and He went forth to the sacrifice. The disciples never could have forgotten that night. I doubt not that when times of trouble came they recalled it and said: "Do you not remember that awful night when the Master bade us go out, and He went, and we also went with Him?" Jesus Christ never sends any one on a mission of duty or love alone. He has promised always: "Lo! I am with you, even to the end." That is the sweetest thought of all. He is by us in the schoolroom when the hard lessons are to be learned. He is by us in the mission of difficulty or danger, or when toils have to be borne or perils encountered.

As we leave our discussions you will see that I have summoned you in my Master's name to new departures—to departure from sinful habits, from dangerous associations, from compromising with the world, from a feeble heart life, from timid inactivity. It is a call to face hard duties, to bear heavy loads, to fight stern conflicts, that you may win the unfailing crown. I fear that no one of us has made the most of life, after all, and its precious opportunities of service. Some of you may be living in narrow quarters; some of you cooped, as it were, in a closet; and others immured in a cellar of doubt and despondency, where no plant of grace can grow or no flower can bloom. Go home to-day determined to enlarge your lives. Build on an extension! Give the Lord Jesus Christ the key to every apartment, from foundation to turret! The last hour of our working day will come; sunset is not far off; and when that hour comes to you and to me, if we are faithful to our blessed Savior, He will not let us drift off into the unseen world alone, like a child that is lost in the dark. He will draw very close to us. He will stretch forth His

pierced hand, and, putting it beneath us, He will echo to us the same words that He uttered to His disciples, and for that last of all departures He will say: "Arise, let us go hence—that where I am there ye may be also." When that hour shall come God only knoweth.

Just when Thou wilt, O Master, call;  
Or at the noon or evening fall,  
Or in the dark or in the light,  
Just when Thou wilt it shall be right.

Just when Thou wilt! No choice for me.  
Life is a trust to use for Thee.  
Death is the hushed and glorious tryst  
To Thee, my King, my Savior Christ!

### A MESSAGE FROM A LONDON PASTOR \*

By F. B. MEYER, D.D., BAPTIST, LONDON.

I COUNT it an uncommon kindness that you should admit me into this great meeting. It is my last meeting in your country. I think it is my one hundredth address. I have traversed north and south, east and west, but I have never seen a meeting that seemed more pregnant of promise and hope than the gathering I now address. You are trying to face as a Christian people the problem of this mighty city; and, altho in London again and again we have had to face our own problems, I do not think that even in London have we had to consider such difficulties and peril to the whole community as may be inferred from the constant influx of such vast numbers of people. We have our difficulties, but not so great as yours; but I thank God that your churches are grappling with the difficulty, and not grappling with it one by one, but in this sacred unity. This meeting is the fulfilment of our Master's prayer in John xvii.: "That all may be one." Thank God for the unity which has broken down the high walls of partition and substituted the light palisade covered with honeysuckle and woodbine!

I want also for a moment to indicate what seems to me the most positive sign that in these days of destructive criticism you are able to present to New York and to the United States, the demonstration that the old Gospel is still the power of God unto salvation. This is the one lesson which has come to us in Great Britain from the principality of Wales. I visited the principality. I felt the breath of revival upon my face. I have stood face to face, as it were, with eternity itself in meetings which I can never forget. I have seen the difference between mere emotion—good as it is for a substitute—and the breath of God over an entire nation; and the one

thing I can never forget is that the theme of every verse of the hymns and of every address and of which the whole great revival movement is the incarnation, is not the teaching, not the character of Jesus, but the cross on which He died as the propitiation of the sins of the world, and by means of which sin was atoned for; and you may depend upon it that in the midst of the destructive criticism and the humanism of our time, when men are going away from the cross, rather to the humanity of the Christ or the teaching of Christ, this great movement will demonstrate that the gospel of the atonement of Jesus is the power by which alone man can be uplifted and redeemed, and it is there I think that we need to come to-night. It is to that spot I draw as I close (for I must not keep this great audience). It is there where we were redeemed, and there where the sins of the world were borne. The Italian, the Spaniard, the Englishman, the Irishman, the Russ, the Jap will find peace only where Christ is uplifted as the Savior of man.

Is it not a remarkable thing that just now God has raised up in our country a simple miner's son, a man without education in any marked degree, a simple, earnest working-man; that there has come to him a vision of the Infinite; that He has given him this marvelous power in unlocking the secrets of human hearts, and that from Evan Roberts there are now emanating influences that vibrate to the very bounds of Christendom. I have spoken to him. I have taken his hand and looked in his eyes. I have seen the delightful smile that breaks over his face. I have heard that laugh of deep joy in God. I have seen this revival of which he is the center—drawing thousands of people away from football matches, leading people to pay their

\* An address delivered in Carnegie Hall, New York, under the auspices of the Evangelistic Committee of Greater New York; stenographically reported for THE HOMILETIC REVIEW.

debts, to become reconciled with their families, until villages which had been filled with riot are now filled with psalm-singing and praying. I can only wish that the breath of that great revival may sweep over your country, and I want to say that it may be that in these tent services you are going to find the simple workingman, the Evan Roberts, the miner's son, whom God will presently use as His great instrument; for, after all, it is the man of the people who can touch the people. It is those who have been drawn from sin that are able to understand and save the sinner. I only hope that you who are listening to me will not leave this work to evangelists, however good. I hope the ministers themselves will stand together in common work upon these tent platforms. I hope that the people will gather around them, and that then your ministers will be willing to see your vacant seats on Sunday night because you have gone down to scour the streets; that the ladies will go down to pick up the fallen women, to take them to meetings; that your young men will gather the men.

It is so that you are going to get Christ's blessing. Do not work for statistics. Do not worry to know how many cards have been signed, how many men that found Christ have stood up in the meetings. That is an unreal standard of success; trust your man and let God do His own great work, but do not keep asking for figures.

Once more: I have spoken about the unity of your churches. I have spoken of the death of Christ as the sole propitiation of man, and I have urged that you should rely upon the breath of that Spirit that breathed over Wales; but, mind, as I close, the one thing that I found in Wales that seemed to me to explain the whole of that movement was the deep travail of souls—if I am to use that word—by which the soul of that man was bowed—the deep agony of his soul. I saw this instance: A young miner went to a crowded meeting. He stood up and prayed to God on the behalf of two of his mates who were scoffing behind. One of these men immediately arose and said: "No, that is not true; I was not scoffing. I simply said I was not an infidel, but an agnostic, and if God wants to save me I will give Him a fair opportunity. Let Him do it!" That boast on his part seemed to strike Evan Roberts so that he fell upon his knees in a perfect agony of soul. It seemed as tho his very heart

would break beneath the weight of this man's sin. A friend of mine who stood near me said: "This is too dreadful! I can not bear to hear this man groan so! I will start a tune to drown it!" I said: "Whatever you do, don't do that. I want this thing to sink into my heart. I have preached the Gospel these thirty years with dry eyes. I have spoken to great masses of people without turning a hair, unmoved. I want the throb of this man's anguish to touch my own soul." Evan Roberts sobbed on and on, and I said: "My God, let me learn that sob, that my soul may break while I preach the Gospel to men." Presently after about ten minutes he rose and addressed the men in the gallery: "Will you yield?" They said: "Why should we?" Then he said to the people: "Let us pray." The air became heavy with sighs, tears, and groans. Everybody seemed to be carrying these two men upon their hearts, as if the heart must break beneath the strain. I have never felt anything like it. I sprang to my feet. I felt as tho I were choking. I said to my friend: "We are in the very heart of a fight between heaven and hell. Don't you see heaven pulling this way and hell that? It seems as tho one heard the beasts in the arena." After that one of the men yielded, while the other, like the impenitent thief, went his way, but I can not but think he afterward came back to God.

Now this is where you and I have got to come. It is easy enough for us to gather a great audience like this, and comparatively easy for some of you to give money; but New York is never going to be reached, nor London either, until souls are brought to Christ.

When last I stood upon this platform, years ago, with Dwight L. Moody, I seemed to hear that sob that used to come into his throat and into his voice—the falter; nothing touched me in his address like that—the falter of a great nature intent on saving man. So go forth from this place as those who have seen the city and have heard its wail, as those who have seen the Master's tears.

On the coast of France the sailors tell us that there is a buried city, and often at night when the sea is calm and they are floating homeward, they say that they can hear the music of the bells of buried churches; and as the music comes up through the quietly moving water, so I think I hear the murmur of this great city, the music of buried hopes and

fears and yearnings, the heart of man crying for God like a child crying in the night; and you here—you, the Christians of New York, you representatives of your land—you hear it, you hear it! Thank God, you hear it! You are alive. You and your pastors hear it, thank

God! God bless you! Take the blessing of one who has always been graciously received. Take the blessing of a London Christian pastor. God speed, God bless, God grant success to the work you inaugurate tonight.

## THE CHRISTIAN CHURCH AS A SHRINE AND AN INCARNATION\*

BY ALBERT J. LYMAN, D.D., CONGREGATIONAL, BROOKLYN.

*And Solomon stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands towards heaven. And he said, O Jehovah, the God of Israel, there is no God like thee in heaven above or on earth beneath, who keepest covenant and loving kindness with thy servants that walk before thee with all their heart. . . . But will God in very deed dwell on the earth? Behold heaven and the heaven of heavens can not contain thee; how much less this house that I have builded. . . . And Jehovah said unto him, I have heard thy prayer and thy supplication, that thou hast made before me; I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.—1 Kings viii. 22, 23, 27; ix. 8 [American Revised Version].*

*. . . . That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth.—1 Tim. iii. 15.*

The Scriptures of the Old and New Testaments are, as we believe, the record of a revelation of God—a revelation supreme and authoritative, and also steadily progressive, developing from age to age, according to the laws of mind and of life.

As upon a great unrolling scroll or moving screen, embracing both the Old Testament and the New, we behold the primitive altar becoming the shrine, and the shrine the oracle, the oracle the mercy-seat, the mercy-seat the sacramental meeting-place, and home of souls, and thus at last in the New Testament, including the souls themselves, the "power-house" of a socially incarnate Christianity, the central and constant fountain and fireside of the passion to save.

Nor is there any distinct line of demarcation here. In all this Biblical narrative a great fabric is seen gradually rising as a permanent structure in society—a fabric constructed at once of stones and of man, in which all the nobler Jewish elements are car-

ried on, yet with new Christian elements gradually added, and an institution developed at once material and spiritual, a continuing soul in a changing body.

In a word, what we are observing is the picture of an ancient divine shrine becoming a modern Christian social incarnation. This, then, shall be our theme to-day, "The Church, a Divine Shrine and a Christian Incarnation."

First, in the midst of the poetical tradition, we discern the altar place, rude indeed but embodying the primitive religious instinct of men; its outward sacrificial features, however, among the Hebrews, not profaned by the many devices of pagan peoples, by idolatry, or by human blood. But, as the Jews declared, the altar had the fundamental note of a place for the witness of character, as Jacob set up his pillar. Then follows the tremendous story of the slaves under Egyptian bondage, the marvels of the exodus, the issuance of the ten commandments of the moral law; and then we see, across the sands of the wilderness, the carrying of the Tabernacle with the ark, which had been with them in all their wanderings, adorned with precious woods and stones and gold and silver, and veiled with richest blue, and the candlesticks of gold—a dream of oriental splendor realized in the desert, but sobered and dominated with the unique Hebraic sense of righteousness, and pervaded by the righteousness not only of the Eternal but of the Eternal Holy, realized above in the column of cloud; and finally, within the rich curtains tremulous with the breath of God, in the holiest place, were carried the sacred ark and the mercy-seat and the hallowing forms of the winged cherubim. How much of primary human intuition, how much of Semitic thought, how much of Egyptian suggestion and pattern,

\* Delivered at the dedicatory exercises of the new Broadway Tabernacle, New York City, and stenographically reported for THE HOMILETIC REVIEW.

how much of specific divine direction, entered into this explicit result, we need not now inquire; nor need we ask how much the old Hebrew tradition concerning its magnificence is authentic. The substance of the story is divinely true, and it is true that it definitely developed into the house and church of God. The tabernacle was a shrine not of a god, but of the God of supreme authority, or as our American phrase has it, of "justice, goodness, and truth"; and after the conquest of Canaan we see this Tabernacle made permanent at Shiloh. After that the ark was captured by the Philistines and recaptured by David and brought back with dances of joy, and then after a broken interval, which varies according to the writers, Solomon begins the splendid colonnades for the erection of the Temple at Jerusalem, and, in the place of the Tabernacle at Shiloh, substantial walls replace the shifting curtains, and now the desert model is reproduced, but with greater amplitude of preparation and richness of detail.

The story is familiar to you, all the better to be recalled because familiar. The warrior David, forbidden himself to build the new Temple because his hands had shed blood, prepared for it wrought stones and brass in abundance, and cedar trees without number, for he said, "The house that is to be builded for Jehovah must be exceeding magnifical, of fame and glory throughout all countries." And then follows the Augustan Age of the Hebrew monarchy, and in these peaceful years Solomon, the man of rest, builds the Temple, whose glory realized every Jewish dream, so costly and beautiful that, centuries after, the memories of its very ruins reappear in the decoration of triumphal Roman arches, and Justin's ambition was to equal it in his imperial building. It is not needful to dwell upon the details of this structure. No edifice perhaps in human history has been regarded with such intensity of religious and patriotic devotion, which mirrored at once Jacob's pillar, Joseph's romantic vicissitudes, and then, after fifteen hundred years, the divided waters, the night-march in the desert, the flame in the sky, moving hither and thither until a whole generation had been buried in the sands; and, lastly, the emergence into civic manhood after centuries of turmoil. The Temple at Jerusalem inspired in the Hebrew mind a sentiment more intense than any perhaps that ever existed in the world. The true God, the holy God, was

there. The Jewish sentiment about it was profoundly ethical. The pure heart and the clean hands were required for its worship. Indeed the human feeling itself was the product of the divine spirit working within man, so that the Jewish Temple was in very truth the house of God, built on divine ground.

Language is tame to express this truth. Uncontained even in the heaven of heavens, in the superb Old-Testament phrase, as Solomon declared, the Eternal chose to fix His dwelling-place and disclose His presence and the wealth of His grace in the place called by His name. The human sense of its sanctity was the mirrored reflection of its real sanctity. The worship offered was the testimony to a Presence realized. This is not by a lessening of God's infinitude, but it is to the glory of His infinite personality. The pure and blessed majesty of God, who kept watch and covenant with His people, did in very truth establish itself in that house to hallow it, so that in the vivid phrase of the text, His "eyes" and His "heart" were therein perpetually.

The earlier Jewish feeling for the Temple and for the synagogue, which afterward came to be regarded as the local chapel of the central temple, survived for a very long time; and our Lord, while He taught a more spiritual doctrine, did not despise the Temple nor seek to antagonize the ancient feeling concerning it. On the contrary, He approved of it, He availed Himself of it, and was also accustomed to teach in the synagogues. St. Luke says that He taught in the synagogue the things of God. Indeed, we do not always remember that the tragedy of His end arose out of His prophecy of its destruction; and Jesus Himself, in His noble wrath, purged the Temple of the sordid crew which had defiled its courts. The purpose of our Lord was to build upon the ancient Jewish foundation. "I came," He said, "not to destroy the law and the prophets, but to fulfil." He found already existing a grand Hebraic sentiment for the Lord's sanctuary and His house and temple, which He retained and supplemented.

In the following age the Jewish synagogues were availed of far and wide for Christian worship and Christian teaching, and when the synagogues proved cramped and inadequate, separate and more spacious structures were erected, and in process of time developed into stately basilicas and cathedrals;

but the continuity was not in the least way broken. The river of emotion and association which had outgrown its limitations just deepens as it flows on, and merges with the Christian worship, gathering to itself the solemnity of the Old-Testament reverence and the wonderful exaltation of the new Gospel. And it goes on existing in the Christian churches down the ages, and is undiminished within this church of ours to-day. It still fills the place where we sit, not only as the ancient presence of God but as the Christian witness, with the eternally inexpressible dual and wonderful sense of God with man and of God in man, which is at once the noblest indication of the Biblical history and of the assurance of grace in Christ's incarnation.

Ah! brothers! I have now used a great and sacred word, the new Christian word, "incarnation." Yet have we not to-day, in the outward house of worship, a parallel with this incarnation of the spiritual entity within the Temple—what in the exquisite phrase of the Gospels and the Epistles is called the "Household of Faith" within the house of God, the body of Christ, or, in other words, a divine shrine which becomes a veritable incarnation of Christ, in the body and under the limitations of imperfect men? And here there comes upon our sight the real glory of our theme to-day. It would lead us too far afield to attempt to trace its progress, but the transition is accomplished. In the old house of God, Christ's new incarnation for men realizes itself in a society which, maintained by God's grace, takes forms and method from the best of the current age, and so along every avenue of facile power pours itself forth, straight and swift, and the essence of it, and its sanctity, blend in one great ardor to save. To save! That one word should burn day and night upon the façade of every Christian temple.

The object of the great incarnation is human redemption. And no church can claim anything of that august and radiant mystery of power which incarnation implies save as its errands of righteousness and of rescue, its spiritual knight errantry in human society, are all apprehended as part and parcel of redemption itself. The mere form of work is not material. "God fulfills Himself in many ways." He comes sometimes with rush of wind and tongue of flames, as at Pentecost; sometimes with wide and quiet searchings of the moral consciousness, as just now, we

humbly believe, so truly both abroad and in this dear land of ours; sometimes, and no less, by the more subtle and apparently secular processes of education, of civic reform, and scientific philanthropy. These distinctions of method are not material. The material thing, from every standpoint of the Christian church, is that the church shall recognize God in them all, Christ in them all, the redemptive element in them all, and shall be alive to every hint of God's wonderful providence, shall watch for the beckoning of His finger and shall fling itself, as one man, into every noble and chivalrous cause, as a part of the world's salvation. So and so only shall the power of the incarnation rest upon that church.

The genius of incarnation in the Christian sense, as we understand it, is not that of substitution. It is not the displacement of earlier or more material factors by some higher spirit; but it is rather the principle of embodying a higher spirit in the finest forms of a lower environment, for the sake of lifting the whole of that environment to a higher level.

The church is, therefore, a product not of the first century, but of all the centuries. Its spirit is of ancient days. Its form is the form of the present, but only and always the best of the present, embodying and employing the freshest devices, the most scientific adjustments, the nimblest intellectualism of the current age.

The spiritual wealth of all devout ages, including our own, is in the church. It employs both testaments. It is both a worshiping and working brotherhood. It is the eternal witness for the ancient oracles, and it is the fresh embodiment of the Christian impulse, incessantly readapting itself to the incessantly changing time.

The church, therefore, is always to be judged by this double test: Is it of God? Is it of a man? It should be of both. Is it God's true shrine of holiness and justice? Is it, on the other hand, redemptive, genial, and gracious, self-sacrificial and humane? It must correspond to both of these ideals in one. Certainly it will not perfectly reproduce them or combine them, but it will strive thereunto with a great striving that each thing may have its part.

For the chief offices of a shrine are surely these four—adoration, confession, petition, consolation. And the incarnation carries on

the burden in the wide ideals of fellowship, consecration, commission to serve. But there is no break in this chain of seven. The series is linked in one. All seven, beginning with worship and ending with service, are our seven clustered stars. They are the seven golden candlesticks set in a row in our churches to-day. They constitute the one gamut of the spiritual history of man, from the oldest altar-place to the newest evangel. It is experience issuing in energy—in an energy perfectly adapting itself and understanding its power.

But more than all else, this incarnation is social. The church is a body of Christ. "The church is for men. It is an open door."

The prophetic thought of our age is, we say, sociological. It is the new conception of society as an organic unity, the science of its life as a growth, the idea of arranging corporate forces to attain corporate ideals.

But this new thought is itself the product of the divine social forces in our Christian life. It is a ray from the great Incarnation. Christ's leaven has been working in what we are just now calling the subliminal places in men's minds. Christ Himself is walking upon these tumultuous waves of the modern time, as of old upon the Sea of Galilee.

The church truly articulated is both the model and the magnet for social reconstruction. The church is the divine dynamo, as well as the true nucleus, employing the best of the past through the best of the present for the best of the future, at once affording social pattern and saving power. But here also the sense of God is at the bottom of all. First and last and at its heart the church is a temple of God, coming down from God, out of the heaven of His past, built up and sanctified by successive dispensations and increments of grace.

The old Hebraic conception of the house of God—a real and holy temple and oracle of the Divine—lies at the root of all effective employment of its offices of ministry. God must be felt to be here if you are to take Christ away from here.

These are mighty sanctions, but they are true if anything Biblical is true. And they issue in this one final and overarching conception of the church's function that it is, in a word, and after the human measure, within its human limit, mediatorial. It mediates between the old and the new, between the conservative and the progressive, between

meditation and action, between the white vision of the ineffable and the living flame of the actual, true to the one, fair to the other.

My honored friends and brothers of this church, the ample and unique plan of successive dedicatory and consecrating services which you have adopted, through which, as by some many-toned symphony, the various relations of this church to the past and the present are to come under review, so that this new Broadway Tabernacle shall be, in the broadest of ways, set apart for the worship of God and the service of men, forbids any such detailed application of these remarks at the present hour as otherwise might seem called for. But if I mistake not, as these hours of consecration shall come and go, they will all recall the story of a holy shrine, and they will denote the varied power of a Christian incarnation.

Our one thought now—let us close with it—is the thought of God, of Christ, of His discipleship, of the scriptural assurance of the divine benediction upon the household of faith in the house of God. The old shrine, a fresh incarnation, the eternal dwelling-place of the Most High, made the new home for this brotherhood of Christ, beautiful Galilean and blessed Redeemer, whose Spirit may, by His grace, be in some sort incarnate in the character and in the works of His followers. This is the thought that hushes us, that blesses us, that hovers over us to-day, as a cloud.

"That thou mayest know," wrote the veteran Cilician missionary, martyr, maker of Christian ages, "that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God." And how ought men to behave themselves? The answer is simple, but large and unmistakable. Let it sink into our hearts, honored brethren, to-day. Let us behave in a manner which shall comport with all that has made the church what it is, with that in the past which has consecrated it, with that in the present which commissions it for the ideals of Christian manhood and for the purposes of human redemption.

So shall the "eyes and heart" of the Most High be here perpetually. So shall we be faithful to bygone times in all their holy preciousness, and so shall we fill every novel and instant demand of the present and future with something of Christ's own immortal and life-saving power.



## FROM NICODEMUS TO CHRIST

BY PROF. A. SPAETH, D.D., LL.D., LUTHERAN, MOUNT AIRY, PHILADELPHIA.

*There was a man of the Pharisees named Nicodemus &c.*—John iii. 1-15.

NICODEMUS, in the darkness of night, stands at the door of the house where Jesus lives. The "master in Israel" is seeking his Master. The learned scribe, stone blind in all the fundamental articles of saving truth, is groping in the dark for the light that is to enlighten his soul. God speed Nicodemus! thou art at the right door. Knock, and it shall be opened unto thee. Onward through night to light, until the day dawn, and the day star arise in thy heart! God speed Nicodemus! Thine hour is coming when thou shalt kneel and adore the depths of the riches of divine wisdom and knowledge.

Let us try to mark, in the light of our text, the principal stations on this road *from the wisdom of Nicodemus to the testimony of Christ*.

I. The first station is marked by the words: "*We know*." "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." These are the opening words of Nicodemus. And it is indeed a characteristic and striking feature of the passage before us, that it begins with the claim "*We know*," and ends with that blessed: "Whosoever *believeth* in him should not perish but have eternal life." From his knowledge Nicodemus was to be brought to faith. No doubt, there was much that was true and deep in the knowledge with which Nicodemus came to the Lord Jesus. He knew of a personal living God who is able and willing to reveal Himself, who sends His "teachers," as His organs, and accredits them with signs and wonders. He has that wisdom which understands how to draw certain correct conclusions from evidences that present themselves. The signs and wonders of Christ which stand as facts before the whole world are accepted by Nicodemus as incontrovertible proof that God must be with this Jesus of Nazareth. Nicodemus knew how to make good use of the reason and senses which his Creator had given him. Such is the will of God, and He holds all men, without exception, responsible for this, that, even in the sphere of nature, there ought to be some knowledge of Him, the eternal and living God. Even the Gentiles are without excuse on this point. "Because

that which may be known of God is manifest in them; for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. i. 19, 20). Our Lord and God has given us body and soul, reason and all the faculties of our mind, has surrounded us with the wonderful works of His creation, has implanted the conscience as a watchman's voice in our hearts, for this very purpose that in all humility and sobriety we might be enabled to say: "*We know*." It is His will "that they should seek the Lord, if haply they might feel after him, and find him" (Acts xvii. 27).

But what has been the actual outcome of all this "knowledge" of God and of His truth? "When they knew God, they glorified him not as God, neither were thankful." Consequently they "became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools" (Rom. i. 21, 22). How lordly, insolent, and indomitable, the arrogance of man's "We know! We want to know!" It sets itself against everything that comes from God, as the Word of God, and the gift of God. It assaults all divine revelation, doubts and denies all the mysteries of God, and undermines all the pillars of everlasting heavenly truth. "We know that there is no God, no creation as the free act of His loving will, nothing but an ever lasting evolution and devolution out of eternal primitive mire! No Savior and no redemption through the sacrifice of love on the cross, but, at the best, a self-deliverance by human strength in the everlasting struggle for life! No Holy Ghost with power of sanctification and with means of grace from above to beget and to foster a life of God and in God, but simply a sort of vegetating! No wrath of God, no day of judgment, no heaven, no hell, no eternity; we know, that with our last breath all is over forever; therefore let us eat and drink, for to-morrow we die!"

II. The second station is marked by the words: "*Thou knowest not*." Tho Nicodemus has not lost himself on those dizzy heights of "science falsely so called," still under the instruction of the Lord at whose feet he is now

sitting as an inquirer, he can not be spared that severe discipline which we meet on the second station of our road: "Art thou a master in Israel, and knowest not these things?" This was indeed a hard saying to which Nicodemus had to submit. He who had introduced the conversation with that confident declaration "We know" is now unsparingly convicted of gross and radical ignorance. One of the ordinary every-day occurrences belonging to the sphere of nature is chosen by the Lord to prove this ignorance of the learned doctor. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Here, first of all, on the field of natural or "exact" science by whose so-called results so many are infatuated, the proud spirit of man meets the divine "Thou knowest not." Here, under the guiding hand of the heavenly Teacher, the science of ancient and modern times must be brought to the humble confession, "We know not" ("Ignoramus et Ignorabimus"—Du Bois Reymond). A hundred times you thought you had fathomed the problem and solved the question, and again and again you had to be corrected. All around you, in the very domain of your senses where you are at work with telescope and microscope, with retort and dissecting-knife, a thousand things are hidden, not "dreamt of in your philosophy."

When St. Paul preached his powerful missionary sermon on Mars Hill of Athens, in the very center of the most cultivated and learned paganism, he summed up all the yearning and seeking, all the research and knowledge of the ancient world in that one sharp word "ignorance." "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Do not say, with conceited Pharisees and Scribes: "Are we blind also?" As long as ye say, We see, your sin remaineth. Even a Nicodemus must learn to join in the little children's prayer: "I want to walk the road to heaven, and know not how to find it." \* And whosoever means to advance with Him on the right road must bow his knees and call out of the depth: Of whom may we seek for succor, but of Thee, O Lord! Jesus Christ alone, the only begotten Son, who is in the bosom of the Father, He hath declared Him.

\* From N. Zinzendorf's hymn "Ich bin ein kleines Kindelein" ("I am a little child, you see.") Moravian H. B., 1742, No. 49.

III. This brings us to the third station, which is marked by the words: *We speak that we do know, and testify that we have seen.* Thus says Christ, as the witness from the world above, ready to answer the questions of Nicodemus and of every sincere inquirer. Here something new enters into this old world, a testimony of perfect certainty and assurance after all the doubting and wavering, the seeking and groping of past centuries, a testimony of truth which is of God and leads to God. Over against all human wisdom and ignorance we have here the very wisdom of God, a knowledge that penetrates to the bottom, that is sure of the right way, that looks forward into eternity with its momentous crisis—salvation or condemnation. And whatever He knows, He makes known to us. Every one that receiveth His testimony "shall he make to know wisdom" (Ps. li. 6). Open your ears to hear. Open your hearts to grasp what the only begotten of the Father, full of grace and truth, proclaims. He speaketh that which He does know, when He casts down into the dust all the goodness of man and all the greatness of man with that terrible sentence "That which is born of the flesh is flesh." He needed not that any should testify of man: "for he knew what was in man."

He speaks that which He knows when He testifies of the necessity of regeneration: "Ye must be born again." The main point with Him is not the knowledge or the mastering of certain new truths, new points of view or discoveries concerning this or that science, but a new beginning, a new basis of life. That word which was so very offensive to Nicodemus, the word concerning the new birth of the Spirit, is affirmed by the Lord not less than five times, (verses 8, 5, 6, 7, 8,) to force it, like an entering wedge, into the heart of the bewildered scribe. And still he asks: "How can these things be?" As a doctor of Old-Testament scripture he might have known something concerning the necessity of a new heart of which the prophets testified so clearly and so abundantly. But he has not grasped it. And now there stands before him that faithful Witness from the heavenly world, urging and beseeching him that he might be persuaded: "It is a new life, a new birth, that you need. I speak that I do know. Thy flesh and blood can not enter into the kingdom of God."

And when He describes the forces and means of such new birth as present in the

"water and the Spirit," when He joins the heavenly and the earthly in sacramental union, so that we poor beings, consisting of body and soul, might be all the more firmly established and supported in our faith, He speaks that He does know, here, as afterward in the night of His passion, when He says, "This is my body, this is my blood, given and shed for you."

And as He now enters more fully upon the heavenly mysteries, unfolding step by step before the ears of His astonished pupil the wondrous person of the God man, "the Son of man that came down from heaven, which is in heaven, and which ascendeth up to heaven," it is true once more: He speaks that He does know. For here He speaks of what He is Himself in His own person, of what is the real center and weight of His whole testimony: I am He, the incarnate Word, the Son of God and of Mary, the personal, actual, living union of Godhead and manhood.

And, finally, when in the well-known figure of the brazen serpent He draws the picture of His work of atonement: "Even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life"—there, in the fullest sense, He speaks to inquiring Nicodemus that He does know, and testifies that He has seen. Remember the words of His sacerdotal prayer: "O righteous Father, the world hath not known thee; but I have known thee." And when He had uttered these words He rose to go to Gethsemane and to Calvary. As He was writhing in the dust and crying: "If it be possible let this cup pass from me," and when on the cross, in the inscrutable agony of His passion the wail burst from His dying lips: "My God, my God, why hast thou forsaken me!"—there the figure of the brazen serpent was fulfilled and our atonement accomplished. But how much did it cost Him when, in the place of our sinful race, He tasted the judgment of the righteous Father? He alone knows fully what it means. He speaks that He does know!

IV. Thus we reach the fourth and last station on our road, marked by the words: "*I know whom I have believed.*" From knowledge to faith—this was the road Nicodemus was to be led. But true faith, in a clear and full consciousness of possessing divine truth and grace, is "the assurance of things hoped for, the proving of things not seen" (Heb. xi. 1). At every critical point of test and trial this

faith confesses with all cheerfulness and assurance: "I know what and in whom I believe"! Here knowledge and faith are joined in happy union, and no man is to put them asunder.

We take this declaration in a twofold sense: First, as a statement of a clear, comprehensive insight into the system of Christian doctrine, into the whole organism of saving truth. And, secondly, as a statement of the heart and life experience of God's children, in which their faith is proved and found most precious and imperishable.

The apostles, evangelists, and martyrs are followed in the history of the church by the theologians, the men of sound, devout scriptural scholarship. They are called to make the church strong and firm in the knowledge and confession of the pure unadulterated truth of God. They are to lead in the great combat between truth and error, defending the church against the wisdom of this world, against the sneers and craftiness of infidelity, against the vagaries of misbelief.

But still in another sense all Christians learn to say: "I know whom I have believed," viz., in the sense of a living heart experience such as Christians make in a state of faith. We are aware that there are hours of severe conflict in every Christian's life, when the very foundations seem to be shaken, when we are only able to cry out from the depths: "I believe, Lord, help mine unbelief! I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. O wretched man that I am! Who shall deliver me from the body of this death?" But the Lord will not leave nor forsake His own. He abides with them in all their afflictions from without or from within. He is their strength in weakness, their light in darkness, their comfort in sorrow, their life in death.

Once I stood in a cemetery before a marble crucifix erected over the tomb of a poor mortal. It was a beautiful summer morning. The valley below was half veiled in the early mist; from the far distance came the clank and clatter of busy toilers. Solemn silence around me. On the fresh green the dew pearls glittered in the sun. The breath of fragrant spring was wafting over the tombs. Here and there, in the dense shade the birds were warbling their morning songs. And yonder on the hill the noble figure of the crucified Savior, high on the cross—the wo of this

world's sin and death on the face beneath the crown of thorns, and yet the triumphant "It is finished!" on the dying lips. As I looked up to Him, I thought of Nicodemus, Nicodemus on the evening of Good Friday, when the sun was setting in the distant sea, when silence reigned on Golgotha, when the timid scribe ventured to come forth from the twilight through which he had been struggling, and boldly, before the whole world, took his place under the cross. What must have been his feelings as he looked up to the Lord hanging on the accursed tree. Surely there he

remembered that night when he sat before Him, inquiring and meditating, when the Master pictured before his eyes the brazen serpent, the figure of the Son of Man, lifted up on the cross, that whosoever believeth in Him should not perish but have eternal life. There fell from his eyes as it were scales. And as he drew the nails from His hands and feet, as he took the precious body in his strong arms, and lifted it from the cross, there, in defiance of sanhedrin, Pilate, and Herod, and all the shame of the cross, he was ready to declare: "I know whom I have believed."

### THE MESSAGE OF EXODUS

BY THE REV. JOHN URQUHART, BAPTIST, SCOTLAND.

*And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out of Egypt. It is a night to be much observed unto the Lord for bringing them out of the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.—Ex. xii. 41, 42.*

This is confessedly a time of great spiritual unrest. There are many ministers of the Word, and there are multitudes among the members of the churches who are oppressed by the sense of the need that is around them. Theological changes have brought what are regarded as certain alleviations of that pressure, but the pressure remains. There is one response to these needs written large in the history of the Christian Church. When our Lord would prepare those feeble men, the most unlikely of all instruments, for His mighty work to evangelize the earth, what did He do? He opened their minds, first of all, that they might understand the Scriptures. And this must be my excuse, dear friends, this morning, in asking your attention to a somewhat unusual task, namely, an attempt to understand this book of Exodus in its plan and in its divine purposes.

When we lay before us a plan of a building, we see it as a unity and mark the purpose for which each section is designed, and then we have light over the whole. It is the same way with a book of Scripture. What is the plan of this book of Exodus, for example? When we turn to chapter 6 of the book we find valuable assistance: "And Moses spake before the Lord, saying, Behold, the children of Israel

have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?" Now when we read on to the close of this chapter we discover a very strange thing: "And Moses said before the Lord, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?" What does this recurrence mean? It means this—that a break has been made in the narrative. A new commencement has been made in the book, and we are brought back to the point from which we broke away, namely, the inability of Moses for his mighty work for which God has sent him, and in the sense of his utter weakness and incapacity he has declined to do anything further in this service. There is the break made in the twelfth verse of chapter 6. Then when we come to chapter 12 we experience the same kind of thing. Here again a repetition of the statement is made. What is the indication given us in this? That another break has been made here. Another commencement has been made at verse 43, and in verse 51 we are brought back to the point from which we broke away in verse 41. This is another section of the book, and the book is in this way divided into three portions, for there is no similar repetition in all the rest of the book. The first part is from the commencement of the book to verse 12 in chapter 6. There we have a very brief announcement of the tribes who went down into the land of Egypt and of their treatment there, and then how God is going to meet the oppression of His people and make an end of it. And how is this? By preparing His great servant, Moses, the deliverer of Israel. The

first part of the book is simply the biography of Moses; simply the story of the redeemer of the people of God. At the beginning of the second section, what is the condition of things? Israel is in such hopeless bondage that Moses has no expectation of that bondage ceasing to be. Israel is completely under the power of Pharaoh. How does that section end? All the armies of Israel are seen delivered out yonder upon the eastern bank of the land, everything they possessed with them, and the choice of Egypt given them besides—truly delivered, every bond broken; so that if we put these two things together we have the story of Moses. What is the third section? It is also comprised in just one thing and in one continued story. They took their journey from Rameses to Succoth and encamped on the edge of the wilderness; and the Lord went before them by day in a pillar of cloud to lead them, and by night in a pillar of fire: "He took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people."

Here all at once Moses becomes a secondary personage. The marvel in the midst of that host is not this great leader of God's people; it is the presence revealed of the Lord their God, their Creator and their Deliverer. God comes in. God assumes the leadership. They are His people and He is their God.

Now, dear friends, I should like you to notice that there is one of the simplest of all plans underlying the construction of this book of Exodus. First, there is the story of the redeemer of God's people; secondly, the story of the redemptive work by which they are delivered; and, last of all, the story of the redeemed with God. The first two parts take up only the first twelve chapters, and the remainder of the book is given over to the manifestation of the redeemer. The achievement of the redemptive work is only the introduction of the third part. So is it always with God's salvation. First of all, the manifestation of grace; then the redemptive work of Jesus, which is only the introduction of the walking of the redeemed with God. Why does He lead them through the wilderness? That He may prove what is in their hearts. There is a great deal on their lips. They were ready enough yonder, when they looked upon the bodies of the drowned Egyptians, to pour praises from their mouths. You could say that these men will never doubt God again. But God wanted to know what was

in their hearts; and so He tried them. He brought them into a time when bread failed and when water failed. Would they believe in God then? Will they put their trust in Him as one able and willing to deliver them, and throw all the burden upon God? And now there is a mighty work to be done. After we have known the salvation of God in Christ Jesus, that is only the beginning of the story. We have got to go down into the wilderness, where everything will fail. We have got to go down to the wilderness to receive an education. You have said you would never doubt the love of God. Will you say it yonder by the bedside of the cold form of him or her you loved? Will you say it when the earth with dull thud is falling upon the coffin lid? Will you say that He is too wise to err; too good to be unkind? God will prove what is in your heart; for unless there is something there, there is nothing left at all.

Now I need not say that a book written in these three sections is a divine book. It has in view God's plan of salvation—a mightier Redeemer, a mightier redemptive work, and a much more mighty walking of the redeemed with God. I should like to notice one or two typical indications of the character of this book. Take the account of the tabernacle itself. It is thirty cubits long, ten broad, and ten high. That is, it is composed of three cubes. Now a cube is a body which you can throw down in any way, and you will never make any difference in it. It is neither longer nor shorter than it was before. It is an emblem of the unchangeableness and perfection of God. Three of these make one tabernacle—a trinity in unity, and a unity in trinity. Now you remember that the first two of these were the passage, as it were, into the third, and in the third was the glory of God. The third was the presence-chamber of the great King. The first two gave access to the third part, and there was only one light there. That light is the light shed by the churches. The teaching and the testimony of the church make this plain before the world.

Has the redeemer of the Exodus any type in its history of our Redeemer the Lord Jesus Christ? Compare the two stories, and we see at once that there is evidence of this. The story of Moses is the story of Jesus from a certain viewpoint. First of all, Moses ~~is~~ in danger from Pharaoh as an infant; and there is Christ as an infant in danger of the sword

of Herod. There comes a time when Moses makes a great life decision. Up to that time he has possessed the honor of Egypt and has been brought up in all its luxury, but he goes out of that palace never to come back until he comes back as the servant of God. He goes down, leaving all claim to those royalties, down to the side of the persecuted slave. And there was a day when Jesus Christ made a great life decision. Yonder on the Jordan bank was a crowd of men, so convinced of their sins that they felt that they were ripe for the judgment of God; and yonder there comes into the crowd and down into the water the Christ, and He, without sin of His own, takes their load upon Himself and is baptized in the Jordan. After this comes the redemption of Moses, and after that comes the redemption of Jesus Christ. There is as much here of analogy as to be worthy of the name of prophecy.

God is going to deal with Egypt, and in the controversy between Him and that people how shall Israel be spared? For them a way of special safety was provided, and we know that it was through the blood sprinkled upon the doorways. In the twenty-second verse of the twelfth chapter we read about the Passover. The word used here in the

original is a purely Egyptian term. The blood was to be sprinkled on the threshold, and into that blood Israel was to dip the hyssop, and to put the blood on the left hand of the door and upon the opposite pillar, and to reach up to the lintel over it. And what do these four marks indicate? It is the crucified Christ! The blood from the head into which the thorns have pierced; the blood from the right hand; and the blood from the left hand; and the blood from His pierced feet. It is Christ crucified that is over the door. It is behind Him that these men have taken refuge. No wonder that God had said, "When I see the blood I will pass over you," for it was the wonderful sacrifice of all the ages, the one life offered, the offering for the atonement of all men. No Israelite could have given any plain explanation of that if he had been asked. The one thing that he would have said would have been, God has said that there was to be blood, and He has passed over the house. You may not believe in the story of the atonement. You may be unable to explain to any one how it is that the blood of Christ saves you, but you have God's word for it: the blood of Jesus Christ has saved us from the consequences of all sin.

### THE MINISTER THAT SHALL BE WORTH WHILE

ABSTRACT OF THE INAUGURAL ADDRESS OF DAVID GREGG, D.D., LL.D., DELIVERED AT HIS INAUGURATION AS PRESIDENT OF THE WESTERN THEOLOGICAL SEMINARY.

THE problem of securing the right type of Christian ministry was never so much in evidence as it is to-day. The solution of the problem carries in it the future of Christianity. When we put our emphasis on the need of the right type of ministers, we are putting first things first.

I. He will be a man with an effective creed. His creed will be worth while. An effective creed makes an effective man. It shows a splendid passion for the right. It marks a fearless commitment to the truth. It is a grand vision. It is an uplifting ideal. It is a fruitful faith. In it faith has fruited in words, and by and by it will fruit in a life. What is an effective creed? It is a creed composed of cardinals. Especially, it is a Christocentric creed. It lays its stress on Christ. And this is its strength. Christ is our refuge in this day of advanced criticism.

If criticism leaves me Christ, I have all I need. It does leave me Christ. Give me Christ and you give me Christianity.

II. He will be a man of disciplined mind, a hard brain-worker. Just here comes in the need of the theological seminary with its carefully devised curriculum. The man whose type we are demanding will be a schoolman. The world's leaders, as a rule, have always been schoolmen. The fact is, as Professor Bruce shows, the whole of the public life of the Master was given up to "the training of the twelve." This is the reason Peter was able to preach as he did on the Day of Pentecost and convert three thousand souls by his first sermon. The sum of this is, we need the schools of the prophets and the apostles to take charge of the determining years of the minister's life and make our student body members of the mind-colony of great souls.

It is their mission to furnish them with the highest ministerial ideals, and to put into their hand the very best of ministerial tools. Let no one discount up-to-date tools. The best professional work is done, other things being equal, by those who command the best tools.

I would say that when a man leaves the theological seminary he has only crossed over the threshold into the life of brainwork. His education has only begun. If he quits studying now his will be a case of arrested development. He must now study the world of men; the world of books; the other books of God—geology, astronomy, botany, sociology, and kindred sciences. He must master to a degree the masterpieces of the masters in every department of life. He has to preach to all of the professions and the trades, and to all of the schools and the scholars. He must fellowship with the poets: Chaucer and Shakespeare, Browning and Tennyson, Longfellow and Lowell and Whittier. He must fellowship with the novelists: Scott and George Eliot, Victor Hugo and Dickens and Hawthorne. These open up the world of human thought and human ideals and human life. His people read these and take their inspiration from them. Now every book which he and they read is a point of contact between them and a link of life. It is an avenue from his mind to their mind; and that is what he wants—avenues of approach, avenues of entrance by which he can carry himself and his truth into the very souls of his people. He must fellowship with the great musicians: Handel and Haydn, Mozart and Mendelssohn. They will throw him into inspirational moods. It is when he is in his inspirational moods that he does his best work. He must fellowship with the celebrated painters and sculptors: Rubens and Angelo, Hoffman and Tissot—these are all ministers of God and preach the Gospel by means of the brush and the chisel.

In view of the great world of scholarship at the disposal of the Christian pulpit to-day, a dull, uninteresting, crude, soulless, passionless, unattractive, and unconvincing sermon is the most irreverent thing in the world. It is a crime committed both against God and man. The ministers who have succeeded in my day have excelled by following these very lines which I am commending. They widened their circle of study until it took in pretty much all of the miracles of the human mind.

III. A man with a fine personality. For

it is the man in and back of the creed and sermon that is the source of power. There is only one power greater, and that is the Holy Spirit in man. Personality is the minister's greatest asset. By being a Christ-man he can make others such as he is. He can recreate men. He can conform them to himself. His soul can overflow into their souls and make the tide of their life. Men are made by men.

A minister to be a power must be a man among men. He must be a man worth while. The world honors manhood only. What we are is everything, and determines our moral weight. A fine Christian personality is one of God's prisms. A minister who can give the truth of Jesus Christ a seven-fold power, he is a minister that is worth while. Love, courage, purity, optimism, sympathy, conscientiousness, and the power of self-sacrifice—these are the beauties of the gospel rainbow, and they are the seven colors of the divine light.

IV. He will be a Pentecostal man—a man full of the Holy Ghost. The Master Himself demands this requisite. His words are: "Wait for the promise of the Father." "Ye shall receive power, after that the Holy Ghost is come upon you."

Your worth in the world depends upon whether you have the Pentecostal power or not. The rule is this: the possession of the Holy Ghost or else no power. And there is no exception to this rule. The most remarkable case in evidence of this rule is Jesus Christ, the perfect Man, the first and peerless Minister of the gospel. He was a Holy Ghost man. Peter tells us that it was the anointing of the Holy Ghost that gave Him His power. He received the Spirit just as the one hundred and twenty on the Day of Pentecost received the Spirit. He used the means just as they did. His human life was the channel through which the Holy Ghost was to work mightily; but in order to that mighty working His human life had to be subjected to the same conditions to which our human life is subjected. I have gone through His biography and can parallel His life with our higher Christian life, and can give you chapter and verse. He was born of the Spirit and sealed by the Spirit and filled with the Spirit and inspired by the Spirit. He lived in and through the Spirit.

Brethren, you see here the source of our weakness and failure in gospel service. Great

things should be coming to pass; but great things are not coming to pass. Another Madagascar is overdue. Another Hawaiian kingdom is overdue. Another Roman Empire brought to the feet of the King of kings is overdue. The revival of the church is overdue. Why are not these things actualities? The reason is, we lack the Pentecostal power. We have been depending upon substitutes for the Holy Ghost. Why do we not have the Spirit with power? We are living under the dispensation, and He is here to do His office work. There is only one reason why, and that reason is this: we are not willing to pay the price; we are not willing to

make the complete surrender to God which is requisite. How can this great chrism of the Holy Spirit be reached? Is there anything that we can do? There is much that we can do. It is within the power of every minister to prepare his soul to be acted upon by the divine Spirit. We can specialize the Spirit and concentrate His influence upon our personality. We can pray for a special baptism. This is what Jesus did. This was what the school of the apostles did. And their prayer was answered. Besides this, we can completely separate ourselves from the world unto God, and in this way assume a Pentecostal attitude. This is the price to be paid.

### THE CROSS OF SELF-RESTRAINT

By W. W. WYNN, D.D., LUTHERAN, TACOMA, WASHINGTON.

*If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*—Luke ix. 23.

"LET us be cheerful," says one. "In this matter of religion there is no reason why we should always be haunted by the vision of a cross."

Many intelligent men justify their rejection of the religion of Jesus on this score—it is somber; it is sorrow-smitten; it is clothed in a funereal garb. They do not want to go mourning all their days, having a crucifix in the foreground of all natural and innocent cravings of their souls. "Take up your cross daily." Cross! Cross! Cross! Evermore and unweariedly it is the cross.

They say they can not consent to it in a world where there are so many sources of enjoyment, and where legitimate pleasures are crowding in upon them every hour of the day. Music, feasting, social glee, the free flow of animal spirits, the dance, the gaming-table, the "ha! ha! ha!" of bolsterous jocularity—must you tear yourself away from all this and go skulking behind a bleeding cross and invoke the distillings of its shadow and its shame?

Well, your view of life—what is that? It is a comedy, said Balzac—a comedy; and the great romancer proceeded to build up a stupendous and sublime system of fiction on that idea. Life was, in the end, a river of fun, with here and there a mad plunge over a precipice, but fleeting at last in bounding buoyancy to the sea.

Our great English dramatist did not think that way. With him life in its profounder aspects was a tragedy—a stage where human character was under the high drill of destiny, with a network of antagonizing moral forces woven about its feet.

Life takes on an air of profound seriousness when that watchword of human destiny is pronounced. It is not by any means a river of fun. There may be merriment in sin, just as harlequin may dance over the baby's grave, or Milton's devils hold high revel on a continent of burning marl.

I appeal to you. There is not a pleasure you know of that may not land you on the brow of hell before you are aware. Therefore the necessity of the cross; that is, plainly and without figure of speech, the necessity of self-restraint. The religion of Jesus is a religion of self-restraint—always a painful process, and therefore represented as taking up the cross.

Have you thought of it—the great Master was in the grip of an awful alternative, the alternative of disowning His mission and dishonoring His conscience, or carrying these both to victory through the tragedy of the cross. In one sense the crucifixion was an exhibition on a large scale, in the eyes of all the world, of this great law of moral conquest, high moral achievement through painful self-restraint.

The crucifixion was the supreme event in all the history of the world. But we do wrong to keep the horrors of it before us, in



long and devout brooding, because of some imagined spectacular efficacy in them in saving us from our sins. It is not Jesus's cross that we are to take upon our bosom—that is impossible—but evermore and persistently it is His yoke and His burden; that is to say, His proffered help to us in the great law of self-restraint. You talk of going around with a cross on your shoulders, heavy, galling, crushing you to the ground, as Jesus sank under His on the Jerusalem streets—and this is your gloomy conception of following Him. You are misapprehending a figure of speech. It is of the nature of religion, everywhere and always, to impose the duty of self-restraint; and the peculiarity of the religion of Jesus is that it surrounds the weak will of man with close and tangible resources of divine interposition and help.

It is a serious matter for a great and strong man to be enslaved, to be in prison of some demon of lust or of some subtle devil harboring in his blood. All around him are iron bars, through which he looks out hopelessly

on the free air and the far-off peaceful skies. How can this man be released?

One of our distinguished ecclesiastics has said that if the drunkard will take the sacrament from duly consecrated hands it will kill his appetite for strong drink. It is an awful mistake—the widespread mistake of looking for deliverance to another man's cross. We must lift our own cross, lift it, lift it, with the utmost strain of what moral energy may be left in our poor, shattered, sinking, trembling frame; when lo! we feel it moving up lightly under the puissant touch of the divine Son of Man. He and we are laboring at the same cross, but the cross is ours, not His.

It is the cross of self-restraint; heavy, I know, galling indeed, but I must shoulder it or otherwise there is absolutely no hope of release—shoulder it with the help always of a Hand that reaches down to the feebleness of my endeavor from those deep places of eternity whence all our hope of help must come.

### THE SPIRIT OF PRAYER IN REVIVALS \*

BY WALLACE McMULLEN, D.D., METHODIST EPISCOPAL, NEW YORK.

IN references to the Welsh revival there has been noted the marked spirit of tenderness that has been everywhere experienced—a tenderness that has even provoked criticism as to the methods. We must work away all spirit of criticism. We must be baptized into the tenderness and gentleness of Jesus Christ, so that if the zeal of some Christian brother or sister is not quite up to our ideals of what zeal should be, or any of their methods in any corner of the Lord's vineyard do not meet with our sympathy, we should be exceedingly gentle in spirit regarding these things. For myself I want to make this bit of confession. I am quite sure that my need as a minister of Jesus Christ is a re-birth of a spiritual conception of my ministry. I perfectly well remember that as a deacon my appeal to the unconverted was more constant than it has been since the first flush of the newness of the work. This seemed to be the supreme end, and indeed the only thing to do; but with the unceasing pressure of the burdens of a pastorate and the necessity of speaking to the same people week after week,

there has come about, I suppose inevitably, a feeling that the message must be a great deal varied and an emphasis put upon the intellectuality of the message in the form rather than in the substance; and if I had asked the question concerning every sermon that I ever preached, "What is my motive? What end have I in view?" many a time I would have been condemned at the bar of my own conscience, because it has not been simply and entirely spiritual.

Now for myself I know that need. I do not mean that we should come to undervalue all intellectual elements in our work; I do not mean that the intellectual parts of it shall be held in abeyance; I do not mean that there shall be less study, less meditation, or even less attention to form or research; but I do mean that all the intellectual elements and everything else that comes into the ministry of Jesus Christ shall be saturated in prayer, shall be born in prayer, and that back of every utterance and thrilling through every utterance there shall be a spirit of prayer which shall make the thing all-powerful.

\* Stenographically reported for THE HOMILETIC REVIEW.

## SUGGESTIVE OUTLINES

**The Insufficiency of Law**

BY ARTHUR T. PIERSON, D.D., PRESBYTERIAN, BROOKLYN.

. . . . *What the law could not do.*—Rom. . . . viii. 8.

THE LAW of God does not and can not make a sinner a saint. It rather disables than enables (Rom. vii. 7, 10).

I. It discourages us by the sense of condemnation for transgressions already committed.

II. It sets before us a perfect standard of duty, that we have to acknowledge to be perfect, yet to which we can not conform perfectly.

III. It becomes a mirror, revealing to us the exceeding deformity and enormity of sin; and where we "continue looking" the impression grows on us till it leads to despair.

IV. It actually prompts to disobedience by coming into conflict with our inner lawlessness (*avopia*), and so makes us worse. Mr. Moody used to tell a story of his going to bed one night in a strange house, and seeing a card hung on the wall which bore the inscription, "Don't turn me around until morning." He got up after going to bed to turn that card round and see what was on the other side! An old woman in a German town had lived to be over seventy and never once been outside the walls. The grand duke heard of it and suggested that she persevere in her course, that so unique an incident might go down in history. Thereupon she *went outside* at once!

**The Song of Moses**

FROM A SERMON BY J. B. REMENSNYDER, D.D., LUTHERAN, NEW YORK.

*Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation. This is my God, and I will praise him; my father's God, and I will exalt him.*—Exod. xv. 1, 2.

THIS is the first song in the Bible, the oldest hymn in the world. Moses was its author. He began and ended his life career with a song. It is natural for the pious soul to express its deep emotions in holy song. This song is of divine inspiration; we may there-

fore profit by examining some of its characteristics:

I. It magnifies and exalts the name and deeds of God. "Who is like unto thee, O Lord?" etc. "Singing with grace in your hearts unto the Lord," is Paul's exhortation. David sings: "Bless the Lord, O my soul!" The greatest hymns are those of praise and exaltation to God.

II. It was sung by all the people, no doubt responsively, as the parallel structure shows. In the worship of song all should join. Congregational worship is the ideal.

III. It was perpetuated and became historic. It was used as the marching song of Israel. Antiochus inscribed on his standard the words of it: "Who is like unto thee, O God, among the gods?" It is still recited by Jews in their synagogues, etc. Great songs endure. The *Te Deum* of St. Ambrose, "Ein Feste Berg" (of which sixty versions or more exist), "Rock of Ages," "Jesus, Lover of My Soul," "Lead, Kindly Light," etc., endure from age to age.

IV. The song of Moses is joined by the Revelator with the song of "the Lamb." It is therefore to be sung eternally.

**The Book That Finds Me**

BY CORTLAND MYERS, D.D., BAPTIST, BROOKLYN.

. . . . *I have found the book of the law.* . . . . —2 Kings xxii. 8.

THE striking fact in the incident is the reversal of the statement, is the deeper truth: the book *found them*. This stamped it as divine. This is always the great fact concerning the Bible—it finds me.

I. *In My Deepest Thought*—to know God. The questions of sin and destiny and immortality, etc. The greatest minds have here found the answer. The ordinary man can know for himself. Every man can know for himself whether the Bible is the revelation of God. Give it his best thought.

II. *In My Deepest Desire*—to serve God, to do His will. "If any man wills to do my will he shall know truth"—must be lived to be realized. It costs something to live it. Obedience is the pathway to knowledge.

III. *In My Deepest Need*—to have God—my God—my Father. His love and mercy and

care. Experience is the great teacher. Sorrows test. So personal—every line for each man. Reality of promises.

### The Voice Divine

BY JOSEPH DUNN BURRELL, D.D.,  
PRESBYTERIAN, BROOKLYN.

*And God spake unto Noah. . . .—Gen. viii. 15.*

Was this an audible voice? It would be ridiculous for those who believe in God to deny Him the power to speak to men audibly if He wished so to do.

And yet there is something unnatural about it, something which separates the patriarchs and prophets from ourselves, and makes their religion seem different from ours. It draws those men of olden time closer to us if we can think that the divine voice which they heard was like ours—inward, smiting not the ear, but the heart.

Some souls are more sensitive spiritually than others. Yet it would be strange if all the sensitive souls lived thousands of years ago.

Such things as were made known to men at first did not need a new telling. But does God never speak to men except to impart information? Surely as our Father He would have loving converse with every one of us just for love's sake. How does He speak to us?

I. By the help of nature. Do you remember one summer day in childhood when you lay down in the long grass? By its nearness every stalk was exaggerated into the size of a tree and every insect became gigantic. You realized in a dreamy, mystical way that you were a part of the world and that the mighty pulses that beat through the universe beat through you. The sense of wonder was awake. You felt the presence of the Power behind all things, that infuses them all and holds them on their way to sublime ends. Then the voice of God was reaching you.

II. God speaks to us as we contemplate man. I do not mean that what men say comes to us often as the voice of God, tho that is true. I mean that as we move among our fellows and as we contemplate the imposing processional of humanity across the ages, we hear the voice of God. In the multitude we see infinite differences, but the same glorious endowment in every member of personality, of thought, feeling, and will. And as we look at the children we see the Father, wise, loving, and

strong. As man stands upon the little peak of his separate personality, we see, cast upon the clouds of mystery that hang behind him, the Brocken, the shadow of God.

III. God speaks to us through experience. I do not mean that our interpretations of experience lead us to God, tho that is true. I mean that living itself gives us insight into God. Brother Lawrence says that the happiest hours he ever had were when he had to do the kitchen drudgery of his monastery. The common things—work, care, trial, sickness, sorrow—are the opportunity of God. Then He draws near and whispers to us the mysteries of eternal truth.

IV. God speaks to us often without any medium at all, directly, soul to soul. In some way suited to our temperament some genuine realization of God must be possible to us all. For He has somewhat to reveal to us not merely through Noah, but face to face. He says many things, some of which can only be felt and not uttered. But especially He gives us insight at first hand into those truths "which wake to perish never." And when He speaks it always brings some duty to light. "Truth is in order to goodness." The joy of spiritual wealth is that it makes bestowal possible. Has God spoken, has some duty become plain? Obedience is the price of spiritual knowledge.

The voice of God speaks within our souls. Blessed is he who listens to its sweet, low accents. For hearing it transfigures life into the likeness of Christ. "He that hath ears to hear let him hear."

### A Call to Rest

FROM A SERMON BY THE REV. J. H. JOWETT,  
M.A., CONGREGATIONAL, BIRMINGHAM,  
ENGLAND.

*Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.—Matt. xi. 28, 29.*

I LOOK around upon the strained and wrinkled church, moving often in the pallor of fear and uncertainty when she ought to exult in the pink of strength and assurance. The strain frequently comes at the hill. Perhaps it is true both of men and of churches that the strain is not so much felt in the sharp and passing crisis as in the dull and jogging commonplace. Perhaps there is more strain in the prolonged drudgery than in the sudden

calamity. The dead level may try us more than the hill! "Because they have no changes they fear not God." The wrinkled, restless, careworn face of the church makes it abundantly evident that the church is not entering into the fulness of "the inheritance of the saints in light." What does the church require if her strain and her paralyzing restlessness are to be removed?

I. She needs a more restful realization of her Lord's presence. We need the stimulating consciousness of a great and ever-present companionship.

II. She needs a more restful realization of the wealth and power of her allies. We too often face our foes with the shiver of fear and with the pallor of expected defeat. We too often manifest the symptoms of panic, instead of marching out in orderly array with the restful assurance of conquest. The hosts of evil are even now organizing their forces in threatening and terrific mass. Are our wrinkles increasing? Is our fear intensifying our strain, and are we possessed by a great uncertainty? 1. Allies of grace. Think of our resources in grace. Paul's conception of life was not that of road and river—the common highway of duty with its associated refreshment of grace. Grace was to Paul an all-enveloping atmosphere, a defensive and oxygenating air, which braced and nourished his own spirit, and wasted and consumed his foes. "The abundant grace!" "The riches of the grace!" "The exceeding riches of his grace!" I can never recall Paul's conception of grace without thinking of broad, full rivers when the snows have melted on the heights, of brimming spring-tides, and of overwhelming and submerging floods. "Where sin abounded grace did much more abound!" 2. Our allies in circumstances! Devilry has not the unimpeded run of the field. Everywhere in the field there is hidden the divine Antagonist. The apparent is not the fundamental. The immediate trend does not represent the final issue. The roystering adversary runs up against Almighty God, and all his feverish schemes are turned agley. It is marvelous to watch the terrific twist given to circumstances by the compulsion of an unseen and mysterious hand. "The things that happened unto me have turned out rather unto the progress of the Gospel."

III. The church needs a more restful disposition in the ministry of prayer. When I listen to some prayers I find it difficult to

realize that we are speaking to the One who said: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Our trained and restless prayers do not suggest the quiet opening of a door; they rather suggest a frenzied and fearful prisoner, hallooing to a God who has turned His back upon our door, and the sound of whose retreating footsteps is lessening in the far-away. We need a firmer and quieter assurance while we pray. Yes, even in our supplications it is needful to "rest in the Lord." It would be a good thing for many of us in our praying seasons if we were to say less and to listen more. "I will hear what God the Lord will speak." Listening might bring restfulness where speech would only inflame us.

#### War and the Gospel—A Series of Gospel War Sermons

BY THE REV. C. W. KING, BAPTIST, TORONTO, CANADA.

"THE Man behind the Gun." "As a good soldier of Christ" (2 Tim. ii. 8).

"The Munitions of War." "The whole armor of God" (Ephes. vi. 11).

"On the Firing Line." "And there was war again and David went out and fought; . . . they fled before his face" (1 Sam. xix. 8).

"The Base of Supplies." "My God shall supply all your need according to his riches . . . by Jesus Christ" (Ephes. iv. 19).

"The Line of Communication." "Hereafter ye shall see . . . angels [messengers] ascending and descending upon the Son of Man" (John i. 51).

"The Reconnaissance." "Get thee down unto the host" (Judges vii. 9).

"Contraband of War." "No man that warreth entangleth himself" (2 Tim. ii. 4).

#### Divergent Destinies

BY THE REV. CLAUDE R. SHAVER, BAPTIST, ST. LOUIS.

*Be not conformed to this world; but be ye transformed by the renewing of your mind. . . .*  
—Rom. xii. 2.

"CONFORMED" and "transformed": two words similar in form and accent, but varying widely in significance when applied to the spiritual life. There are at least four points of divergence, viz.:

I. In the starting-point of the process. Conformed or "fashioned" is from without. Transformed—from within. "Ye must be born from above."

II. In the nature of the process. Conformed is dead, mechanical. Transformed—living, natural; the usual process of the Creator in developing flowers, trees, as well as immortal beings.

III. In the degree of liberty imparted. The conformed man is bound by the customs of his social environment. The transformed man, renewed from within by the light from above, grows day by day into the larger liberty whereby Christ doth make us free.

IV. In the final destiny. Conformation ends in death. Transformation moves on eternally toward the "measure of the stature of the fulness of Christ."

#### The Tares

BY THE REV. H. S. WILKINSON, A.M.,  
METHODIST EPISCOPAL, MITCHELL, SOUTH  
DAKOTA.

*Another parable set he before them, etc.—Matt.  
xiii. 24-30.*

I. THE wronged farmer. His work had been marred, reputation injured, joy in his field destroyed. His experience is common. Truth has had its enemies, counterfeits; statesmen have been defeated; plans haggled to pieces in the processes of enactment; laws hamstrung by courts or nullified by hostile officials; the church has had its heresies, opponents; individuals have enemies, suffer injuries.

II. The farmer's attitude toward his injured field. He declined to rectify the wrong done. To rectify would work new injury. A principle to govern all reform—methods used to destroy evil must not themselves work evil. There are wrong methods of correcting evils—as war, mob, etc. There are wrong methods of purifying church—inquisition, heresy trials. Problem of the church is to *transform tares into wheat*. Personal injuries not always rectifiable. Better to suffer wrong than to do wrong.

III. The farmer's attitude toward his foe. No word of malice, no plotting of revenge, no evidence of bitterness of heart. An enemy had injured the farmer's field; he could not injure the farmer's *self*. Men may injure our work, but only when we permit ourselves to ink bitterness and plan revenge can they *rt us*. They may ruin one season's crop;

it is within our own power to prevent them injuring the product of a life.

#### Destiny of the Old Man

FROM A SERMON BY DAVID M. RAMSEY, D.D.,  
BAPTIST, CHARLESTON, SOUTH CAROLINA.

*And a certain man was there which had an infirmity thirty and eight years. Jesus saith unto him, Rise, take up thy bed, and walk.—John v. 5-8.*

THE public press has made the matter of killing the old man a truly live topic. A leading scientist has made a sensation by discounting the thinking power of man after he is thirty-five years of age and by suggesting, half humorously let us suppose, that men be chloroformed at sixty years of age. What is it Dr. Osler has said? He affirms that the effective, moving, vitalizing work of the world is done in that golden period between the years of twenty-five and forty, and that man is practically useless after he is sixty.

What are the scientific facts upon which this large generalization is based. It is this? According to the new psychology, the cells of the brain throw out fibers connecting different parts of the brain, and these fibers are not thrown after the man reaches the age of thirty-five. Frequently they cease to form after thirty, and in some exceptional cases they may be made up to thirty-seven, never later. Now, these fibers are supposed to have some relation to a man's thinking, and since no more fibers are formed after thirty-five or thirty-seven, they jump to the conclusion that after about that age a man can have no new ideas. The hasty induction is made: No new fibers are no new thoughts. But every one feels intuitively that there is something wrong in this conclusion reached and so confidently set forth by our scientific friends. The theory is new. Dr. Osler himself is fifty-six years old. Now, either the thing is not true or Dr. Osler derived his thought from some young man under thirty-five.

The text reveals to us the deep interest which Jesus took in what must have been an old man. In the city of Jerusalem, by the sheep market, there was a noble pool called Bethesda, supplied with five porches. There was a belief that the waters possessed healing qualities, hence day by day multitudes of sick people gathered there. Jesus one day came down to the pool. There He saw an old man who had been thirty-eight years an invalid.

I do not know the age of the unfortunate man, but he had been an invalid longer than, by the new theory, it is worth while for a man to live. Jesus healed him and sent him out into life to do His work. In the light of the facts let us see what should be done with the old man:

I. Prepare for His coming. Keep young. Keep in touch and sympathy, maintaining a spirit of practical helplessness toward young people. We are ever just as young as we feel or behave. There is such a thing as growing old gracefully. There is "an old age serene and bright and calm as is a Lapland night." If growing old is the fruit of the fall and the curse of sin, it may be glorified by grace. Every day in earlier years well spent postpones the encroachments of age and greatly enriches the hoary hairs. There can be treasures of knowledge and character laid up for old age.

II. Use the old man when he comes. It is not true that he is useless before he reaches the meridian of life. Handel composed "Messiah" at 57; Haydn his "Creation" at 67; Rossini his "Solenells" at 72; Michelangelo

his "Last Judgment" at 66, and at 87 he raised the dome of St. Peter's; Leonardo painted the "Last Supper" at 77; Titian was painting still and in full vigor at 99; West was at work at 79; Milton wrote "Paradise Lost" at 57; Goethe finished "Faust" at 82; Samuel Johnson did his best work at 74. There are hosts of statesmen who did their best work after they were 60.

III. Save the souls of old men. They are worth saving. They can be saved. More are saved late in life than we know of. Nicodemus was probably an old man when he conversed with Jesus. How would it do to organize an old man's Christian association? There is something intensely pathetic about the condition of an old man who is a sinner. Jesus was deeply touched by the condition of the old man at the pool. He said he had no one to help him when the waters were stirred. For the moral invalid that is a solemn truth. No one in this world can save him.

"Sin no more," said Jesus to the healed man, "lest a worse thing come unto thee." But salvation is possible. Salvation is at hand! The Savior is nigh!

#### SUGGESTIVE THEMES AND TEXTS

**Life's Happenings and God's Hand.** "And she went and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech."—Ruth ii. 3.

**The Tenderness of the Holy Spirit.** "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Ephes. iv. 30.

**The Dual Apprehension.** "Not as tho I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."—Phil. iii. 12.

**A Lost Message to a Lost Church.** "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."—Col. iv. 16.

**The Dark Portal to the Palace of Song.** "And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the days when she came up out of the land of Egypt."—Hosea ii. 15.

**Man's Death God's Ordinance.** "So Moses, the servant of the Lord died there in the land of Moab, according to the word of the Lord."—Deut. xxxiv. 5.

**The Cost of a Little Honey.** "I did but taste a little honey with the end of the rod that was in my hand, and lo, I must die."—1 Sam. xiv. 43.

**Mleness and How to Treat It.** "For even when we were with you, this we commanded you, that if any would not work, neither should he eat."—2 Thess. iii. 10.

**Christ's Appeal to the Heroic Note.** "Go, sell, give, follow me" (to the rich ruler). "Take nothing for thy journey"; "Deny thyself and take up thy cross." Newell Dwight Hillis, D.D., Brooklyn.

**The Church in the Catacombs.** "Then the people did hide themselves in caves"—1 Sam. xlii. 6. David James Burrell, D.D., LL.D.

**The Immortalized Waste.** "Verily, I say unto you, whosoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."—Mark xiv. 9. Ambrose Shepherd, D.D., Glasgow Scotland.

**Civic Purity.** "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted?"—Matt. v. 13. The Rev. L. H. Ruge, Allegheny, Penn.

**Tainted Money.** "And the chief priests took the silver pieces and said, It is not lawful to put them into the treasury, since it is the price of blood."—Matt. xxvii. 6. The Rev. William S. Jerome, Northville, Michigan.

**The Two Touches.** "Jesus put forth his hand and touched him (a leper), saying, I will, be thou clean."—Matt. viii. 3. "And Jesus said, Who touched me?"—Luke viii. 45. The Rev. William J. Dawson, London.

**Meddling with God.** "Forbear thee meddling with God."—2 Chron. xxxv. 21. Rev. David J. Torrens, Friendship, New York.

## PRAYER-MEETING SERVICE

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

## Some National Dangers and Defenses

JULY 2-8.

*And the number of them that lapped, putting their hand to their mouth, were three hundred men. . . .—Judges vii. 6.*

OUR republic is a conglomerate and widely and variously related country.

A significant fact of the increasingly enormous wave of immigration breaking so steadily on our shores is the greatly changing character of it. Our immigrants used to come chiefly from England, Ireland, Germany, Scandinavia. They are now chiefly coming from Italy, Austria and Hungary, Russia, and Finland. Of the peoples from the north of Europe who used to be the main staple of our immigrants, of the Germans, only one in twenty-five could not read or write; of the Scotch, only one in ninety-seven; of the Scandinavians, only one in two hundred and twenty-two; but of the vast mass of the Italians now coming to us, fifty per cent. are utterly illiterate.

New England used to be the spring and fountain of the purest American blood; it is becoming the special center of an ignorant, priest-ridden, French-Canadian population.

Then the negroes are among us ten million strong. There are more negroes in America than in any country outside of Africa.

Then we have the new problems and responsibilities springing out of our new relations to Cuba, and out of our new dependencies, Porto Rico and the Philippines.

Macaulay prophesied concerning us:

"As for America, I appeal to the twentieth century. Either some Cæsar or Napoleon will seize the reins of government with a strong hand, or your republic will be fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth; with this difference, that the Huns and Vandals who ravaged Rome came from without her borders, while your Huns and Vandals will be engendered within your own country and by your own institutions."

What is to be our defense against the realization of a prophecy so dolorous? The character of our citizenship. Our great republic shall stand and conquer if only there are enough men and women in it like these three

hundred who followed Gideon. 1. They were *ready*—drinking from the water caught up in their hand and lapping it as a dog laps, they did not have to consume time in getting up. 2. They were *wary*—they kept their eyes all the time on those threatening Midianites. 3. They *subjected the lower to the higher*—they were more intent on service than their own ease.

Such alert, watchful, serviceful citizenship must be our defense against the manifest dangers of our multiplying greatness. Such citizens were our fathers, whom the Fourth of July should bring vividly to our memories. We, their sons, may not be less than they in a noble citizenship. A true, strong, religious citizenship must be our defense.

## Garments Undeiled, Even in Sardis

JULY 9-15.

*Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy.*—Rev. iii. 4.

I. *One ought to be greater than the difficulties confronting him.* Sardis was a hard place in which to live a Christian life. Moral degeneracy was about. Heathenism prevailed. The foulest vices were respectable. The whole tone of society was against the Christian way of life. Yet these saints who kept their garments undeiled were Christian, even in Sardis. Sardis was in ruins long ago, yet every struggler toward the right will surely find himself in a kind of Sardis. 1. One may find his *family* a kind of Sardis. Perhaps he or she is the only Christian in it. 2. One may find a Sardis built in *business*—business methods are not always righteous. 3. *Society* may be a Sardis—it often indulges in things no Christian should touch. 4. And every man, set on the noble life, will find a Sardis in his *own heart* (Rom. i. 14-24).

It is the test of religion in a man that, if it be anything, it is the most masterful thing within him. The substance of sainthood is that it will be clean even in Sardis.

II. *Temptation is no excuse for failure.* Those saints in Sardis were tempted, but yet were undeiled. They did not lay blame on

their circumstances and succumb. Even in Sardis they were triumphant.

III. Temptations *may be compelled into helpful ministers*. You are not to account yourself peculiarly unfortunate if it seem to you that you live in Sardis. Said Jesus of these saints: "They shall walk with me in white, for they are *worthy*." Having achieved purity through trial with Sardan temptations, they shall wear the white robes because they have become *white in soul*.

#### How to Overcome

JULY 28-30.

*And Jacob was greatly afraid and distressed. . . . And he blessed him there.*—Gen. xxxii. 7-29.

The teaching of this incident is often misinterpreted. We hear much of "wrestling prayer," founded on it; whereas the whole teaching of the story is *from* "wrestling prayer," not toward it. Jacob's natural character is indicated by his name. He is the self-reliant one, the supplanter; he who catches his adversary by the heel and throws him. The angel of the Lord is just now as the embodiment of Jacob's danger. Like his danger, the angel of the Lord stands powerful and resistant. Jacob, true to his character, accepts the issue and struggles with his whole energy. He is boldly self-reliant. Through the long night the fight goes on. The angel does not prevail over Jacob, but he can not prevail over the angel. And yet it seems as tho his strength were almost gone. But the angel of the Lord stands with pliant foot, calm, unwearied, unrelaxing in his conquering hold. Then the angel reaches forth his hand and touches the hollow of the thigh of Jacob. His thigh is dislocated at once. "The thigh is the pillar of a man's strength, and its joint with the hip is the seat of physical force for the wrestler." If the thigh bone be thrown out of joint, the man is utterly disabled. Jacob finds that his self-reliant strength is only weakness. Jacob can no longer even stand.

Now both his mood and his method change. He can no longer wrestle, but he can cling. He does cling, exclaiming: "I will not let thee go except thou bless me." "And he blessed him there."

Not toward "wrestling prayer," but from it and toward *clinging* prayer, does the inci-

dent look. And the lesson it teaches is a deep and mighty one—we overcome not as we self-reliantly trust ourselves, but as we dependently and persistently lay hold of and cling to the strength of God.

#### What the Risen Christ is to His Church

JULY 30—AUGUST 5.

*And as they thus spake Jesus himself stood in the midst of them, and said unto them, Peace be unto you, etc.*—Luke xxiv. 36-49.

I. Christ is to His church the *risen* Christ. "And as they thus spake Jesus himself stood in the midst of them." Death can not baffle His church because it can not baffle Jesus. Jesus is death's Master, and His church is to share and rejoice in His triumph. What gloom so ever may wrap His church, the risen Jesus shall dispel it, just as in our Scripture Jesus Himself scattered the gloom of these disciples. What resources are in the victorious hands of the risen Christ!

II. The risen Christ is *with* His church. "Jesus himself stood *in the midst* of them." He is not apart; He is not a memory; He is a presence (Rev. i. 12-20). The risen Christ is *in the midst* of the golden candlesticks which are His churches. We may get a conception of it in the glowing, symbolic vision of the risen Christ which St. John saw.

III. The risen Christ dispels *fear* from His church (verses 37, 38, and 43). "It is I myself," He says. Tho by resurrection He has passed into another realm and state, He has not passed out of brotherhood. The cure for fear is Christ Himself. Through all catastrophe, sorrow, apparently darkening future, death, sound still the gracious words: "Be not affrighted; behold, it is I myself, the changed Christ, yet unchanged, who is with you through it all."

IV. The risen Christ will give *explanation* to His church, *e.g.*, verses 44-48. At first the disciples could not at all understand; now they understand partially; afterward they came to completer knowledge of the real meaning of their Lord's death and resurrection. So will the church's Christ clear up for her all problems.

V. The risen Christ *appoints duty* for His church—the duty of preaching, of witnessing.

VI. The risen Christ provides *power* for His church (verse 49). He not only sends on duty; He gives strength for it.



## ILLUSTRATIONS FOR PULPIT USE

**Animals and the Ten Commandments.**—We venture to print the following from a personal letter from Ernest Thompson-Seton on the "Moral Nature of Animals," or "The Natural History of the Ten Commandments." "It may interest you to know that I find the foundation or at least faint recognitions of the last six commandments as natural laws among the animals, but so far no trace of the first four. The deepest laid of all in animal nature is the fifth, but the sixth is well enforced, and the seventh of wide recognition. After collecting many facts covering the natural history of monogamy I am led to believe that this in its strictest form is the highest product of evolution in the department of marriage. Polygamy and polyandry are dying out with the races that practise them. The strictly monogamous birds and beasts are the ones that are winning in the struggle for life."—*Ernest Thompson-Seton, Wydygoul, Cos Cob, Conn.*

**Exclusiveness.**—Bishop Potter, in a recent address in New York, said that "the great danger of all wealthy organizations, whether religious or not, is that they will become exclusive; that they will bar the poor and create a monopoly for the rich. There are two kinds of churches. One is open to all. The other makes use of the law of exclusion as well as that of inclusion." He pointed the remark by the following incident:

"When I was rector of Grace Church the sexton once ordered from the building a poorly dressed woman who was praying in one of the pews. When I remonstrated with him, he replied: 'Why, if we permit it, they will soon be praying all over the place.'"

Bishop Potter added that he wanted "to see an open door and a welcome to all. Let a man worship in his shirt sleeves if he wishes." The late Dr. Behrends objected to the practise of bicycle riders coming to divine service in knickerbockers, not from reasons of exclusiveness, but because he believed that "the best apparel one has is not too good for God's house" (James ii. 1-6).

**Momentum.**—Ople Read in the *Arkansas Traveller* tells as actual truth the following remarkable story:

"During the recent dredging of Fox River, in Tennessee, the sunken remains of the once

nervous little gunboat, the *Yellow Jacket*, were discovered. The sinking of the *Yellow Jacket* was the most remarkable accident that ever occurred in this country. The complete details of the affair could not be obtained at the time—in fact, we are in possession of the only authentic account. Here it is, told by John P. McLuskin, now a well-known physician of Coffee County, Tenn.:

"It occurred," said the doctor, "when I was a lad. There had been a heavy snow, and several boys, including myself, were prowling about hunting rabbits, and we began to amuse ourselves by rolling a snowball. We were, at this time, on the long hill known as Benson's Slope. We rolled the ball until it got to be as big as a hogshead; and then, as it was easy to roll down the hill, continued to turn it over. To our great delight, it became easier to roll, and suddenly, to our great surprise, it broke away from us and went bounding down the slope. Then we beheld a startling sight. The ball grew so rapidly that it soon looked like a rolling mountain. It picked up a wagon and team, took up a negro cabin, and then, with a tremendous bound, fell into the river, just in time to strike and completely bury the gunboat *Yellow Jacket*. Not a soul on board escaped."

The story, true or false, points a moral. Before a man sets out upon or initiates a course of action, commits a sin, or undertakes any enterprise, he is bound to consider to what it will be liable to grow. Children playing with matches may burn a city. The time to consider is before the snowball gets started down the slope.

**Saving the Refuse.**—The true evangelist is the man whose sympathies and spiritual insight are strong enough to reach and lay hold upon the most hopeless qualities and habits of lost men, and find in them elements of good. In this he should be as discerning as the junkman of whom the *Philadelphia Press* tells:

"I get," said a Philadelphia dump boss, "\$4 a week, free rent, and the disposal of any dump of value. Tin cans, for instance, belong to me if they are dumped here, and I make a pretty penny out of them. They are turned, you know, into tin soldiers and so forth. Corks are another perquisite of mine. Many and many an old broken bottle on this dump has a good cork in it. I get eight cents a pound for all the corks I find. Old shoes are never too old to be sold. They have always one good piece—the piece over the in-step—that can be used again. The smaller pieces of good leather cut out of them are

made into purses and wristlets. Egg-shells also have a value. Something like 1,000,000 pounds of egg-shell is used every year in the manufacture of kid gloves and print calicoes. Do you see those eighteen barrels behind there? Well, each of those barrels contains its own variety of assorted marketable dumpage. Each will sell, when filled, at a good price. There are, I believe, fifty-seven varieties of marketable dumpage, and some dumps yield all the varieties. Mine yields twenty-nine."

**Character in the Rough.**—A Yale professor who employed an Italian bootblack at the Union Station in Hartford noticed that while blacking the professor's shoes he was frequently glancing at a book that he had been conning.

"The professor noted his alertness and asked what book it was that proved so interesting, expecting to hear that it was a thrilling story of 'Old Sleuth' or something of that sort. He was surprised when the shiner replied with unconcern that it was an algebra."

"So you're studying algebra, are you?" said the professor.

"Yes, sir, and I'm stuck. Do you know anything about algebra?" responded the youth, both sentences in the same breath.

"Now this professor was one of the notable mathematicians of Yale, and it sounded queer in his ears to be asked if he knew anything about algebra."

"Well, I know a little about it. What's the matter? Perhaps I can help you."

"By this time the shoes were shined, and the boy placed his book in the hands of the man to whom intricate mathematical calculations were not difficult at all. It was but the work of a moment to clear the mind of the aspiring young calculator, and he fairly danced with delight."

"Why, I've been working at that for two days. I don't see how I could have been so stupid!" declared the now enlightened young man. "I thank you very much, sir."

"But this book grows more difficult as you proceed. What are you going to do when you get stuck again?" asked the friendly gentleman.

"I don't know. Only keep at it, I supposed."

"Now I'll tell you what to do," said the gentleman, offering the boy his card. "When you get stuck again you write to that address, and I'll see that you get straightened out. Remember, now." And the professor rushed off to catch his train for the city of elms.

"Not more than three days elapsed before the mail brought a letter stating that the bright-eyed bootblack had again 'got stuck' with his mathematics. And the return mail brought the much-needed help. A few more days and another application came for assistance, and again the wonderful knowledge

came as quickly as before. This kept up for a time and then the professor began to advise the young man how to improve his condition."

The outcome of the matter was that in a few years the bootblack was earning six thousand dollars a year as a superintendent of an electrical plant, due to the fact that this professor had seen behind the bootblack the potentialities of the character values that no one else had discovered. Is it not the mission of the Christian teacher thus to discern and bring out the hidden values under the rough exterior and worldly life of men?

**Inhumanity.**—The story recently told in *The Outlook* by Katharine Bereshkovsky of her sufferings under Russian cruelty, in Siberia and elsewhere, reads like a ghastly dream of the dark ages. Among other incidents she tells the following, that occurred on the march to Siberia:

"As we passed through Krasnoyarsk, a student's old mother had come from a distance to see him. Our officers refused to allow the boy to kiss her. She caught but a glimpse, the gendarmes jerked him back into the vehicle, and they galloped on. As I came by I saw her white, haggard old face. Then she fell by the roadside."

One reading such things is not surprised that Russia is threatened with a general revolt of her vast population.

**The Personal Impress.**—If you go into the mint you will see them place a bit of metal on the die. Noiselessly and with a touch as silent as a caress but with the power of a mighty force the stamp moves against it. And when that touch is over, there is an impression upon the coin which will abide when a thousand years are passed away. So one life moves up against another, filled with the power and stamped with the image of Christ's likeness; and when that touch of parent or teacher or friend is over, there are impressions that will remain when the sun is cold and the stars have forgotten to shine.—Contributed by Prof. R. H. Bennett, Ashland, Va.

**Moral Descent.**—The conviction is gaining with reformers and Christian workers that reform must begin farther back. To prevent is easier and better than to reclaim. Rev. W. F. Crafts, writing in *The Sunday-School Times*, puts it this way:

"The question that should now be fought out while public attention is upon it is whether making liquor-selling more respectable will

make it less dangerous. And the best answer we have ever seen came from the bartender of a low dive in New York City, whose place was invaded years ago by crusading women. When they rose from their knees, with the sawdust on their fine dresses, he exclaimed: 'Women, why do you come here? Don't you know this is where we punch their tickets for hell the last time? Why don't you stop them up town before they get on the train?'

**The Secret of Joy.**—It was a favorite thought with Emerson that the values of life were within the life itself, not in anything external to it. In the same vein is this bit of verse by Julia C. R. Dorr in *Smart Set*:

"The joy is in the doing,  
Not the deed that's done;  
The swift and glad pursuing,  
Not the goal that's won.

"The joy is in the seeing,  
Not in what we see;  
The ecstasy of vision,  
Far, clear, and free.

"The joy is in the singing,  
Whether heard or no;  
The poet's wild, sweet rapture  
And song's divinest flow.

"The joy is in the being,  
Joy of life and breath,  
Joy of a soul triumphant,  
Conqueror of death.

"Is there a flaw in the marble?  
Sculptor, do your best;  
The joy is in the endeavor—  
Leave to God the rest!"

**Reputation.**—A good reputation is a man's trade-mark, the sign that often prevents others from intruding upon his "moral preserves." It is a power to protect him from many perils. Charles Francis Burke in *Leslie's Magazine* tells a story to this point:

"The chiefest terror of the Pinkertons to evil-doers lies in this: they never stop; they never give up a case in which a member of the American Bankers' Association is involved. They will follow even the slightest clues for years, and, almost without exception, they will, sooner or later, run down the criminal and bring him to justice.

"So thoroughly is this recognized that the little sign hanging in many banking offices and reading, 'Member American Bankers' Association,' serves as the best possible insurance against the exploits of safe-blowers, sneak thieves, and forgers. An amusing instance of the influence of this reputation is found in a case reported from Wisconsin. Sneak thieves entered a banking house in an interior city and succeeded in getting away with negotiable bonds valued at fifty thou-

sand dollars. At the time the robbery was committed the thieves did not notice the sign of the American Bankers' Association which was hanging in an inconspicuous position. When the affair became public the fact that the bank which had been robbed belonged to the association was also stated. Next day the bank in question received by express from Milwaukee a package containing the stolen bonds intact. With it was a note: 'Please put your sign where people can see it and save trouble.'

**Long Life.**—Many would like to add something more to the good advice given below, such as is found in Prov. iii. 1-2; Ps. xxxiv. 13-14; Exod. xx. 6; Ephes. vi. 2.

"The recipe for long life given by Dr. Robert Collyer after completing his eightieth year is of wide popular interest. The prescription is so simple and natural that it can be followed by men and women of all ranks and callings: 'Live a natural life, eat what you want, and walk on the sunny side of the street.'

**Compensation.**—The main thought in the sermon of Dr. Hillis in our June number on "The Law of Increase" gets a striking illustration in a fact noted by Blanche Read Johnson, in a recent missionary magazine. She writes:

"While I was in Nelson lecturing in the interests of the rescue work three years ago, the chairman who presided at my meeting told me of a prospector in that country who often felt very lonely on his solitary horseback rides locating claims through the mining districts. So one springtime he took some little packages of flower-seeds in his pockets, and as he rode along he scattered the seeds by the wayside. When he returned some weeks afterward instead of rugged rocks and straggling weeds he found many varieties of fragrant, bright-hued flowers, making beautiful and attractive the road along which he and others passed."

"Sowing seeds of kindness" is something we can all do and never proves unprofitable.

**A Divine Weapon.**—Captain Scott was an Ironside, who, when the Cromwellian campaigns were over, settled down as a preacher at Matlock. His vigor, humor, and ardor attracted much attention; and one Sunday the daughter of an adjoining mansion went with her lover to be amused at the conventicle. A fatal shaft from the preacher, however, made an impression on her mind which she could not shake off, and eventually threw her into a miserable melancholy. The doctor diagnosed "a mind diseased," "a rooted sorrow," as the cause, and inquired if the young lady had been crossed in love, etc. At length

she confessed that something which Captain Scott had said had upset her peace forever. The angry father, hearing this but scarcely understanding it, sought an interview with the preacher, and ended by challenging him to a duel. This the captain quietly accepted, claiming the right of the challenged to name place, time, and weapons. He named the morrow in the same room, and the captain was to have the weapons in readiness. When the gallant Royalist came next day and demanded his weapon, Scott handed him one of two Bibles that lay on the table, and himself took the other, remarking that this weapon is the sword of the Spirit and sharper than a two-edged sword. The squire was no hand at this weapon; all the same, tho, "honor" compelled him to fight or own beat, and he found himself under obligation to listen to Scott's expositions, till in the end he yielded to the truth; and the two champions, after a bloodless battle, were soon able to put to flight the damsel's settled sadness, which she exchanged for the peace that passeth all understanding and the pleasures that are for evermore.—*Contributed by the Rev. H. Rose Rae, Carlisle, England.*

**Aversion to the Bible.**—Doubtless a great many skeptics could trace their dislike for the Bible to such early methods and teachings as Moncure D. Conway describes in his recent autobiography:

"If I could have found the Bible, as I did the 'Arabian Nights,' among the old volumes, mainly medical, shelved in our bedroom (they had belonged to Grandfather Daniel's library),

as an unknown book, perhaps I should have found equal delight in it. But the sanctity attached to it, the duty of getting it by heart, the daily impressed belief that it concerned my salvation, made it a sealed book. Joseph and his brethren, Moses in the bulrushes, Solomon and the Queen of Sheba, were all pale beside Aladdin, Ali Baba, and the rest, amid whom fancy could roam with free wing. The Bible was associated with blue and red tickets, convertible into other religious books. At Sunday-school a certain number of Scripture verses recited from memory were rewarded with a blue ticket; a certain number of blue tickets secured a red one; a certain number of the red—if I recall the colors correctly—enabled the holder to acquire any volume he might select from prize shelves prettily supplied by the Methodist Book Concern. I began with Genesis and memorized straight on, omitting nothing except perhaps long genealogies; and this was continued for years."

Is it not the duty of parents and teachers to seek proper methods of making the Bible intelligible and interesting?

**Love Unlimited.**—The darkness of which this bit of verse (from Aldis Dunbar, Erie, Pa.) complains is not yet all dissipated. Men still set limits to the divine love, but the world is growing brighter.

"As in those blindfold years, long passed away,

Men held the earth a plain with boundaries,

And met with hatred sages grown more wise,

Who would have taught them whence came night and day;

So only souls who in thick darkness move

Set man-made limits to Eternal Love!"

## MODERN PARABLES

BY ELI PERKINS (MELVILLE D. LANDON).

[OUR Savior's parables were simple stories to illustrate difficult points in theology that His disciples could not comprehend. Christ told many stories like the Sower and the Good Samaritan. Eli Perkins has a genius for telling clerical stories, which he calls modern parables and which clergymen use to illustrate their sermons. We print a few out of the hundreds he has told during the last twenty years.]

### Parable of the Foolish Agnostic

"You are a clergyman, aren't you?" asked a garrulous old Wall Street agnostic of a venerable white-haired clergyman about worn out in the Master's service.

"I am," said the gray-haired minister.

"Yes, you look like it. Preach out of the Bible, don't you?"

"Why, of course I do," said the clergyman, smiling.

"And you find a good many things in that book that you don't understand?"

"Well, of course some things do puzzle me a little."

"What do you do then?"

"Oh, I do just as I do when I am eating a delicious Hudson River shad and come to the bones: I quietly lay the bones aside and go on with the delicious shad, and let some old foolish crauk choke himself with the bones!"

### The Baby and the Prayerless Deacon

Our dear old church became lukewarm. Moss was growing on the altar. Big factories had come to town. The once devoted deacons and members went into business. They dropped out of the prayer-meetings and gave up family prayers, and only the Marthas and Marys knelt at the altar in the deserted church.

One night, when a prayerless deacon was about to retire, his little baby girl climbed on his knee, and, giving the same old kiss, looked up wonderingly and said:

"Papa, I want to ask 'ou a tweston."

"What is it, baby?"

"Papa, is—is Dod dead?"

"Why, no, baby; what makes you ask me that?"

"Oh, 'cause I don't hear you talkin' to Him any more nights and mornings."

Tears came into the deacon's eyes, and, looking at his wife, said:

"Mother, we must kneel in prayer to-night."

The next day the deacon told the other deacons and brothers about the incident, and that night they all met at the prayer-meeting and soon the old congregation warmed into a working church.

And a little child had saved it. Unless ye become like one of these ye can not enter the kingdom.

### The Baby and Infant Baptism

It was a sweet little innocent, golden-haired girl, but she taught us more theology than the preachers ever learned at Andover. Andover has been almost broken up three times on that question of "baptism a saving ordinance." Little Mamie settled that question in one minute.

"Mamie," I said, as the sweet little angel sat in the Sabbath-school class, clasping her Testament in her hands and looking up with her wonderful blue eyes, "Mamie, I'm going to ask you a question that broke up Andover Seminary. Now be careful what you answer."

"What must you *first* do to have your sins forgiven?"

"Well, first, if I have to have my sins forgiven, I des I'll have to do out and commit the sin."

"No, baby," I said; "sinless—s-i-n-l-e-s-s

—you'd go straight to God—baptism or no baptism!"

### The Parable of the Baby's Prayer

One night my wife and I went to a party and took the maid with us. When we got almost there my wife began to worry.

"What's the matter, dearie?" I asked.

"Why, we've taken the maid with us and left Ethel at home, and how is she going to say her prayers there all alone?"

When we came home my wife rushed up to the little crib, kissed little Ethel, and said:

"Ethel, did you say your prayers last night?"

"Yes, mamma, I said 'em."

"Why, how could you say them all alone when I was away and Marie wasn't at home?"

"Well, mamma, when I got ready to say my prayers and you wasn't here, I didn't know what to do, so I just knelt down and" (her eyes filling with tears) "said 'em to Dod. Did I do wrong?"

"No, baby, you didn't do wrong," said my wife, kissing her forehead reverently; "but you taught us theology. When you say your prayers you don't need your mamma—you don't need your papa—you don't need your clergyman—you don't need the Pope! Say them straight to God and the blessing will come!"

### Children's Absolute Faith

"Oh, oh, mamma!" exclaimed little Ethel, when she came back from Boston.

"Why, what is it, Ethel?"

"Oh, you ought to go to Aunt Belinda's Boston Sabbath-school! It was just splendid!"

"What did you learn there, Ethel?"

"Oh, we learned so much, mamma!"

"About what, darling?"

"Why, about Moses. Moses, mamma," said Ethel, opening her great blue eyes, "was just the nicest man!"

"What did he do?"

"Why, mamma, he loved all the little children, and one day he led all the little children of Israel out of the desert—into the promised land—only Moscs himself, he didn't get into the promised land. He just went up onto a high mountain and looked over in, and then Moses he died—and—and there don't anybody know where Moses is buried but just God and Aunt Belinda—and she won't tell!"

## A BULLETIN OF RECENT BOOKS

**REAL SALVATION.** By R. A. Torrey. Cloth, 12mo, 287 pp. Fleming H. Revell Company. Price, \$1 net.

Here is an example of the fashion in which a strong and virile preacher may give interest to the most hackneyed and outworn themes. The subjects and the main points in these sermons have been given to audiences by many preachers thousands of times, and it indicates the ability of the author that he has still been able to make them interesting. The theology of these discourses has not been affected in the slightest by any modern point of view. Dr. Torrey's great work abroad will lend fresh interest to this volume.

**GREAT REVIVALS AND THE GREAT REPUBLIC.** By Bishop Warren A. Candler. Cloth, 12mo, 344 pp. Publishing House of the M. E. Church. Price, \$1.25.

A historical survey of the great revivals of the past with an estimate of their effects upon the life of the republic. His opinion as to this effect may be inferred from this passage: "Whatever else may have contributed to the safeguarding forces which helped to bring it [the republic] triumphantly over the dangerous way, revivals of religion must be placed in the front rank. They magnified its securities, strengthened its defenses, and averted its perils." The author's forecast of the great awakening which he predicts for the future is interesting from the negations which he urges, holding that it is certain to be very much like those of the past. Dr. Candler discounts for the most part all expectation of an awakening along those more modern lines in which Dr. Dawson and some other men are working.

**THE SOUL WINNING CHURCH.** By Len G. Broughton. Cloth, 12mo, 126 pp. Price, 50 cents net.

The volume is made up of a series of addresses delivered by this gifted preacher in different parts of the country at conferences, conventions, and other public assemblies. As the author frankly states, his style is not scholastic, and the reader would see that it is not always literary, but the matter is pungent and the addresses are full of virility that has made the author famous for his pulpit work. The general subject of all the addresses is the church, and the discourses treat of it in its beginning, mission, doctrine, life, its works, prayers, experience, its power, its copartnership, and its final hope.

**THE FREEDOM OF AUTHORITY.** By J. Macbride Sterrett, D.D. Cloth, 12mo, 819 pp. The Macmillan Company. Price \$2.00 net.

A criticism of Harnack, Sabatier, and Loisy, affirming the impossibility of individualistic religion. It misrepresents Sabatier, and to a lesser degree Harnack as repudiating the historical value of the church in its development. The authority defended turns out to be that of God imperfectly represented in ever-changing institutions with their creeds and ritual. The ground of authority indeed is unchanging, but its form is in continual flux. Thus the principle of individual sovereignty of choice, the soul as final arbiter, contended for by Sabatier and Harnack, is left unaffected by the argument. The author essays to vindicate historical Christianity as a divine development from its primitive germs, admitting that it has suffered from its "*impedimenta*" and that it has had a process of decay as well as of growth. This book may be read to best effect after a perusal of the authors whom it criticizes.

**DID DANIEL WRITE DANIEL?** By Joseph D. Wilson, D.D. Cloth, 12mo, 166 pp. Charles C. Cook. Price 40 cents.

The book is written to answer this question in the affirmative. It professes to review all of the adverse critical comments, and indulges in considerable controversial argument. It is a measurably good presentation of the best that can be said for the Exilian date and traditional character of the book of Daniel.

**THE TEACHING OF THE GOSPEL OF JOHN.** By J. Ritchie Smith, D.D. Cloth, 12mo, 406 pp. Fleming H. Revell & Co. Price, \$1.50 net.

In this book the theology of the Fourth Gospel is deduced from the text itself, partly upon the exegetical method. The author takes the traditional view as to the authorship and authenticity of the Fourth Gospel, and therefore holds that these doctrines are those of the Master Himself. There is presented the doctrine of God; of the Logos in His earthly and heavenly mission and ministry; of the Holy Spirit; sin; salvation; the new birth and new life; the church; and certain phases of eschatology. The work is a thorough and scholarly presentation from a conservative standpoint of the theological contents of the Gospel of John.

## FOR BLUE MONDAY

[A full Russia-bound, \$23 Standard Dictionary will be sent as a Christmas present to the clergyman who, between now and December 1st, will send to us the most laughable original "Preacher Story" for publication on this page. Any others deemed good enough to be published will be reserved for that purpose.]

**They Sat Up.**—The small son of a clergyman who was noted for his tiresome sermons overheard two friends of his father saying how dry they were, and how hard it was to keep awake during them. The following Sunday, while the minister was preaching, he was astounded to see his son throwing pebbles at the congregation from the gallery. The clergyman frowned angrily at him, when the boy piped out in a clear treble voice:

"It's all right, pop. You go on preaching; I'm keeping them awake."—*Harper's Weekly*.

**Proof Text.**—Mamma "Willie, did you see any one take my blackberry jam from the pantry?"

Willie (whose mouth looks suspicious) "Mamma, I guess I must be like some of the Bible people who had eyes and saw not."—*Detroit News*.

**He Knew Girls.**—"And now, Johnny," said the Sunday-school teacher, "is there anything you don't understand about Eve and the serpent?"

"Yes'm."

"Well, what?"

"How'd Eve keep from havin' a fit when she seen it comin'?"—*Detroit News*.

**Such a Pity He Didn't!**—The old colored deacon accosted the parson on the roadside.

"Pahson," he began, "Ah want to ask yo' a question. Who was the most patient man on eart?"

"Why, bruddah," responded the parson, "Job was, ob cose."

"No, sah! Ah tell yo' Noah was."

"En how do yo' mak dat out?"

"Why, Noah had two skeeter on de ark en carried dem around foh forty days en nights. Ef he cud resist slappin' et dem all dat time he was de most patient man on eart."—*Chicago News*.

**The Irresistible Power.**—Jamie had been an interested listener one Sunday morning recently to his father's remarks regarding the Russian-Japanese War, particularly concerning the wonderful work of the Japs in taking Port Arthur. When Jamie arrived at Sunday-school his mind was filled with thoughts of war to such an extent that he paid but little heed to the lesson.

Presently the superintendent, who had been dwelling upon the theme of miracles, asked:

"Now, children, who is it with whom all things are possible?"

Up went Jamie's hand.

"Well, little boy?"

"The Japs." Was the answer that electrified the whole Sunday-school.—*Lippincott's Magazine*.

**He can Save His Buttons.**—A Pittsburg paper says: Nearly 500 persons, besides the regular congregation, heard yesterday morning's sermon preached by Rev. Dr. S. Edward Young in the Second Presbyterian Church [Pittsburg] by means of the jukebox just placed therein and connected with the telephone service of Greater Pittsburg and the surrounding territory.

"Gee! That's great," said a small boy whose mother has had much trouble getting him to church, after

listening to an anthem by the choir. "I wouldn't mind going to church if I could go over the telephone. And, say, ma, they can't pass the plate over the wire, can they?"

**Very Different.**—"I can't go down in dat water wid you, Br'er Williams," said the convert; "I too 'fraid alligators."

"Nonsense!" said Br'er Williams. "Didn't it turn out all right wid Jonah after he was swallered by de whale?"

"Yes," replied the convert, "but a Georgy alligator is mo' tougher dan what a whale is, en got less conscience. After he swallows you he goes ter sleep en fergets all erbout you!"

**Tangible Evidence.**—A little girl was afraid to stay in her bed in the dark. Her mother left her with the usual reassurance that there was no need of fear—God was with her.

In answer to fretful pleadings the mother returned to the nursery and tucked a favorite doll in beside her little daughter for comfort. Scarcely had she reseated herself in the sitting-room when a little voice piped over the banisters:

"Mamma, mamma! I don't want God, and I don't want dolly. I want somebody with a skin face!"—*Lippincott's Magazine*.

**"Concrete" Consecration.**—At a town council they were discussing the advisability of consecrating a portion of a new cemetery. A member suggested it would be a very good idea to consecrate the whole of the cemetery. "I had my backyard consecrated, Mr. Mayon, and it has worn well!"—*Daily News*.

**A "Pressing" Jest.**—A *Daily News* correspondent asserts that Mr. Evan Roberts is not without humor. "He asked me if I could explain to him the difference between the press of Scripture days and the press of to-day. I told him I doubted the existence of the press in that early period. 'Oh,' he said, 'read your Bible, and you will find that owing to the press Zaccheus was unable to see Jesus. So he climbed a tree. The press was at that time an obstacle to people seeing Jesus, but to-day a section of it is offering every facility for people to get in touch with religious work.'"

**Quid pro Quo.**—Rear-Admiral Charles S. Cotton sat one evening at a dinner-party beside the Bishop of Durham, a clergyman noted for his wit. Near the bishop there was a millionaire manufacturer, a stout man, with a loud, coarse laugh, who cracked, every little while, a stupid joke. One of these was leveled at the brilliant Bishop of Durham, whom he did not know from Adam. It was enough for him that the bishop's garb was clerical. Here was a parson; here, therefore, a chance to poke a little fun at the parson's trade.

"I have three sons," he began in a loud tone, nudging his neighbor and winking toward the bishop, "three fine lads. They are in trade. I had always said that if I ever had a stupid son I'd make a parson of him."

The millionaire roared out his discordant laugh, and the Bishop of Durham said to him with a quiet smile: "Your father thought differently from you, eh?"



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AUGUST, 1905

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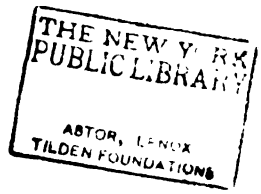
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# THE HOMILETIC REVIEW

VOL. L.—AUGUST, 1905.—No. 2

## EDITORIAL COMMENT

THE movement to endow churches—a movement to which we have had occasion to refer before—is one that seems to find increasing favor in many quarters. The entire subject was investigated last year by the American Institute for Social Service, whose report is summarized in "Social Progress" for 1905. This report states that endowments to the amount of about \$4,500,000 exist, representing "more than fifty churches" investigated by the "Institute." The investigation presumably was not complete. Inquiry was made as to the period of time in each case the endowment had been held, whether it was restricted as to its use, and what its effects had been on the benevolences and general spiritual life of the churches. From the answers received the following generalizations were reached:

"1. A majority of the churches reporting endowments are seeking to increase these endowments, thus expressing their judgment that on the whole they are desirable. 2. A complete endowment has a paralyzing effect on the church possessing it. 3. Whether a partial endowment is desirable or otherwise depends on the use that is made of the funds and the location and strength of the church."

The golden mean, according to this report, is an endowment large enough and so properly restricted as to assure

the perpetuity and usefulness of the institution, without relieving the living donors and contributors in the membership from any part of their full responsibility. It is suggestive that the investigation should discover that in some instances an endowment operated to "paralyze" the energies of the church.

DURING the reign of the dog-star many preachers on vacation are supplying churches away from home. This is the usual opportunity to air favorite views and flowing rhetorical periods. But it is a process not to be overdone. For one thing, most of the favorite sermons are eloquent and long—especially long. Dog-star weather and long sermons make a serious combination. True, some one has affirmed that there is no gage for sermons—"they should be as long as a string and as short as a piece of chalk." But the minister is in a sense a guest. Tho he must be treated politely, should he not have consideration in turn for a perspiring congregation on a hot summer's night? Why should not the vacation "supply" take along with him in his "grip" or in his head a half-dozen cool sermons calculated to come well within the half-hour length? "Lessons from the Iceberg,"

"Cool Retreats by the Sea," "Snows of Lebanon," "Mountain-top Inspiration," and other such topics would seem to fit dog-days. *Per contra* we have all heard the city divine in the village church swelter through an hour with "Science and Religion," "The Rational Grounds of the Trinity," "The Atonement and Modern Thought," and cognate expositions, full of sound doctrine,—and other things that were "sound." There is a current bit of waggy about "trying it on the dog." But we should never "try it on the dog" in dog-days. Let the preacher keep his heavy sermons for home consumption and cheer up his occasional dog-day congregation with something "light, sweet, and twenty minutes long." —

THE death of John Hay has evoked a sincerity of mourning which, as applied to a statesman, has rarely been exceeded in our generation. This sorrow has been singularly universal, party affiliations at home showing no reservations either expressed or veiled, and the testimonials from abroad echoing, if not appreciably emphasizing, those which have been bestowed by his own countrymen. It is extremely satisfactory that, in this recognition of services to the state and to the world beyond our borders, tributes have been offered to a form of diplomacy which is not another name for duplicity, but a name for firmness and candor in upholding truth and justice, or what he himself calls the Golden Rule among nations. In the broadest sense, and in a sense in which he gave new potency and meaning to the term, John Hay was a Christian statesman. By force of arms, Dewey, Sampson, and Schley started this country on the high road to its manifest destiny as a world power, but it remained for Hay to complete that great work in what was the more difficult 'd of diplomacy and therein not only

to widen immensely our prestige, but in doing so successfully to "advance the standard of humanity some furlongs into space." And by what simple methods, with what transparent candor, inexhaustible patience, unflinching courage, did he accomplish his tasks. There was something in his fearlessness, his irresistible directness that recalls Franklin before the British Parliament, when, under cross-examination by that august body. The armor of John Hay was "his honest thought, and simple truth his utmost skill." It is small wonder that many people have found in that little poem, "The Stirrup Cup," something that fits closely to the man's own character—his serene humility, his domestic devotion, his prescience of his own mortality:

"My short and happy day is done,  
The long and dreary night comes on,  
And at my door the pale horse stands  
To carry me to unknown lands.

"His whinny shrill, his pawing hoof,  
Sounds dreadful as a gathering storm;  
And I must leave this sheltering roof  
And joys of life so soft and warm.

"Tender and warm the joys of life—  
Good friends, the faithful and the true;  
My rosy children and my wife,  
So sweet to kiss, so fair to view—

"So sweet to kiss, so fair to view:  
The night comes down, the lights burn blue;  
And at my door the pale horse stands  
To bear me forth to unknown lands."

LAST May the Assembly of the Church of Scotland unanimously resolved to ask Parliament to sanction a relaxation of the terms of subscription to the Confession of Faith. It is said that some of the more progressive ministers have felt the theological collar to be rather tight, and that the tightness has caused some disinclination to the ministry among bright young men. But there has long been great repugnance to any act of the Kirk that would recog-

nize its dependence, as the state church, on the will of Parliament. For that reason such heresy proceedings as these in which the late W. Robertson Smith and A. B. Bruce were involved in the Free Church have not been allowed to vex ministers of the Kirk, lest somehow an appeal might be taken to Westminster. But the present juncture, when the United Free Church is looking to Parliament to save it from legal spoliation, seemed a happy opportunity for the Kirk to go along with it and secure the desired favor quietly and quickly. Accordingly the bill now before Parliament for the settlement of the turmoil created by the decision of the Lords carries a clause providing that hereafter the terms of subscription to the Confession shall be such as shall be prescribed by the General Assembly with the approval of a majority of the presbyteries. This apparently adroit move of the Kirk leaders has roused strong protests; some objecting to it as endangering the whole bill by the introduction of alien and contentious matter; others saying that it would, for the first time in the history of Scotland, subject professors of theology in the national universities to dogmatic tests imposed by the presbytery. The powerful influence of the Church of England seems to be supporting the Kirk in this affair, and, together with the pressure for a speedy settlement of the main business, is likely to carry the bill through with this clever rider, the aim and effect of which are to give the state church a large independence of the state. At present, the United Free Church is doing its best to secure some amendments to the bill, and the "Wee Kirk," apparently deeming actual possession a good card to hold, is actively continuing its campaign of eviction under the law as it now is. Nearly a hundred cases of this have already been put through, and a hundred and fifteen ministers have received no-

tices to quit their manse. The iniquity of this campaign appears in the specimen fact that four United Free congregations, each with a membership of a thousand, have been dispossessed by "Wee Free" congregations averaging two hundred and twenty. The fierce orthodoxy of the latter considers that it is doing God service in rooting out heretics. The moral of the whole sad exhibition of the wrath of man cloaked as zeal for God is, as viewed by impartial observers, that if the United Free Church in its time of power had shown real forbearance toward the feeble minority of the discontented, the fire would have been quenched before it could gain headway.

---

ONE week after the date of the International Sunday-school convention at Toronto the convention of the National Education Association met at Asbury Park, New Jersey. The fact that these meetings came so close together makes it not only an opportune time for calling attention to the purpose of each organization, but offers an illustration of the relative value and identity of purpose of each organization. In education the first thing that the parent and teacher should have in mind is that all efforts to instruct, to inspire, and to fit the child for life should have a religious basis. That idea rightly conceived should be the primal factor in education. Thus the training and teaching in the home and the church—since the public schools do not and can not give direct religious instruction—is of prime importance and must hold the first place in the education of the child. But what is it that is of prime importance? It is not what is taught in the Sunday-schools or the public schools, altho that is important, nor is it the method of teaching which is also important, but it is rather the control-

ling motive behind those things; it is the attitude of mind and heart toward everything the teacher does; in brief, it is the religious idea, the idea of God that must actuate and pervade all our endeavors on behalf of the child. In the proportion that both institutions subserve this higher end, just in that proportion will their work be useful and permanent.

The seeking to differentiate the purposes of these institutions is one of the fallacies of the time. Both serve, or should serve, to develop and equip the child for right living. It is true that in order to do that different methods may have to be pursued, and different agencies employed, but the common purpose should be to help the individual to actualize his best self through his own efforts. To say, as one of our contemporaries did recently, "that intellectual knowledge is the goal of secular education; character is a by-product. Character is the goal of Sunday-school instruction; intellectual knowledge is a by-product" is to confuse ideas. Reading, writing, and arithmetic are only secular in the sense that they are not taught on Sunday. They are necessary to the fulfilling of one's highest usefulness in life, and when viewed in that light they are real helps in the development of character, and the acquisition of these and other branches of learning is just as spiritual as the memorizing of the Sermon on the Mount or the thirteenth chapter of first Corinthians. The fact that the one is not labeled religion or done on a particular day does not make it any less religious. It is the attitude that is held to the thing done that gives it a religious value, and not when and where it is done. If a public-school teacher regards himself as a spiritual being and living in a spiritual kingdom, then his instruction and example at once have a religious signifi-

cance, and the extent of his influence for good on the lives of those whom he teaches will be in a ratio to his own standard and ideals of living. The common purpose of those who teach and do administrative work in the Sunday-school or the public school should be to register in daily life the will of God and to seek to bring about His kingdom in all human affairs. The common purpose of both institutions should be to develop Christian character.

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THE euphemistic cheerfulness with which the French press, for the most part, speaks of the recent disestablishment of religious bodies in France as merely a separation of church and state can not conceal the fact that what the clerical party asserts to be a veritable act of spoliation has been perpetrated by the passing of Premier Rouvier's bill. The present difficulties of the Church of France really began with the Revolution. Before that event ecclesiastical property formed one-third of the country's total wealth. After the "Reign of Terror" all church property was confiscated, and attempts made to secularize the cathedrals. Napoleon I., by his Concordat of 1801, agreed with the churches to pay them a certain annual income, on condition that they should surrender all claims to church properties. This budget has been issued annually up to the present year and ministers of the Roman Catholic, Protestant, and Jewish congregations have all received their quota from this fund, which is practically a debt due the religious organization by definite compact in return for their surrender of property. The present bill which has passed the Chamber of Deputies seems to have been framed with peculiar and arbitrary severity to harass and cripple the work of religion in France. The religious budget is suppressed, and future bishops, clergy, and ministers of every sort and condition



will be thrown for their livelihood upon the alms and contributions of the people. Many of them will be condemned to comparative penury, all to dependence. There are some poor districts in France where the peasantry with their poor rates and taxes can not possibly without outside aid support their curé.

Most vexatious and apparently cruel is the provision of M. Rouvier's bill that a religious body or corporation can not be legatee of houses or lands for the clergy. The church can only inherit funds to be immediately applied to the expenses of rites and ceremonies. This may seem to be a logical outcome of the principle that such a thing as church property is to be non-existent in France, but it will involve much hardship in places where a rich man among many poorer ones would be hindered from taking the burden, and meeting the need which no one else is capable of obviating. The religious budget amounted to 50,000,000 francs. It is difficult to see how religious bodies in France can at once adjust their methods so as to meet this deficit or make provision to supply it. France, however, is a great economic country, and a genius for finance pervades every grade of society. It is very certain that the genuine character of French religion is soon to suffer a particularly severe test. Doubtless if the religion is there French thrift, French economic methods, French enthusiasm will do the rest. The supporters of the church in France, however, have plausible reason for affirming that government pledges have been broken and an act of injustice done which they believe will threaten dangerous consequences to the domestic peace and religious stability of the French nation. Friends of religion and of the French churches have, however, the encouraging example of the United States to remind them that religious bodies may

flourish, multiply, and prove a power for good, altho they are utterly independent of state direction and utterly destitute of state subventions.

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THE press of to-day, especially in civilized countries, has become a vitalizing and essential part of the life of our times. That it has value even in the humblest and poorest of homes may be observed when by pressure of circumstances the household is obliged to retrench. Then the newspaper is often the last thing to be cut off. This dependence on the daily paper, which is born of a certain curiosity, for an account of the latest happenings in the world has its disadvantages as well as its advantages. The space of the daily is very largely given over to recording the things done by individuals, assemblies, and nations, a large proportion of which have only a temporary value, and one has only to reflect a short time to note the influence that reading of this kind must have on the average mind. It is often said that the excessive reading of newspapers makes unfit many minds for literature of a more substantial nature, but that is not the chiefest of its evils. Is it not true that newspaper reading tends to exaggerate in the mind the things of present value and hinders that perspective which is so vital to sane thinking? A man is never living at his best until he can bring within his horizon some mental image of the future. There is a strong tendency in the present day to magnify out of all proportion our individual and national possessions, and the newspaper creates and fosters that tendency more than all other agencies combined. History is replete with instructive examples of individuals and nations who have depended wholly on material forces and come to grief. Destruction lies that way. The corrective for this tendency is to be found largely in taking a



wider view of the varied forces that are helping to shape the best manhood of the race. Why will not those who own and edit newspapers learn to look upon every human interest as worthy of attention; the mental, moral, and spiritual, as well as the material? In the interests of that larger life that lies outside of what has simply a passing value, it is manifestly the duty of the press to publish much more than it does concerning those higher interests which are of permanent worth, and which lie directly within the realm of morality and religion. The striking neglect by the daily press of the United States of the great International S. S. convention at Toronto illustrates the point in mind. That convention represented an enrolment of over fourteen million officers, teachers, and scholars belonging to the Sunday-schools on this continent. It represented the largest religious organi-

zation in the world. It represented the best type of manhood and womanhood to be found in the church. The distinguished laymen who welcomed the delegates to the city were in touch with the work of the great institution whose thousands of delegates they were welcoming. The Hon. W. M. Clark, Lieutenant-Governor of Ontario, had been a superintendent of a Sunday-school for ten years. Mayor Urquhart, three times honored by the people of Toronto to fill his present high office, is now superintendent of a Baptist Bible School in the city over which he rules. The Hon. J. J. Mac Laren, Justice of the Court of Appeal and the newly elected president of the International S. S. Association, is now a Bible-class teacher in a Methodist church in Toronto. Surely, a convention of this magnitude is of much human interest and deserves wide publicity through the daily press.

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### JOHN KNOX AS A PREACHER

BY PRESIDENT W. DOUGLAS MACKENZIE, D.D., HARTFORD THEOLOGICAL SEMINARY.

THE work of John Knox is one of the greatest examples of the influence of preaching in the history of Christianity. He was undoubtedly the leader of the Reformation in Scotland, and his work was more influential than that of any other man in molding the spirit of the nation at a time when it was assuming a definite character. He did not do it all by formal publications nor by becoming a mere politician. He did write, and his works are published in six volumes; and he was a statesman, the most powerful of his day; but no one understands John Knox nor the Reformation movement in Scotland who does not clearly realize that all his labors were concentrated in preaching, and that his influence upon the social and political life of his country was pri-

marily that exercised by his eloquence in the pulpit.

The few hints that we get regarding his manner and method as a preacher prove that he exercised extraordinary power over his audience. He tells us that he did not write his sermons, but meditated upon them until the fire was kindled in his bones, and then trusted to the moment for the exact language in which his message should be clothed. But his command of expression was so great, his utterance so vehement and passionate, his illustrations so vivid and convincing, his arguments so logical and clear, that time after time he was known to compel the assent of hostile audiences, to arouse the enthusiasm of despairing armies, to overwhelm his enemies with dismay. Simply as a

preacher he must be named with the greatest, like Chrysostom and Ambrose and Savonarola and Luther. Like all these men, he laid hold of the heart of a people in the crisis of its life. Fearlessly he rebuked their sins, confronted their rulers, dared their consciences to sin against God, insisted upon their subjection to the revealed will of the Eternal. Like them also he knew how to be tender and persuasive and loving in the unfolding of the mystery of divine love, and in winning men's souls to that faith which has Christ for its object and the cross for its great motive.

It is a remarkable fact that only one of his sermons is extant in full, and the story of this one is so interesting and significant that it must be told here. In July, 1565, Mary Queen of Scots married Lord Darnley. Darnley was not a man to call out the admiration of such an one as Knox. Weak of will, he was ready to temporize between the two great parties in the country. He behaved as if he were large enough to be either a Roman Catholic or a Protestant, and to worship now with the one and now with the other party. On August 19 of that year he attended church in St. Giles and listened to a sermon by Knox. This sermon, founded upon Isaiah xxvi. 13-21, dealt with the very foundations of kingship and with the significance of the present situation in Scotland. With utter faithfulness the preacher laid down the doctrine that kings must rule in subordination to, and as representing, God Himself. No one had a more exalted idea of the monarchy than John Knox. And indeed no people, even in the midst of crimes committed by kings against their liberty and their rights, ever clung to kings more passionately than did the Scottish people. Knox, in the presence of his king, said: "I would that such as are placed in author-

itie should consider whether they raygne and rule by God, as that God ruleth them; or if they rule without, besides, and against God, of whom our prophet doth here complayne." And again he exclaims, in a passionate note: "Oh, if kings and princes shuld consider what accompt shall be craved of them, as well of their ignoraunce and misknowledge of God's will as for the neglecting of their office!" Later in the sermon he quoted a verse from the prophet, which reads: "'And I wil appoint,' sayeth the Lorde, 'children to be their princes, and babes shal rule over them. Children are extorcyoners of my people, and women have rule over them.'" These words sounded like contempt for Darnley and the Queen, and gave such offense that the King lost his appetite for his dinner and refused to eat. His friends, of course, inflamed his anger, with the result that an immediate appeal to the Privy Council was made. Knox was summoned the same day to appear before them and to defend himself against the accusation of offending the King. He was forbidden to preach again in Edinburgh and had to obey the injunction. But within the next month he wrote out his sermon and published it, that men might know the exact ground on which he stood, the message which he delivered, and which had been the reason for this action. In a remarkable preface he tells us that he had written down so far as his memory served him, but he adds: "More vehemently than in the action I spake and pronounced." He tells us that he omitted from the discourse as published "persuasions and exhortations which then were made for alluring suche unto the feare of God." The sermon is long, extending over forty pages in Mr. Laing's edition of his works. It is characteristic of the time in which it was preached, alike in its use of Scrip-

ture, in its frank dealing with public questions, and in its persistent connection of these with the fundamental faith of the Protestant church.

But this brings us to consider what the conditions were which made the preaching of John Knox and of many other faithful men in those days just what it was. In the first place, we must remember that the reformers found the whole country both morally and spiritually in a condition of deep degradation. The clergy were ignorant and immoral, and the people, knowing just enough to hunger for something better, lived in spiritual darkness. Christianity there, as elsewhere, had practically become a new kind of fetishism. For this state of things Christianity knows only one remedy, and that is the preaching of the gospel of repentance and faith toward Jesus Christ. The faith is directed toward Him as the only and the effective Savior of the individual soul. The repentance implies a thorough and earnest turning from every form of known sin and the pursuit at any cost of the severe but glorious and emancipating righteousness of God. This was the task undertaken by the reformers. When George Wishart, the brilliant youth who was slain for his faithfulness in preaching these very truths, passed on the torch to John Knox and many others, it made them, first and last, heralds of the Gospel.

In the second place, we must remember that Scotland was at this time politically unformed. There was no real constitutional law, no consistent method of government. Each monarch in turn had reigned in the face of more or less hostile nobles only so long as he could maintain his authority over them by force. Representative assemblies did meet, but their legislative action was crude and its execution uncertain. Only the outline of a judicial system

had been established, and the faintest beginnings of parliamentary procedure. The country was really governed under the king by means of a shifting oligarchy of nobles. These lords of large estates held the mass of the people as a subservient peasantry under their grasp. The middle class was only beginning to arise with the growth of commerce and of towns, and had barely begun to feel its power. On the other hand, we must remember that the state and the church were inextricably bound together. The clergy not only owned the richest estates, but were oftentimes more powerful than the most powerful nobles, and controlled the government of the country in a large measure. The nobles were no worse than many of the clergy, but they were wild, self-seeking, determined men, each fighting for the glory of his own house and determined to stand as near to the throne as possible.

In the third place, the movements of political and religious history in Europe gave Scotland at this period a prominence far beyond the natural value of the country either in wealth, culture, or military power. The Reformation movement, which had wrested part of Germany from the grasp of the Roman Church, was opposed by overwhelming authority and power in all other states except England, and even England still trembled in the balance. It was not yet decided finally, under Henry VIII. or even under Queen Elizabeth, whether it would be out-and-out a Protestant country or be brought back to the Roman allegiance. The Roman Church used the might of Spain and of France for the purpose of overwhelming England. But the seas which separated her from the mainland were her greatest defense; and it became clear to European statesmen that the only hope of conquering England was by obtaining a firm foothold in Scotland. If Scot-

land, therefore, could be kept loyal to the Roman Church, and if strong armies from France could be landed there, England might yet be punished for her rebellion and brought back to the sacred fold.

With these facts before us, any one may see at a glance that any attempt to preach the gospel of justification by faith, and any denial of the authority of the Roman bishop in Scotland, involved him who attempted it in a position of enmity, not only toward the predominant power in his own country, but also toward the still mightier monarchies of France and Spain. These are the facts which make the history of John Knox what it was and gave its character to his preaching. It must be clear that he could not touch the Gospel without touching the state. The very success with which he persuaded men to repent and believe in Jesus Christ, in the new way which the Reformation had revealed to men, meant hostility on the part of himself and of all whom he persuaded to all those institutions of the land which at the time meant its government. For one thing, the machinery of government was employed at once by the Roman ecclesiastics for the purpose of arresting and slaying these preachers. Those who from any cause escaped from this fate and carried on their work were compelled to denounce the government which thus sought to destroy the kingdom of God as they saw it and declared it; and in so far as they succeeded in modifying the Romanism of the Scottish government, they defeated the plans of the Pope and the continental kings who served his will. Nowhere in history can one see more clearly illustrated the inner relation of the free spirit which Christianity confers, to the whole social and political life of a people.

But just because John Knox was thus

compelled in so many of his sermons to deal with the immediate political situation in Scotland, and to stem any movement toward a national alliance with France, it is necessary in any estimate of his real purpose and spirit to emphasize even vehemently his fundamental aim as a preacher of salvation through the cross of Christ. We may illustrate this purpose most effectively by recalling the varied scenes in which he carried on his work. He first began to preach, much against his will, after the foul but beneficent murder of Archbishop Beaton of St. Andrews. Shut up within the castle of St. Andrews for safety with a large company of those who were eager to overturn the Government of the day—and a motley crowd of saints and sinners they were—Knox found himself suddenly and in public called by another minister to preach. Hitherto he had resisted any such suggestion, but when, before such an assembly and in the most solemn manner, the charge was laid upon him in the name of God and for the good of men, he could no longer resist. His first sermon proved his quality. It went, as his hearers said, to the root of things, and exposed in what was to them the most convincing manner the false claims and the evil influences of the Roman Church in Scotland at that time.

After his capture and his nineteen months of miserable life in the French galleys, he took refuge in England. There he was at once appointed to preach, at first in London, and then at Berwick, on the borders of England and Scotland. Thereafter he was appointed one of the six royal preachers, and, moreover, had a commission to carry on his work all over the country. Wherever he went he did the work of an evangelist, seeking to win men to Christ. When he went afterward to the Continent and became the minister of two churches composed mainly of

English refugees at Frankfort and Geneva, he did the work both of an evangelist and a pastor for several years. Altho his heart yearned continually for his native land, he faithfully served these people in the ministry. At least three times a week he had to preach, and that before some of the ablest intellects of the day and of men who had given up all for the cause of religion. That he won their hearts as he did is a proof that he was no mere political ranter or revolutionist, but that his mind was set upon the main task of the Christian ministry steadily and successfully. He had a brief experience of preaching at Dieppe in the north of France, and here so successful was he that he gathered a church of some hundreds of members in a few months and made that city, as it has been said, the "La Rochelle of the North." These people were not gathered together and built into a church by any effort of his either to overturn the monarchy of France or to deal with the politics of Scotland. They were convinced of the Gospel by a most powerful and successful evangelist.

If these were not proofs enough of the fact that John Knox, like most of the great reformers, exercised his influence by being an evangelist, one might prove it by appealing to the manner in which, at a later day, he dealt with the political situation in Scotland. From first to last, in all his interviews with individuals, in his addresses to the general assembly of the church or to congregations of nobles, he is concerned primarily with religion. He had no other motive for mingling with these people as he did, and never do we feel that he allows any confusion of mind on this point. He seeks no political office for himself, accepts no rich benefice, lives always in the simplest manner, detaches himself from every official responsibility in the state; but he con-

tinually deals with the political situation in so far as it affects the faith of the Scottish people. He rebukes the sins and general defections of those who are on his own side as faithfully and frankly as he denounces the enmity to the Gospel of the avowed supporters of the Roman Church. It is religion which is his central passion, and by religion he understands coming to God through Jesus Christ.

If one were to attempt the task of drawing any lesson for the preachers of to-day from this picture of John Knox, one must clearly recognize the difference of the conditions. No one in America can be at present visited with political or civil disabilities on account of his religious faith. Every man is free to proclaim what truth has grasped his own soul and to describe the vision of God which inspires his own hope. But, on the other hand, we find all manner of preachers drawn, and that inevitably, into a discussion of the politics of the hour and of the vast social problems which confront us. We, too, have unrighteousness in the land. We, too, have enemies of the truth around us. We, too, are tempted to deal with these in superficial ways. There are many who imagine that the commercial and social evils which infest our state can be corrected only by direct attack, not realizing that these evils arise from the ancient fountain of all evil, the selfish heart of the individual man. We need some clarion call that shall arouse in the social and moral reformers of to-day that which some, at least, do not seem to feel—that religion still underlies the whole problem of political and social conduct, just because the human personality does. This human personality, where separate from God, must live for itself, making its own impulses its law, its own desires its end. This personality can only be compelled to yield the peaceable fruits

of righteousness by being brought to live in an inner relation of faith and submission toward God. And we know, surely, or we ought to know more clearly than those to whom John Knox or Calvin or Luther preached, for the evidence of experience is wider and longer now, that the only way in which effectively to bring the human person-

ality thus to God is to make known that Person in whom God has come to man, and that cross on which He solved the problem—the awful and infinite problem—alike for God and for man. Even to-day evangelism is the only true regenerator of the human heart, the only real cleanser of the life of a nation.

### MORAL TRAINING IN THE PUBLIC SCHOOLS

BY PROF. BORDEN P. BOWNE, LL.D., BOSTON UNIVERSITY

THE secularization of the public schools, by which is meant the exclusion of technical religious instruction, is no longer a question. Echoes indeed of old debates may still be heard, but the matter is settled. The whole subject is better understood. Experience has shown the groundlessness of many academic fears which have troubled the debate, and sectarian heat and anti-religious clamor have largely disappeared. The discussion, too, is less distinctly clerical than it was, as the laity have become less sensitive to ecclesiastical intimidations and more bent on deciding some things for themselves. Fulminations, from whatever quarter, are increasingly ineffective.

All abstract formulas, when concretely applied, have to be estimated with reference to the purpose and practise of those who made them and by the customs of the people in connection with them. The Declaration of Independence is a very sweeping document when verbally interpreted, but considerable discussion went on from 1861 to 1865 to show that it must not be too literally taken. Some doctrinaire debaters, in their ignorance of this fact, have interpreted the secular character of our Government by the dictionary rather than by history, and have reached some wild conclusions in consequence. According to them, this secularity means

hostility to religion and forbids all recognition of religion in any way. Oaths of all kinds, chaplaincies in the army and navy and State institutions, and even the recognition of Sunday have been called unconstitutional. This, when seriously meant, is hysteria and ignorance in equal proportion. History, not the dictionary, must exegete this doctrine. When thus exegeted, the secularity of our Government, as shown by the intentions of its founders, the customs of the people, and the continuous decisions of the courts, means simply the separation of church and state. The state, as such, knows no Jews or Catholics or Protestants, but only citizens. For we, the people, have judged it wise to limit our governmental action to secular matters, leaving religion to individual and voluntary effort.

From the secular state the secular school results as a logical consequence. In the judgment of the people ignorance, however prolific it may be of devotion, is dangerous to the state. A certain development of intellect and a certain amount of elementary knowledge are judged to be necessary for the well-being of both the individual and the community. This is not regarded as a complete education, but as a necessary part of all education. It does not interfere with or in any way discredit

religion, but indirectly aids religion by laying the foundations of intelligence and by forming habits of industry, self-control, and mental application, which are certainly good so far as they go. The impossibility of any specific sectarian instruction is manifest. Hence we limit the public schools to secular instruction, as something needed by all in any case, and leave all else to the individual, the family, and the church. If a Jew wants Judaism taught, or a Catholic Catholicism, or a Protestant Protestantism, he may have it by providing it for himself. The public schools provide only that instruction which all alike need, without regard to sectarian differences.

Moreover, secularism in this sense has been abundantly justified by experience. Academically, and as an abstract thesis, much might be said in favor of a state church and of religious instruction by the state in cooperation with the church. So much might be said, indeed, that the secularism of our institutions is probably due less to theoretical considerations than to the historical fact that there was no other way open to us. But the testimony of experience has been overwhelmingly in its favor. We have only to compare Europe, either in the Protestant or in the Catholic sections, to see that religion, to say the least, flourishes quite as well under the free-church system as under any state church. Ecclesiasticism, of course, rejoices in state churches, but religion is another matter. It is doubtful if any intelligent Catholic layman among us would care to change conditions with his ecclesiastical clansmen in Spain or Italy. In like manner the secular school has justified itself by its fruits. In spite of our "godless schools," and with all our shortcomings, we find no less religious interest and activity here than we find in other countries where religion is officially

taught. The religious life in Germany, where there is extensive religious instruction in the public schools, is certainly no higher than our own; and the religious condition of France, Italy, Spain, and South America, where so many of both the higher and the lower classes are alienated from the church, is not due to "godless schools." Americans would regard it as a pretty high price to pay for teaching the catechism in the schools to have any such friction as exists in England on this subject. Plainly this question must be discussed in the concrete and with reference to actual conditions if any valuable results are to be reached.

Furthermore, the great development of the public school has made any extensive private competition impossible. If it were only a matter of teaching a few elementary branches, private schools might do; but when it is a question of teaching the children of a nation and supplying all the costly machinery of the modern school, only the public purse is equal to it. The thought of education has expanded far beyond mere reading and writing, the learning of the catechism and the list of saints' days, together with admonitions to be contented with the lot in which we have been called. The people are bent on the best things for the children, and they are making magnificent provision for their education. The public school is really only at the beginning of its best development, and will be made more and more effective. In our country even the poorest and dullest will not long be content to pay for inferior intellectual training, when they can have a better education free; and they will soon come to suspect the piety which is secured by mental inferiority. No religious body can afford to oppose the public schools on the ground of danger to piety, as the rejoinder is obvious. Of course there may be religious

views to which the simplest scientific instruction would be dangerous. Thus a Hindu child might be very seriously shaken by a geography in his mythological notions of the seven concentric oceans around the earth and the great mountain on which heaven rests; but there would be no help for it. There are no such oceans and mountains, and the fact can not long be hid. But this is for illustration. We are not supposed to have any piety of this type in our country.

The friends of the public schools should aim to keep them free from everything sectarian or from anything to which a person of ordinary fairness and good sense could object, and then make them the best possible; and they need fear no competitors, religious or irreligious.

We may regard the secular character of the schools, in the sense defined, as fixed in the policy of the people. There is, however, a growing feeling that the schools should do more than they have been doing in the way of moral training. It is felt that the instruction has been too exclusively intellectual, to the neglect of the moral; and there is a demand for reform in this respect.

This demand is one of the good signs of the times. It is a result of the growing moral seriousness in the community. In the generation just passed, popular thought was largely busied with scientific and speculative problems, and human interests were to a great extent ignored. Now all this has changed. The new discoveries in science have grown familiar and have been found to leave our fundamental problems essentially unchanged. The humanities have once more asserted themselves and have become the predominant factor in present-day thought. We are not so much concerned now to walk worthy of our high calling in biology as we are to develop the human

world and help it toward its ideal form. This has led to the discovery that that which is perfect has not come in human life and society, and to a growing enthusiasm for their betterment. Out of this feeling has come the criticism of the public schools which is well meant and to some extent well founded, but which is in danger of losing its way unless wisely guided.

Of late years many arraignments of the public schools have been made which show more zeal than wisdom. In much of this matter the assumption seems to be that if anything is wrong in the community the public school is responsible. Then the great mass of low morality and immorality which abound in political, industrial, and social life is laid to the discredit of the public school, which is then declared to be a failure.\*

This sort of thing is exceedingly superficial. It presupposes that the school has sole charge of education, whereas in fact it is only one of the many influences which work in the making of men. The home, the church, the playground, and the general quality and practise of mature life in the presence of which the children live are far more potent in the making of character than anything that can happen in the public schools. The blame for the low moral condition of the community does not belong solely or chiefly to the schools, but also and to a far greater extent to the home, to business practises, to political methods, to the aims revealed in the social life, and also to the church. Whatever moral instruction might be given in the schools, unless that instruction be incarnated in the adult environment, the children will follow our practises rather than our

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\* A very excellent paper on this subject, with much pungent criticism of the critics, may be found in the "Report of the Commissioner of Education" for 1898-99, vol. ii.



precepts and be like the rest of us. While, then, it is a good sign when critics of the public schools show themselves sensitive to the moral shortcomings of the community, it is necessary to remind them that these shortcomings are not due to the schools only, but to the community itself as well; and they should be urged to labor for a greater moral seriousness throughout society as a whole, which shall make adult life and conduct a better example and inspiration to the young.

Before proceeding to discuss what public schools can do in this line, a word must be said respecting a contention often made, to the effect that morals can not be taught in the public schools because morals can not be taught apart from religion, and religious teaching is excluded. This has often been presented as a conclusive argument by those who insist on religious instruction. The reply is that this claim confuses the teaching of moral duty with the teaching of moral theory. The study of moral theory does take us into philosophy and religion, but so far as the teaching of moral duties goes theory is needless. The golden rule can be understood without any moral theory, and so can the duty of truth and justice and the other elementary virtues. Children could not understand moral theory in any case, but they can understand that they should not lie and steal and commit indecencies and quarrel and act selfishly. Even young children are accessible to such instruction. For the great mass of duties and for the great majority of persons, what is needed in moral instruction is the categorical imperative, Thou shalt, or Thou shalt not. This is so much the case that Kant proposed to build all ethics on it. Certainly nothing could be pedagogically more inverted and ethically more unpromising than the introduction of moral theory into elementary moral

instruction. There is sufficient moral wholesomeness and insight in human nature to give the moral command adequate authority without any deep theorizing. Dogmatic instruction reinforced by illustration and example is the only thing permissible in the case.

Extended theoretical instruction in moral science is impossible with most of the children and is not even desirable. The aim should be to make the schools morally effective in their influence, giving moral training rather than technical instruction. In securing this result the first step must be to insist upon moral character in the teachers. Personality always has something infectious about it, and we should make sure that this contagion shall work for righteousness.

In the next place the teacher should have an underlying moral purpose in all his work. The aim of all education is not to make abstract moral beings, but to help the young to be normal men and women in our every-day human world. Respect for authority and obedience to it, thoughtfulness, mutual consideration, cleanliness, industry, the self-control necessary for living together in the school-room, proper physical habits, correct physical carriage, good manners, are important practical virtues, not ranking very high in the moral scale in the opinion of many, but really of great importance in the training of the child to live the human life in a worthy and helpful way.

The next step in making the school a moral force should take the direction of producing conscientiousness on the part of the pupils, or the habit of viewing their life, their work, and play from the moral standpoint. They should be taught that there is a right and a wrong in all things. It ought not to be difficult to make the school-room and the playground and all school work and discipline a potent factor in

the formation of those habits and sentiments which go to make up moral character.

In addition to this indirect training by example, admonition, and moral atmosphere, there might well be for the older pupils appropriate instruction in elementary morality in its application to the individual life, the church life, the social life, the community life, which would be of great value to all concerned. A course in moral instruction would be possible, which should begin with the school life and go on into social and political life in such a way as to be a great moral force in the hands of moral teachers. It would be easy to make the school life itself an object-lesson in the fundamental moralities, and to show how that life would fall into chaos without rules of government to which all are subordinate. Even the play life might be used in the

same way. The game can not be played without subordination to the common end and without regarding the laws of the game. With such initiation into elementary moral and civic relations, pupils would come to the moral problems of mature life prepared to understand them and to see where righteousness lies. And if in their religious life they needed to go beyond these elementary conceptions, they would still find in them no small advantage for their further progress.

If the public school does this elementary work, it will meet all the demands we can fairly make upon it in this regard. For we must remember once more that the school is only one of the agencies in education, and that it only leads to confusion and damage when we seek to impose upon the school the duties that belong to the family and the church.

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## EFFICIENCY IN THE PULPIT—SYMPATHY AND COMPREHENSION

BY S. PARKES CADMAN, D.D., BROOKLYN, NEW YORK.

I HAVE referred in a previous article to the personal equation of the man who is an ambassador of Christ, and how that personality finds expression in the style which best sets forth his high calling. A third quantity in pulpit efficiency is the comprehensive outlook which lends sympathy and instructiveness to our message. A prominent divine recently observed that preachers deal with an infinite variety of life and that imperfect sympathy means imperfect justice. We must know the sources of antagonism and restlessness and pain, and why they are, as well as that they are; for a large section of the public obtains its religious ideas apart from the church, and, while their efforts to construct a theology of their own may be open to criticism, they are an inevitable process. The literature

of any age is the mirror of that age; it reflects its life more faithfully than its politics or its national and material achievements. And in our discourses upon the major themes we should tacitly reveal our acquaintance with the burdens of our fellows. Why did George Eliot complain of the evangelical religion that it was necessarily loose in its ethics and detrimental to the integrity of the conscience? Or why does Frederic Harrison, the brilliant apostle of Positivism, say that the gospel is shockingly lacking in the ways and means of verification? Or what prompted Cotter Morrison to indict our faith as a waste of the scanty powers of men on a life that may not exist, to the gross neglect of the life that now is? I am fully persuaded that a just and adequate conception of Christianity pre-

vailing in friend and alien would have checked these melancholy blunderings.

"Moral mathematics," as George Jacob Holyoake termed them, are involved in pulpit comprehension. When you can state your favorite truths without prejudice and adduce with fairness the objections to them without disparaging the objectors, there will be an attraction in modern preaching which I feel bound to confess is now more rare than it should be. It is not necessary that ministers should inevitably pass through similar experiences to those which we face in the men and women around us, nor is it possible for any perfectly to realize every condition with which we must necessarily deal. But the more we know about the far-reaching reciprocities of life the better for our work, and if we have drunk deeply of the chalices of grief and joy, if we have wives and homes and children, if we can use the secret methods which comfort and sustain the sad and the oppressed, we bring into our utterance a masonry which unlocks many doors and unseals many hearts. Anything which separates a cleric from humanity, save his holiness, is to be disallowed.

I have hinted that comprehension is best when perceived and not when advertised. A man who boasts his breadth generally lacks the quality. Open discussion of difficulties of belief in the pulpit is meritorious when well done, but effusive references to this topic are more harmful than those who make them imagine. Certainly denunciation of honest opinion is a perilous undertaking, and the folly of it is that it sets aside a more excellent way of dealing with the usurpations of agnosticism. An allusion, a dexterous touch, will oftentimes better serve the preacher's purpose. One of the disfiguring attributes of the pulpit is the hard and accusative temper which glories in im-

peachments and wears the air of "a judgment day come down in breeches." We dwell in the ineffectual realm of mere protest, and men turn aside from a common scold even when arrayed in gown and bands.

On reflection it is evident that controversial preaching is exceptional in usefulness and results. Then it has been in the custody of illustrious men, as St. Paul when he refused to coffin Christianity in Judaism, or Athanasius contending for the glory of Christ's Person, or Beecher throttling slavery. These giants hewed down the thickets of error and let in the light of the gospel, but the work was as preliminary as it was necessary, and they gladly turned from it to the grand affirmatives which do not employ mere argumentation or negative statement or reprisal.

How, then, are we to deal with those who obscure or neglect "saving truth"? It is true, as Aubrey Moore said, "that man desires to be both religious and rational, and that the life that is not both is neither."

First, preachers can acquire a mental sympathy which knows how to dissipate adverse opinions, but this is not so easy as attempting to dismiss them with dogmatic assertion. It demands close and careful study; it sees clearly that our first appeal is not to the intellect of men, that pure reason has boundaries, and, while supreme in its own sphere, that sphere is subordinated and reason is impotent beyond it. The intellect can never act alone in the acquisition of moral and spiritual truth.

We drive the shaft deep into human consciousness, and come in true preaching to that under realm of implicit assumption and belief which is at last recognized by a more enlightened psychology. The heart of man is the throne of Christ's coronation, and it has rights and histories and theologies and noble vindications which alike re-

sent a brutal creed and a godless science. Beyond ponderous proof and learned plea there rule in man those strivings after God which are the tokens of our final victory.

Yet philosophical equipment can show us the direful insufficiency of creeds which deny the supernatural in any form or order. They were never more discredited than now, and the last decade of science has completed their discomfiture. The spiritual principle behind all else is freely admitted where it was formerly fiercely assailed.

Such an equipment will show us that exaggerated dogma, whether in Haeckel's raw rationalizings or the credulous decrepitudes of excessive ecclesiasticism, is at bottom tinged with doubt. As an attitude of the mind, it is illustrated by the boy who whistles loudest on a dark and lonely road because his courage is least.

The views of God, of man, and of the universe which now prevail must be understood by the successful preacher. They are being conveyed to his hearers by varied and numerous agencies. They are found in popular weeklies and magazines; they penetrate to the lonely farm and swarm in the crowded centers. Their magnitude is expressed in a reference made by Mr. Balfour, Prime Minister of Great Britain. He says: "We differ more from our grandfathers in our view of these things than they did from the remotest philosophers and speculators upon them." Human annals contain no such changes as we have seen in secular and scientific thought.

Of all men the preacher can least afford to be ignorant of these changes. He has to proclaim an eternal deposit hidden in the impregnable depths of God and manifested in Jesus Christ. This deposit is the ultimate truth about God which is the cause and the consequence of these divine steppings in time

and history. Confident of this, let us await without hysteria the results of ascertained and constructive research. Every such finding is a fresh setting for the pearl of great price, that gospel of divine love and holiness which becomes more real to our apprehending faith as the universe grows in wonder and complexity.

The second chief source of comprehension for to-day's ministry is involved in the claims of sacred scholarship. This scholarship is of comparatively modern origin, and it has sought to interpret the Holy Scriptures by the aid of its discoveries and in relation to their entire history as literary productions. The process has been attended by some losses, more gains, and necessary and unnecessary friction. "No man, having drunk of the old wine, straightway desireth the new." But when the lees have settled after the shaking, I think we shall have a better wine, and, tasting its sweetness, inherit its joys.

This is an extensive question, but I can not see that it is a paramount one. It covers wide areas where expert opinion is the safer guide, but that biblical criticism and biblical inspiration are separated themes seems to me beyond doubt. They should not have been so closely associated, and that they have been argues a lack of clear and well-defined thinking.

As an instrument of revelation, the Holy Scriptures are dominated by personality, just as the organ responds to the touch of the artist. Then the strains of inspiration sublimely enrich us, and the predictive allegiances of the Old Testament with the New, the living words of the risen Jesus and the commentaries upon those words made by those who stood nearest to His presence, are more than a grammarian's puzzle or an antiquarian's objective. "They are spirit and they are life."

Dr. Behrends spoke a strong and

sane word on this troublesome issue. Critical knowledge moves apace in our day, but what he said ten years ago is applicable at every stage, present and future. "The vital pulse and beating heart of all Scripture is in the revealing of God. He there finds through human agencies His self-expression in word and deed.

"By law and prophecy, by precept and promise, by personal experience and history, by redemption and judgment, we discover what He is, what He thinks, and what He does for man."

Thus the Book is the lesser and necessarily imperfect incarnation, and Jesus is the consummate and perfect incarnation. Beyond the Scriptures and the Christ is the All-Father, who works through human agencies for humanity's deliverance from sin and death unto righteousness and life.

There are regnant virtues which lie behind the value of the Holy Scriptures and which are not under any bonds to the hazards of literature. They have existed in all ages and they have made the great ages great. True spirituality consists in the ability to perceive these truths and in the courage to act in the faith of their sustaining presence. Belief in the essential sanctity of life, in the ascendancy of the spiritual, in the ethical swing of things, in the moral possibilities of man, and in the God who both indwells and transcends throughout His creation—these are the imperishable qualities which the Holy Scriptures witness and the Messiah confirms. They would exist if every copy of the Holy Scriptures were destroyed—which God forbid! They are written by the finger of Jehovah upon the hearts and consciences of men, and from thence they originally found their way into literary expression. The risen Jesus centers our trust, not in a creed nor a book, but in a Person and a Life. The cross He raised at Calvary He planted

in lesser degree in every soul where sacrifice finds vent for love. Upon these truths humanity, and, above all, regenerated humanity, sets its seal. And in dealing with the Holy Scriptures, let us have regard to that superb Christian consciousness, rooted in twenty centuries of Christian experience, which is continually enlarging the kingdom of heaven within ourselves.

The greatest readjustment in efficient preaching I have left for mention as a third factor: we never comprehend men in any sufficient sense until we have seen them in the vision of love and of service as the products of eternal affection and the objects of eternal ministry.

The Bishop of Ripon has justly said: "The meridian line of Christian sympathy is love." There was an epoch of struggle and darkness when evil was the meridian line of popular theology. It was treated, not as an antecedent presupposing the Gospel, but as the main basis of reckoning. Is it surprising that a cruel darkness came upon churches and peoples—a darkness which veiled the glory of the Father in the face of Jesus Christ, and whose terrors, thick with grim and murky specters, distressed and tortured human sensibilities? Out of that unhappy period emerged much of the misunderstanding and reaction which have made preaching to-day an arduous task and turned the hearts of the children from the ways of their fathers.

Let us rejoice in the return of the sunrise. Love is eternal, antecedent; antedates and postdates hate, ruin, and hell; is before all and in all and abides as supreme; the mother of all virtue and the queen of all sanctity—for "the greatest of these is charity." We shall measure the larger maps of life and destiny aright when this becomes an indisturbable conviction in a preacher's theology. And, harsh tho it may seem to say so, we are in danger of being

unconscious enemies of the cross of Christ when we fail to apprehend it.

Such a conviction does not make light of transgression, nor, properly held, fall into moral flabbiness. Those most aware of the love of the holy Father are most aware of sin's slightest taint. The supremely loving One was the supremely sinless One. The reprobation which fosters a Moslemic fatalism is not of Christ. The derogatory deposition which denies any basis in man for the appeal of righteousness proves too much, even when accepted. But these teachings are set aside not because men are oblivious to sin. The doctrine of sin's inevitable entail is being revised and aroused. It will show the deadly wrong and the uncompromising injury sin inflicts. It will put to shame the clumsy and coarse devices which have dealt with sin as the defeat of Christ and not as His opportunity for achievement.

We shall know that the Son of God was manifested to take away sin, and we shall know this the better as we realize afresh that love only can the conquest win, and as, like Mary, "forgiven greatly, we do greatly love."

When sermons are conceived in this atmosphere, they have an effectual flight. And when we speak of the mysterious realities of love, which is the height of good, the hate of ill, the triumph of truth, and falsehood's overthrow, let us not forget that its greater opportunities and vindications are ever beyond. There, in God's own time, the work will be completed, and there the full merit of love revealed.

The chief result of sympathetic comprehension is a just perspective in preaching. The pulpit which can not survey things from these heights is a parochial institution. And a false perspective is a malignant hindrance.

Some preaching reminds us of village folk who have never gone beyond their boundaries and who would settle the affairs of an empire in the interests of a town. The discussion and management of larger affairs are beyond this kind of preaching. Dr. Dale speaks of men in whose utterance a solitary doctrine or a group of doctrines is always exclusively present. Without relationship to other truths, without choice of the essentials which are for emphasis, this kind of deliverance sometimes ends in a stubborn and organized attempt to deny truths which lie beyond the narrow outlook. The sacramentarian who ignores the palpable possession of the divine life in those beyond his sect, that he may encourage his fondness for the root of all schism, is a good example of this lack of perspective.

The candid man who prides himself on his hospitable mind, and yet cherishes singular aversion to truths which have done the Christian work of the centuries, hears the clanking of his chain and calls it the music of his freedom. What shall we say of those who confuse a tribal deity with the doctrine of God in the teaching of Jesus or who implicate the divinity of Jesus in the acceptance or rejection of their theories of biblical inspiration? "They for one grape would the whole vine destroy."

This absence of proportion has greatly marred the beauty and authority of preaching. Simple and majestic are the truths of the evangel which make the unity of the faith. If I may crave the space, what these are and how they stand related will be the theme of my next article. Meantime, we may rest assured that they have a wonderful hold upon all true ministers of the Gospel of Jesus Christ, and that their exaltation is the secret of pulpit power.

## PSYCHICAL RESEARCH AND THE FUTURE LIFE

BY JAMES H. HYSLOP, PH.D., FORMER PROFESSOR OF LOGIC AND ETHICS IN COLUMBIA UNIVERSITY, NEW YORK.

ONE of the most astonishing incidents of modern times is the attitude of many religious minds toward those phenomena which purport to afford scientific evidence of a life after death. One would expect the average Christian to seize every opportunity to confirm his faith by scientific evidence, but, since he has lost confidence in Bridge-water treatises, he seems to have put on the skepticism which has so obdurately characterized the "infidels" in the past. For many generations religious minds kept up a constant warfare against science for not accepting its hopes and beliefs, and that conflict is not yet wholly laid. The persistent complaint against science was that it would not admit the evidence for the existence of God and the immortality of the soul. But now that science has actually taken up the question of trying to ascertain positively whether there is any evidence for personal consciousness after death, religious minds take up an attitude of indifference or hostility to the effort, often maintaining that the phenomena which apparently attest such a life are the work of the devil. In former periods it was the work of the devil that we should doubt this evidence, but now the same agency is invoked to explain respect for that evidence. The attitude of such minds is like that of the Irishman who was "always agin' the Government."

For the last century scientific materialism has made such progress that the belief in a future life has been greatly discredited, and this feeling about it has been very much strengthened by the results of biblical criticism, which has destroyed faith in mere authority. Science has so persistently asked for

evidence in present experience of any claims whatever that the human mind tends to distrust all stories of the past unless their credentials show some scientific character. The consequence is that men are coming to rely upon scientific methods for their convictions. It matters not whether this is a right or a wrong instinct; it is a fact, and in life we have always to reckon with facts in our daily intercourse. Any evasion of them is always disastrous in the end. Now there is about us a vast mass of phenomena alleging a significance as proof of survival of death, that is, the refutation of the materialistic theory of life. It matters not what its character is—a feature which can not be determined off-hand; the duty of intelligent men is to examine into its credentials. Above all others, the religious mind is bound to regard the problem as affecting the one belief to which it clings with the most passionate tenacity and fervor. The clew to its whole view of life and human duty is found in the belief. The social organism is profoundly affected by its integrity, as we can hardly expect the sentiment of human brotherhood to survive the interest which immortality attaches to the value of human personality. If man has no value as a personal soul, from the standpoint of nature, we must expect that those who have the power will treat their fellows as means to their individual ends. The assurance of a future life establishes the value of personality in the world quite as effectively as the conservation of energy establishes the permanence of force, and we must expect corresponding moral consequences for a belief that insures the permanence of personal consciousness. This ought to

be apparent to the religious mind without argument, and, once accepted, should enlist an interest in whatever purports to represent scientific evidence of the belief.

The attempt to afford scientific proof of a future life began with the organization of the Society for Psychical Research, tho it may be a misrepresentation of its motives to imply that it had any such object. In fact, its primary intention was to investigate and not to predetermine any conclusion by its methods. But it was inevitable, from the nature of the phenomena with which it had to deal, that it should very early become complicated with this problem. It began with the alleged phenomena of telepathy or thought transference, which is not evidence of anything transcending the capacities of the embodied human mind. Tho the claims of spiritualism are more or less weakened by the fact of telepathy, if fact it be, the doctrine of transmission of thought is a revolutionary one in psychology and suggests human powers that may well arouse wonder in regard to cosmic agencies. But there are two classes of phenomena which most distinctly support the claim that deceased persons may occasionally give evidence of their continued existence after death, especially if the phenomena can show credentials making them more trustworthy experiences than legends and myths. They are cases of apparitions and of mediumistic phenomena purporting to represent communications with the dead.

Fraud and illusion are the two great difficulties in the way of believing stories of such events. But in certain instances these objections have been removed, until further skepticism as to the importance of the facts is no longer excusable, tho it is quite admissible that suspended judgment in regard to their proper explanation is quite proper

and advisable. The point in the present stage of inquiry is not what they prove as to so stupendous a question as a future life, but do they suggest something supernormal in human experience. When the subject has been studied for a much longer time we may be able to form a better judgment as to the meaning of the phenomena.

In the study of apparitions we have to be careful that we can discriminate those that are evidential of outside agencies and those that are explicable by ordinary hallucination. The vision of "spirits" is too common a fact among the insane to be hasty in accepting any alleged apparition as indicative of foreign influence. Only the most extraordinary amount of evidence will justify serious treatment of stories alleging the appearance of deceased friends. Only those will have any scientific interest which coincide with the occurrence of a corresponding event not known by the person who sees the apparition. For instance, if A. sees a phantasm of B. when it can be proved that B. had died without the knowledge of A. and near the time of the experience, we have a type of phenomenon that can claim serious attention, especially if similar experiences can be multiplied in large numbers with different people. Even then we can not be hasty in adopting an explanation, particularly a spiritistic explanation; because it seems to be a well-accredited fact that apparitions of living persons are as frequent as those of the deceased, and, whatever theory we adopt, we must make the two types consistent with each other. We can not assume incarnate spirits to explain the phantasmal appearance of the living. Neither will it be easy to explain the appearance of the dead as mere cases of telepathy, tho we may not be satisfied with any application of living minds to account for them.



The public has very little conception of the extent to which fraud is practised by adventurers preying on the credulity and innocent instincts of the unwary. Genuine phenomena can be so easily simulated that the course of wisdom for the untrained man and woman is to let the subject alone and hand it over to the scientific man. None but trained experts should deal with mediumistic phenomena. The history of the layman's investigations in this subject is but one long account of illusion and fraud, and this is true even tho genuine experiences may have occurred in the process. But until we have some criterion for discriminating between the fraudulent and the genuine phenomena, there is no reason for popular investigation. The whole subject should be left to qualified men for investigation.

Modern knowledge has affected the problem of a life after death in such a manner that there is no way to substantiate it scientifically but to prove the personal identity of certain deceased human souls. Materialism is based upon the doctrine that consciousness is a function of the brain or the human organism. The knowledge that all organic compounds exhibit functions that are results of organization tends to support the idea that consciousness is an incident of composition—that is, the result of atomic combination, like digestion and circulation, which certainly do not survive the bodily organism. In addition to this, the discovery that we have a soul would not assure us that we have the same consciousness after death, tho it might prove it possible. We know that things change their functional activities in the process described as dissolution, and what we know of changes of personality in the loss of identity, amnesia or loss of memory, and various alterations of consciousness, makes it necessary to

know, not merely that there is something else than the brain involved in the occurrence of consciousness, but also that after such a change as death we should continue the same consciousness with its memory as a condition of realizing the only kind of survival that could possibly interest a moral being. What we must know is whether the personal consciousness which we knew in life survives, and it will not satisfy the present conditions of belief to know that this consciousness is not a function of the brain, tho it would establish a strong probability that a future life was quite possible or likely. To assure us that its destiny or existence is not involved in anything like the alteration of personality as it is known in abnormal psychology, we must in some way get into communication with a discarnate spirit, if that be possible, and have it establish its identity.

Apparitions can satisfy this demand only on two conditions: First, the percipient of them must be able either to recognize the person appearing or to obtain some mental impression or apparent auditory indication of the person concerned. Secondly, the percipient must not have known the person in life, or, if he has known the person, he must not have known of his death. In both cases the experience must be verifiable by others than the subject of it. Otherwise the apparitions will be referable to hallucination as an explanation.

The Society for Psychical Research undertook the collection of a census of apparitions. It comprehended those of living, of dying, and of deceased persons. The latter class was excluded from its report. The largest number of these was of living persons. The whole number was 382. Doubtful cases reduced these to 350. Of this number 30 were death coincidences, and this small number in the census sufficed to convince the committee—made up of

Mr. F. W. H. Myers, Professor and Mrs. Henry Sidgwick, Mr. Frank Podmore, and Miss Alice Johnson—that they were not due to chance alone. They represent 440 times the probable number of such occurrences according to the law of chance. This census represented England and Wales, and, as I said, excludes the apparitions of the dead. These latter sufficed in number and evidential value to convince Mr. Myers, and Mr. Andrew Lang accepted Mr. Myers's opinion as proved, that the deceased could occasionally manifest their existence after death. There are probably a thousand such cases on record in this country, awaiting the men and funds to classify them and publish the results in a form to make their importance impressive.

Mediumistic phenomena, when they can be made genuine, are of the nature of experiments in proof of the same contention. They first represent supernormal phenomena of some kind, and, when they relate to the identity of deceased persons, they are evidence of a future life, whether they are regarded as proof of it or not.

There are several instances of this type of phenomena which deserve scientific consideration, tho they are defective in some aspects of their nature. Dr. Liébeault, the celebrated French physician, narrates a case of some interest. Its value rests mainly on his authority and not on the variety of its incidents. Mr. Hensleigh Wedgwood, the brother-in-law of Charles Darwin, reports personal experiences which certainly resemble communications from deceased persons, and vouches for others in the experience of certain intelligent friends. Mr. Myers reports the instance of a celebrated European physician whose name he has to withhold. The case of Rev. Stainton Moses is a most remarkable one, subject to qualification for the lack of scientific investi-

gation. His moral probity was never questioned, and some of his real or apparent communications with the dead are at least impressive and on any theory command the respect of psychology.

But the most remarkable case on record is that of Mrs. Piper. The characteristic of this case is that it depends more upon the precautions taken against fraud and illusion and upon the perfection of the contemporaneous record made of the experiments than upon the clearness of the messages. Other cases have either represented material too meager for convincing the scientific skeptic or involve no such careful experiment and record as in this case. Besides, its importance is much enhanced by the mass of evidence taken with its variety and complication with many witnesses. All these features of it represent the reason for perpetually urging its importance.

This is no place to summarize even the types of incidents involved in the Piper record, and it must suffice to remark that it consists of that kind of messages which we should expect a continuing personal consciousness to transmit in proof of personal identity, or such as living people would send over a telegraph line or through a telephone for the same purpose if their identity were challenged. These incidents are necessarily trivial, as nothing else will establish personal identity either between the living or between the living and the dead. Communications about the nature of a transcendental life are worthless as evidence, and must be put aside until the problem of identity has been solved and the triviality and confusion of the messages have been explained. At present the mass of evidence tending to satisfy the conditions of the first problem is very great, and it is time that it should be the subject of intelligent estimation. Its relation to the moral and religious wants of

the age entitles such an investigation to munificent endowment, especially as much less worthy causes do not lack in financial support.

The material bearing upon the question and related to the supernatural generally is represented in some nineteen volumes of *Proceedings*, ten volumes of a *Journal*, two volumes of "Phantasms of the Living," and two volumes of "Human Personality and its Survival of Bodily Death," by Mr. Frederick W. H. Myers, to say nothing of the work of Mr. Podmore and of Flammarion, the French astronomer. Telepathic, apparitional, and mediumistic phenomena abound in them to such an extent that their possible significance can no longer be ignored without incurring the reproach of bigotry. Not that any special conclusion is necessarily sustained by them, but that they so pertinently suggest the existence of supernatural knowledge or challenge scientific investigation that it is no longer wise to neglect them. The kind of estimate placed upon such records may be seen by observing what men of high scientific standing say of the results already on hand.

Sir Oliver Lodge, one of the leading physicists now living, says: "If any one cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by twenty years' familiarity with these questions which concern us, I am willing to reply as frankly as I can. I am for all personal purposes convinced of the persistence of human existence beyond bodily death, and, tho I am unable to justify that belief in full and complete manner, yet it is a belief which has been produced by scientific evidence that is based upon facts and experience."

Professor Stout, of St. Andrew's University in Glasgow, thinks that telepathy "can not with any approach to probability explain away" the phenom-

ena which Mr. Myers quotes in support of a future life. Professor Muirhead, of Holloway College, England, is hardly behind Professor Stout in sympathetic interest. Mr. Arthur Balfour, Prime Minister of England, tho not in any way committing himself, speaks in a tone of hopefulness regarding the evidence. Mr. Andrew Lang admits that Mr. Myers has given in apparitions alone sufficient evidence of survival after death, tho he is not yet convinced by mediumistic phenomena. Sir William Crookes does not announce a definite conclusion for more than something supernatural, but he is thoughtfully sympathetic and probably withholds conviction in deference to the judgment of psychology, being himself a physicist. Cesare Lombroso, the Italian criminologist and whilom materialist, says that "there is a great probability now given us through psychical researches that there is a continued existence of the soul after death." Even Mr. Huxley admitted that the "actuality of a spiritual world is a matter which lies as much within the province of science as any other question about the existence and powers of the various forms of living and conscious activity."

These are no mean judges, and to the list may be added Professor Barrett, Prof. William James, and many others as at least interested in the issues involved and supporters of the investigation, and the writer happens to know personally of many other men of similar public standing who hold similar views upon the subject, but he does not feel at liberty to mention their names in any public manner. They suffice to justify the demand for the scientific consideration of a problem which is one of the most momentous ever opened by science, and, as it is wholly in the interest of the religious mind, the neglect of it, in the face of an opportunity to reconcile science and religion, is inexcusable.

## SERMONIC CRITICISM AND SUGGESTION

### SEPARATION OF WORSHIP AND PROPAGANDA

BY PROF. THOMAS C. HALL, D.D., UNION THEOLOGICAL SEMINARY, NEW YORK.

THERE are three main elements which enter into our Sunday church services. At some service a primary element should always be united worship. There is no possible substitute for that.

At the same time, worship is not an end in itself. It is only a personal contact with the Eternal that we may live better and more in accordance with the will of the Eternal. Worship fails of its object if it does not inspire to right doing. Hence the second element enters into our common worship, that of preaching or instruction in righteousness.

A third element, however, has a distinct and rightful place. We must make propaganda for our faith. In older lands, like England and Germany, it is constantly, tho falsely, assumed that propaganda is not necessary. The population is called "Christian." We have no such delusion. We must realize the fact that on every hand we are confronted with a frank and often brutal paganism. The simplest elements of a Christian world-view need setting forth and defense. It is pitiable to see how blind are our religious teachers in many cases to the real paganisms by which we are surrounded and threatened. The pastor in the midst of his flock, who preaches faithfully and effectively to the needs of his congregation as he knows it, may be blindly passing by hundreds who need him, but who have no place of contact with him, and whom, alas! he does not know. Here is the place an evening meeting may be of inestimable value.

For purposes of actual propaganda, our present church arrangements are actually bad. On the part of hundreds it takes quite a little courage and energy to pass the hindrances many of us erect in our places of worship against the entrance of elements whom we need and who need us. The private character of many church buildings is worse than a mistake; it is dishonest. Churches are maintained in part by the community. The remission of taxes is in fact, if not in form, a state subsidy, and we have no right to treat the church building as the private property of the chance worshipping congregation.

There is great need for effective, aggressive propaganda. The increase of our evangelical church-going population is shamefully small. There is a wide field open in the generation that speaks English tho born of foreign-speaking parents. There is tremendous danger in the heterogeneous character of our population. We can not hope to make them all New England Congregationalists, or Pennsylvanian Presbyterians, or English Episcopalians. With proper arrangements we might, however, make propaganda for a Christian world-view which would give a foundation for the morals and patriotism without which our country must face serious disruption.

At present our arrangements are not adequate. The writer was present at an ordinary service in a down-town church in the midst of an enormous foreign population. The minister in charge was a fine and most useful worker as well as an exceptionally effective speaker. The church was not large, but it was crowded—at the same time almost wholly by women and young boys. This is good as far as it goes, but the writer wondered where were the men. As the service proceeded, an answer in part formulated itself. The actual preaching was introduced by forty minutes of singing, Scripture reading, and prayer. The singing was hearty, but utterly uninteresting; the Scripture reading conventional, and the prayer actually dreary. Then a fine platform speaker faced his audience, and the artistic sense of what he had to do compelled him to speak—to women and young boys! He did it very well, but he had a message he could deliver with equal effectiveness to hundreds of men; but they were not there, and the few who were there probably felt subconsciously that they were out of place.

About the taste of a morning congregation in the matter of music and worship, there is room for discussion. Even there, in the writer's judgment, we are on the wrong road to largest efficiency. But for the writer no doubt any longer exists in regard to one fatal mistake in trying to reach the haphazard audience of a Sunday evening.

In the first place, this very haphazard character is out-and-out our best opportunity. We may reach hundreds of lives if we only use it properly. For the most part, the heads of families might do best to give up their seats and stay away from their regular places on Sunday evening; or, if not weary from other Christian work, might turn in and help the preacher gather his congregation from the highways and byways. But, in the second place, the services should be carefully adapted to the attracting such an audience, and arranged with propaganda distinctly in view. Worship is not, then, to be the dominant note. The haphazard audience can not be counted upon to enter easily into the devotional attitude of ordinary worship. The main emphasis should be upon the address. And the very character of the sermon might often with advantage be changed, and the more informal address or even the more formal lecture be the note. The whole service should be pointedly short. Sustained attention is the result of habits which can not be presupposed if the preacher has any measure of success in gathering the audience this paper assumes is to be aimed at. Then, again, the music must minister to needs of the haphazard congregation. It must be neither too trite nor too severe and classic. The whole arrangement must have unity, "snap," and life. Whatever be the demand of the average church-going, conventional Sunday morning congregation, if the haphazard evening crowd is to be reached and helped the address must be less conventional, more human, and less encumbered by acts of worship more or less unmeaning to a large proportion of those coming.

In some churches, at least, what is needed is not "enriched worship," but fearless intellectual preaching, unencumbered by anything which might deter the indifferent or hostile from listening to what we have to say. It might be the salvation of much nominally Christian life if the preachers were flung out on the roadside, separated from the ease and comfort of stated places of worship, and compelled to get men's attention at any cost. The presidential struggle calls many a man out into the street, to learn there that he has the power of interesting his fellow men. It may be necessary to begin again street preaching; but before that time, at least the attempt should be made to make the church on Sunday evening a place where just such

work can be done. The pulpit must become more a platform, and the element of worship distinctly and definitely subordinated to appeal, apology, and restatement of truth.

Moreover, the preacher himself should be the better for having before him two distinctly different types of work for which to prepare himself. The evening and morning sermons should not be so "standardized" that they are interchangeable. The morning sermon may well be addressed to men and women in assumed sympathy with the Christian faith and hope. When evening comes, if pains be taken and the preacher have the assistance of a few thoughtful men who know the neighborhood, he may gather a thoughtful audience of men and women not wholly convinced or sadly needing instruction; and, if he carefully prepares himself along the line of his work, he may appeal with a measure of success to lives untouched and untouchable by the ordinary, even good, Sunday morning sermon. At such a service great fundamental problems in morals, in theology, in apologetics may be taken up. And if the preacher is wise he will guard himself at many points. He will not be simply dogmatic. His appeal can not be to any outward authority, for before this audience he must assume no such authority. He must lead men and women and go before them as the Eastern shepherd does. Again, he must be utterly frank. It is worse than useless to simply brush aside difficulties. There are tremendous difficulties in the way of accepting a Christian world-view. The ignorance of the wisest is appalling. Again and again we must learn to say, "I do not know." The true preacher must share the burden of darkness and doubt with those whom he would help.

The preacher, moreover, who undertakes such work will be content, if wise, to let it grow gradually. He is himself, in all probability, incompetent in the first stages. Only gradually can he hope to get the ear of those for whom "going to church" is a conventional act in which they have personally no interest. Only step by step can he train himself, his people, and his neighborhood to take part in a common work. Nor will the preacher himself be the worse for solemn heart-searchings to discover what are the real questions he and his congregation must face. We are all too dogmatic and too sure of things about which the wisest have shaken their heads.

And yet amid all the preacher will see to it that his own soul is afire from above with fundamental messages he has no doubt about, and for which he will exchange naught in earth or heaven or hell. Not simply to men's minds will he make his appeal. He will remember that men have hearts, and, before the lecture or address is over, in a few heart-

searching words he will try to clinch the message and send his haphazard crowd out into the gathering darknesses with an eternal light reflected on their homeward way, and the cry of his heart will be that out of our ignorance and confusion God may bring the order, light, and peace of His everlasting kingdom.

### FAULTS IN THE VOCAL INTERPRETATION OF THE BIBLE\*

By PROF. S. S. CURRY, PH.D., BOSTON UNIVERSITY.

THE reading of the Bible is acknowledged by all who have given any study to the subject as among the most difficult forms of vocal expression.

One common fault in reading the Bible is a certain formality, objectivity, or externality. This fault has many causes. The Bible is regarded as the official book of the church, and unconsciously the minister in reading it is apt to present its ideas officially. He appeals to it for authority, and hence gives the words themselves great prominence, and is tempted to one of the worst of all faults; namely, merely announcing the words.

Announcement eliminates all feeling, and almost all thought. If any one rises to announce something he gives the words as a mere cold statement, passes the phrases over as facts to another; there is an elimination of all feeling and experience. Mere announcement makes the words only prominent; in fact, it almost eliminates thinking and thus prevents true expression.

There is more temptation to announce the text, and even a long Scripture lesson than any other words the minister is called upon to speak. The minister feels that the passage has been read often and that all are familiar with it, hence he lacks even a feeling of novelty. He does not feel that he is introducing anything new, or a story that will awaken great interest, and at times misses indicating any sense of great importance. The result of these causes and others is that he separates himself more or less from his message and simply presents it as words. The result of such conditions of mind is to present the words more or less for their own sake, and hence monotonously, or in a kind of drift, word following word without very specific relation to ideas.

The remedy for such lack of assimilation

is genuine thinking and feeling. The reader must live his thought before he gives it. He must realize each idea in succession, his attention must be concentrated somewhere in every phrase, and every idea given vividly for its own sake, and also for the sake of what has gone before. He must have a definite message, definite thought, definite ideas, and truthful feeling before he can be natural and effective in impressing an audience. The thinking of each idea must precede the expression of the phrase, the thinking of the whole message is not enough. Thought and feeling must form a living natural sequence from idea to idea.

A variation of this fault is found sometimes in the fact that a man seems to say by the modulations of his voice and his manner, "This truth is for you; it does not concern me." He makes himself a mere official herald to announce truth in an impersonal way.

The preacher must first of all "enjoin the truth upon himself." The Bible is a message from a Father to His children; but the preacher himself is one of the children, and must read the Bible in a way to suggest this. He must bring home to himself each individual idea. He must show others that he has found it, and realized it to be the bread of life.

There is a tendency at the present time among preachers to read the Bible in a negative or neutral attitude of mind. Men are so afraid of being ministerial that many of them express no emotion at all. The ministerial is due to a lack of genuine feeling, to a mere mood or drift instead of a true realization of each idea. The only true remedy for ministerial tones is genuine thinking and feeling. The ministerial is due to a mood, to indefiniteness, or to a mere drift in emotion.

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How can one who realizes the truth of the message he reads give the intense warnings of the Master as a cold didactic or neutral statement of facts! How often we hear read in the Sermon on the Mount, "Wide is the gate, and broad is the way that leadeth to destruction" without any change, without any tender regret in the following words: "Many there be that go in thereby." The Master must have expressed this as a warning. He must have felt regret that it was so; and we are untrue to His spirit to give it as a mere cold statement, as a matter of fact, as if we did not care if they did go that way. The same is true of the fourteenth verse, "Straight is the gate and narrow is the way that leadeth unto life." This must be given as a true warning from the Master, with great seriousness and weight. There must be a pause and a change to regret in giving the next words: "Few there be that find it." Surely the reader must recognize that in every moment, in every event or turning-point of life these two roads open; the road of ease, the road for worldly success, and the straight path of duty. He can not be indifferent, or suggest to an audience that he is indifferent as to which of these roads the young man or the young woman before him is about to take. He makes the Master a cold, judicial judge unless he makes a transition from serious warning to regret in both of these verses.

One who negates all feeling and puts himself in a neutral attitude becomes necessarily indifferent and unsympathetic to every event or truth. Neutrality eliminates all sympathy. "Imagination and sympathy," it has been well said, "are the key words to all genuine vocal expression." We must show by our imagination our realization of the truth and life of the scene, and by our sympathy our identification with it, our realization of its spirit, and then by our vocal expression simply suggest it; that is, realize that we present its truth to hearts that are similar to our own, and who only need a hint.

Another peculiarity might not be regarded by some as an imperfection. It is an over-accentuation of mere emphasis of a specific word. In the universal neglect of vocal expression some men have formed an idea that it all depended upon the relative importance of words. Hence the verbal emphasis of many readers is very fine, but the spirit of the reading is negative and cold. All the vocal expression that is found in much of the

reading of the Scriptures at the present time is merely to bring out the meaning.

Such emphasis is cold. It consists merely of inflection or a peculiar kind of stress. There is no emphasis by change of movement so as to make one particular sentence the center of the whole lesson. There is no emphasis of feeling by the accentuation of tone color. There is little emphasis by increasing the range. By great change of the situation the argument or thought of the passage is made somewhat clear, but not its emotional movement and spirit. This characterizes some of the very best readers of the Scriptures. Vocal expression must reveal the deep spirit of the passage; every part must be contrasted with other parts. There must be not only emphasis by inflection, but also by pause. There are an innumerable number of kinds of emphasis. The modes of emphasis must vary according to the nature and spirit of the passage.

Another frequent fault observable in Bible reading is sadness. Is it not astonishing that the most joyous of all literature should be read as something mournful? Ministers have been heard to read to their congregations the Twenty-third Psalm, which is full of deep joy, in a tone of gloom. "The Lord is my Shepherd" is given with the manner of one who says: "It is a matter of great regret to me, but I must tell the truth and sadly acknowledge that the Lord is my shepherd."

Of course the reader does not intend to convey this idea. It is farthest from his thought. Belief in these words may be the supreme joy of his life. This sadness is therefore a mannerism.

It is a curious fact that the emotion which dominates the hearts of most Christians is most frequently that of repentance. Judging by the tones of their voices in church they seem to devote all the week to carelessness and wrong-doing, and come to church on Sunday to repent, to feel deep regret for the week's neglect and wrong-doing. Rarely is there a normal Christian who enters the church with praise and thanksgiving. Preachers are tempted to the same feeling. The minister prays for humility not to be proud of his sermon. Thus he develops a kind of external form of humility. He feels his unworthiness and expresses this in his voice, especially when he reads what he professes to believe to be "glad tidings."

Sadness is a most serious fault. It implies

the elimination of genuine feeling. Strictly speaking, it is not an emotion. As few can tell the difference between melted lead and melted silver until they are exposed to contact with the atmosphere; as brass may be so polished that it may be taken by the ignorant for gold, so there are emotions that may be considered the same, tho far apart. Thus sadness may be taken for sorrow, or sympathy for pity; but sorrow implies heroic endurance, and sadness is a mere mood of weakness. It is a miasmatic swamp where noble feeling stagnates. Pity may be regarded by some as synonymous with sympathy, tho one is weak and the other strong. Every one with a spark of spirit dislikes to be pitied, but a desire for sympathy characterizes even the strongest.

This sadness, or appearance of gloom, arises from a false reverence, a reverence for the letter rather than for the spirit. The reader suggests a conception of the importance of mere words rather than of the thought and feeling. Thus his sadness is a kind of negative emotion due to his lack of genuine thinking and realization of the passage.

For the most part the peculiar ministerial sadness, which has been so common in the past, is due to a lack of genuine thinking and feeling. The true remedy for this is that the man shall be awake, and be definitely himself, and give every idea a specific and definite realization of the thought of the moment.

Another fault in reading the Bible, which seems similar to sadness, but that is really broader and more technical, is the use of weak methods of expression. Weakness emphasizes the first of a clause and depresses the last. Strength, on the contrary, emphasizes the last of a clause. This weakness may be mere explosion, suddenness, or abruptness, or it may be some weakness of depression and passivity. It may be the result of an effort to appear to be in earnest. Genuine strength, genuine intensity, genuine control and sense of the transcendent force of an idea naturally call for greater stress upon the close of a phrase clause or sentence.

Many readers of the Scriptures drop the voice at the close of almost every clause as if weary or depressed. They use constantly a certain passive fall of the voice which is not strictly an inflection, but a drop which is indicative of weakness. The listener feels that the reader is not definitely supporting his ideas or realizing them himself, but is per-

functory. His attitude toward the truth is external. There is a sense of weakness in his convictions or lack of clearness and definiteness in his thought.

Another fault is difficult to explain. Outside of the church the minister will be animated, simple, and natural. The moment he enters the pulpit he seems to have assumed a part. His face is drawn down, his voice is no longer natural, his tone is assumed. This may be wholly unconscious; in fact, men in all walks of life, in various professions, will be found unconsciously assuming a part. The minister is no more guilty than other people, only with him it brings worse results. He seems to assume a certain mental or emotional attitude which interferes with genuine feeling, affects his voice, face, and body.

It is one of the great advantages of a study of the natural languages that the real nature of such affectation is seen. I am perfectly aware that many people condemn elocution because they are afraid of acquiring mannerisms. I am aware also that artificial and mechanical elocution has been guilty of this crime. But true genuine work in vocal expression, work that is founded upon right principles, or is in the hands of men and women who understand the fundamental elements of naturalness and realize that all modulation of the voice is a direct and immediate expression of specified thinking and feeling of each idea, is the most effective means of correcting and preventing all kinds of affectation and unnaturalness.

The remedies for such unnatural mannerisms and affectations is found in directness, in thinking intensely one idea and giving it to others, and then another and giving that. Genuinely think each idea and give it definitely, truthfully, adequately, without decoration or repression, without addition or subtraction. A man must be himself. He must be perfectly at home upon his feet. He must forget everything but the truth. He must be genuine. His bearing toward the truth must be simple. His attitude toward his fellow men must be perfectly frank. He must concentrate his consciousness upon the message he is giving to his fellow men.

There are many causes of artificial attitudes toward the truth. Sometimes it is due to unconscious imitation. Ministers are apt to read according to the manner of the majority of their denomination. The young theological student often adopts the mannerism of some



favorite professor. Sometimes there is a lack of genuine conviction. Sometimes there is a mood or sense of inadequacy dominating the reader. Occasionally there is one who has an egotistic attitude, or an attitude of assumption, a kind of sense of the ministerial office which is above the individual man. Some even go so far as to contend that no Scripture is of "private interpretation," and that a lesson must be passed over to others as sacred words without any personal coloring or feeling by the reader. In some way they think that all Scripture must be interpreted by every one for himself.

The reader must carefully study himself, must intensely feel his message and give it, and give his understanding of its meaning, his realization of its feeling, and remember that he can only express the impression it produces upon him.

Another attitude close to this is becoming more or less common in our time. The minister assumes an air of dignified critical authority, and gives the message analytically, often in a cold, intellectual attitude of mind. Fortunately this is rare, and especially that form of it where the reader assumes an attitude of intense superiority, and even shows a tendency to patronize his audience or the book from which he reads.

All affectation and artificiality must be cured by simplicity and genuineness. The reader must think and realize each idea in turn, and give it simply. He must especially use pauses to reveal his meditation and a definite touch to show the intensity and vigor of

his thought and conviction. Pause and touch together constitute rhythm. The taking of an idea and the giving of an idea in rhythmic proportion and alternation with great vigor and intensity and other accentuations of rhythm afford the best remedy for the cure of affectations.

To read the Scriptures or to pray on the commonplace plane is sacrilegious. Emerson said that he never dared to speak of God in cold blood. The man who speaks of Deity in a mere commonplace tone will not inspire his fellow man to nobler thought and aspiration. Prayer on the business plane had better be omitted. When a man has no aspiration, no mystic and spiritual realization, his words should be few. A man, however, can so train himself until under any and all circumstance by a perfectly natural transition he passes into the presence of the Infinite. One who reads the Bible as spiritual literature must be able to live in a spiritual atmosphere. To him God must be real, and he must be present and operative at all times; and his voice must show it, especially when he interprets what he professes to believe is the message of the Spirit.

The reading of a passage must be a demonstration of its spirit and power. The Bible must be read out of the soul. Childlike teachableness is the primary requisite of all art. In no artistic endeavor do the words of the Master apply with more force, "except ye be converted, and become as little children, ye shall not enter into the kingdom."

### SOME AMERICAN IMPRESSIONS \*

By F. B. MEYER, D.D., LONDON.

I HAVE been royally entertained during my recent tour in the United States, where I have visited Atlanta and New Orleans in the South, Los Angeles and Portland in the West, and Dayton, New York, etc. Ministers and people have been very kind to me; but I have only heard myself, and therefore have had no good opportunity of comparing the pulpit on the two sides of the Atlantic. I should suppose, however, that the preaching in the United States of America is more topical and less expository than in Great Britain. Perhaps also the American pulpit is more full of reference to current events than ours. For myself, the systematic and continuous expo-

sition of the Scripture has been my standby for all these thirty-five years, and nothing else would have kept my ministry fresh and vital. I can recommend it.

I am deeply interested, as you know, in the movement to federate the churches for civic righteousness and purity. This movement has spread over England in some eight hundred and sixty centers, and is having a profound influence on the public life of the time. But it must be deeply religious as well as ethical, and the churches must be represented by laymen in the proportion of two to every one hundred members as well as by preachers and pastors.

\* From an interview with a staff reporter of THE HOMILETIC REVIEW.

## EXPERIENCES OF A SERMON REPORTER—PART III

AMONG the most eloquent preachers are those who have been converted to the churches they represent. Such a man is Father Phillip Fletcher, the organizer of the Gild of Our Lady of Ransom. All the members of this gild are converts to the Church of Rome from other ministries, and they have the strongest of all impulses to display their zeal. Father Fletcher is a man of undoubted oratorical endowment. Without indulging in any extravagant mannerisms, he preaches with a harmony of voice and gesture, and with such sincerity and earnestness that he is one of the few men who can enthuse an ungodly journalist. It is not every word and sentence of his address that makes good reading, but he keeps close to his theme, and his sermons are full of striking phrases and appropriate illustration.

Some of the greatest ecclesiastical lights are not good preachers. The present Roman Catholic Archbishop of Westminster, Dr. Francis Bourne, altho a trained elocutionist, is not impressive in the pulpit. He is small of stature, and his discourses are uninteresting. Catholic prelates are chosen for their organizing abilities, and Dr. Bourne is a lynx-eyed investigator in diocesan affairs. The archbishop has all the qualifications of a railroad superintendent who keeps his division of the line in perfect order. Dr. Bourne is in demand as an after-dinner speaker, and his postprandial orations are generally better than his sermons.

The writer once took a sermon by the late Archbishop Benson of Canterbury. This discourse was a sermon in substance but not in form. Dr. Benson gave out no text, and took the unusual subject of what he called "The Unprodigal Son." The archbishop's diction was extremely clear. He indulged in no lofty flights of rhetoric. His phrases were eloquent with the eloquence of simplicity. He was neither dramatic nor restrained; he talked to the people as an ordinary man might talk in his parlor. He had something to say; he said it, and then retired. This kind of preaching is very rare, and is the accompaniment of genuine sympathy and of a cultured mind which observes the ancient unities of time, and place, and action.

Many years ago the writer also heard, but not for reporting purposes, the late Dean Farrar in Westminster Abbey. The personality

of the preacher remains as a vivid memory. He was an impressive figure: sedate yet vigorous, calm yet enthusiastic, learned yet simple; pleading, insistent, argumentative; and altho the sermon could not be described as a soul experience, yet it was stimulating on account of the preacher's mode of thought and feeling, and his original views of life. The dean was at that time canon of Westminster, and from the technical point of view he had entire command of the peculiar acoustic properties of a building in which the slightest sound reverberates and reechoes from roof to floor and from aisle to aisle. The abbey was not designed as an auditorium, and it needs a particular kind of delivery to send the voice to that part of the building where the congregation is assembled. This skill Dean Farrar possessed to a supreme degree.

There are some sermons which are unreportable, or which, if they must be reported, have to be remodeled. Sermons of this kind are delivered by some of the most famous preachers of the day, and it is an unsolved mystery to the reporter how it happens that the men who deliver such incoherent sermons manage to build up their reputations. Nevertheless there is often a personal charm about a preacher which compensates for his lack of rhetoric. A preacher of this kind is Dr. G. F. Pentecost, of Yonkers, N. Y. Dr. Pentecost stands up straight in his pulpit, in a manner that suggests a campaign orator. He looks around the congregation until he feels sure of their undivided attention. In the language of occultism he hypnotizes them, and it is probable that the hearer gets as much good by having to fix his attention on something as he does from listening to the sermon. The impression that Dr. Pentecost makes in the pulpit is that he is a man of wide experience, a sort of ecclesiastical commercial traveler, who handles a side line in theology. One gathers a general impression of what he has to say, but it seems as tho it were only by chance that he says it definitely. Many of his sentences can not be printed without alteration. Subjects and predicates, singulars and plurals, pasts, presents, and futures will all be mixed up in the same period. The only consolation is that he does sooner or later come to a full stop. Some preachers never do.

Dr. Cortlandt Myers, of the Brooklyn Bap-

tist Temple, is a natural orator. He holds the hearer under a spell. His words are as rippling waters, charming the heart if not convincing the understanding. He has a pleasant voice and a clear enunciation, two elements which materially facilitate a reporter's work. He speaks and acts in the pulpit with the highest degree of emotion, and at least convinces others that he is convinced himself. When, however, the stenographer examines the notes of this fluent oratory, it is almost in vain to hunt for a phrase or sentence which will look well in print. The average hearer does not tire to any great extent of the redundancies, repetitions, interjections, and interrogations that abound in Dr. Myers' sermons; but, regarded as mere words, which have to be printed in grammatical sentences, the reporter's task in transcribing such incongruities is hopeless. The only thing to be done is to pick a statement here and there, fashion into a sentence, and string these sentences together more or less in a logical order.

It sometimes happens that a really eloquent man is unreportable. Such a man the Church of England possesses in the Rev. W. J. Knox-Little, Canon of Worcester, whose annual mid-day addresses during Lent in St. Paul's Cathedral fill the floor of the dome of that vast building in London's busiest hour. Canon Knox-Little is a preacher of the emotional type. He allows his feelings to carry him where they will, and he carries the congregation with him. He will preach for about forty minutes and deliver one continuous stream of perfervid sentences. The effect of the words, however, depends so entirely upon the time and place, and upon the passion and delivery of the preacher, that when they are written out they seem cold and meaningless. Canon Knox-Little is very metaphysical and indulges freely in philosophical terms and also in hyperbole.

Another preacher whose discourses are delightful to hear but difficult to report is the Rev. Donald D. McLaurin, of Rochester, N. Y. Mr. McLaurin is silver-tongued. His words fall from his lips like dew drops from a rose-bud. The best part of his sermons are the illustrations, for his theological arguments are seldom convincing. Nevertheless he justifies this very quality by claiming that the great problems of life are not problems of the head, but of the heart. Dr. McLaurin is widely read in English literature, and seldom

preaches without apt quotations from Shakespeare and other poets.

No one is more trying to the temper of the stenographer than the preacher who exaggerates, and who is forever reciting the "most memorable incident" in his life. Dr. W. J. Dawson, of Highbury Quadrant, London, is a fascinating preacher; but when in the course of a single sermon he twice says, "I was never so moved in all my life," the reporter is in doubt as to which incident to suppress, for the reader will attribute the apparent error to the stenographer. Dr. Dawson is very keen in judging the temper of his congregation, bringing his expressions, and even his ideas, down to the level of a low average of comprehension. The doctor is careless in his grammar. He will misplace adjectives, and use split infinitives with the greatest unconcern, and with equal facility will finish a sentence with a preposition.

There is a type of preacher who happens to get hold of a new word or phrase in his sermon, and keeps on repeating it on every available opportunity. Others use favorite expressions on all occasions. When the reporter encounters these recurring words or phrases used without apparent purpose, he deletes them from the report. However appropriate they may sound when heard, their repetition in type would be unendurable. Even if, in the spoken discourse, the reiteration of a peculiar word is pertinent, it is still undesirable to print it more than once in a paragraph.

Some preachers seem to preach from mere force of habit. They announce their text, divide their subject into firstly, secondly, and thirdly, string together a number of phrases destitute of meaning and lacking logical arrangement. Without tracing these defects back to a specific cause, it is obvious that certain seminaries turn out many of this class of tedious preachers, who seem never to have been tested along the practical side of their work.

Rev. C. H. Grundy, the clerical humorist, of Deptford, London, thinks that the best kind of preachers are those who have grown daughters; for daughters are relentless critics of parental mannerisms, and they have no illusions as to the value of ecclesiastical reputations. Mr. Grundy himself is a very talented preacher. He draws some of the largest congregations in London, and is in great demand as a lecturer. He carries his humor into the pulpit and enforces his ethics with epigrams.

## LIVING ISSUES FOR PULPIT TREATMENT

BY THE REV. W. D. P. BLISS, EDITOR OF THE "ENCYCLOPEDIA OF SOCIAL REFORMS," ETC.

### THE SERVANT-GIRL AND THE CHURCH

*As with the maid so with the mistress.*—Isa. xxiv. 2.

*The Problem.*—The problem of the domestic servant has become to-day one of the great and most pressing problems of modern life. In some cities and most suburban or country towns it is difficult and sometimes impossible to obtain competent girls willing to go into domestic service. Many households are obliged to employ either the old and the incompetent, or young and inexperienced persons, below the average in ability or competence. Many families consider themselves fortunate to obtain such. Homes are being shut up and the families are boarding at hotels or elsewhere. The lack of efficient servant-girls is affecting the American home.

It is an international problem. The same cry comes to-day from Germany, from other advanced European countries, and from Australia.

*Statistics.*—According to the census of 1900, there were in the United States 1,288,763 women enumerated as "servants and waiters," not including 335,292 laundresses, 108,691 nurses, and 146,929 housekeepers. There were 276,958 men so enrolled, so that 82.8 per cent. of the servants and waiters were women. In 1880, however, the percentage was 88.6 per cent., indicating a decrease of men in such service in proportion to women.

According to an investigation made by Prof. Lucy M. Salmon, the average weekly cash wage to domestic servants is for women \$3.23 and for men \$6.98 (tho 40 per cent. of the men do not receive board and lodging besides). As, in Massachusetts, 53 per cent. of the women in industries received \$7 or less a week, and only 17 per cent. received less than \$5 a week, allowing \$4 for room and board in domestic service, it does not make a very material difference in wages, between domestic and industrial service, while the hours for domestic service are longer. According to Miss Salmon, in 295 Massachusetts homes, the servants' average daily time on call was twelve and one-half hours and on duty ten and one-half hours.

*The Cause.*—This is undoubtedly in the growing ideals of democracy spreading among the working classes, coupled with the fact that both commerce and manufactures offer opportunity for girls to earn, in ways if not more remunerative, at least promising more personal freedom and democratic equality. That this is the cause is shown first by the fact that the problem is developed in different countries, in exact proportion to the extent to which democratic ideals have affected the working classes and the opportunity open to women to earn in ways other than that of the household. This is first and foremost in the United States, secondly in Australia, and then in Europe, Canada, and elsewhere. It is seen, secondly, in the fact that it is *not* primarily a question of money. Girls will often take less money in a factory or department store than they could get in a good household if they think they can get more freedom. Third, that this is the cause can be seen by a study of human nature. The dearest thing to the modern young man or woman, under present-day ideals, is personal freedom. In even the kindest families the servant-girl, save for a Sunday afternoon or an evening or two out, is more or less under the personal rule of the mistress, and often liable to be called on by several members of the family for almost any personal service. In the factory or the store the work is for certain fixed hours, and usually girls employed in them have all their evenings and all their Sundays to themselves. Even during the hours of work girls in factories and stores are under fixed rules and regulations, marshalled often in an army with other girls. In household service girls are under the personal whim and varying requirements of the master and the mistress. Fourthly, that this is the cause is seen in the fact that domestic service offers the girls much less social freedom and equality than do commerce and manufactures. Under the latter forms of work girls with their evenings and Sundays to themselves can have their beaux and friends. Even in working hours they have the comradeship and society of other girls, and often of men on terms of social equality. In domestic service their social pleasures are usually under strict

surveillance; and in country and village homes, even where they are treated in the most kindly way, they often have little or no socially equal comradeship. That lack of freedom is the cause is seen, finally, in the fact that in commerce and in manufacture girls are usually much freer to marry above their station, or at least to marry a socially much higher grade of men than they are in the kitchen or in household work. It is only exceptional when a young man above the lowest classes will marry a cook or a chambermaid.

*False Remedies.*—High wages are not the way out. High wages, unless so high that they are impossible in most homes, do not solve the problem—tho they may do a little good—because they do not reach the cause. The servant-girl wants social freedom more than money. Good treatment of girls will do more good, especially in keeping girls once secured, but will not meet the problem, because kindness is usually wasted paternalism and charity, not social equality. Education and training of girls for service will better fit girls for domestic work when they are employed; but such girls will go usually to the rich, who can pay the most, and it will not particularly increase the supply of girls. Even making the girls "help" and not servants—or, as is occasionally done, bringing them to the family table—will not solve the problem save in exceptional instances, because, tho it seems to offer social equality, it is not a real equality, and is usually an unnatural and artificial relationship not desired by the girls themselves. It introduces a stranger into the home, often spoiling the home privacy and not pleasing the girl.

*The Real Solution.*—This is to put domestic service as rapidly as possible on a plane with professional work or a situation in store or factory. Let girls live at home or in cooperative clubs together, and go out to domestic service for fixed hours and under fixed rules, as they would to a factory or store. Let the laundry banish the household scrub. Let women come to clean houses as they now go to clean factories. Let domestic work be professionalized.

*The Church's Opportunity.*—In this the church can largely help. Let the church teach and preach true equality, not of artificial situations, but of the living brotherhood and sisterhood of all men and women under God. Let the church teach that the servant

in a Christian home is not a mere "slavey," but a "brother beloved." Let the Christian put himself in the servant's place and look at the problem from her standpoint. Let it truly be "as with the maid so with the mistress." Then let church people act on these principles, welcoming the servant-girl in service and in social life, not for her position, but for just what her character is.

### MORMONISM STILL POLYGAMOUS

*An adulterous and sinful generation.*—Mark viii. 38.

POLYGAMY seems so naturally abhorrent and the Mormon Church is so strenuous and shrewd in its constant denials that it practises polygamy—which it gets around by a quibble—that the American people need constant warning to realize that bad as it is, and much as she denies it, the Mormon Church is still polygamous. Not all Mormons are, but the church is. April 5, 1905, after all the agitation against polygamy and the seating of Reed Smoot, after Reed Smoot himself, in order to help his case in Congress, had demanded that two of the apostles guilty of polygamy be suspended—after all this and much more, Mr. Smoot had to be called away "on business," in order to avoid having his demand passed on; and the conference of the Mormon Church voted into office two new apostles, who have taken plural wives since the famous manifesto, in name abolishing polygamy, and retained as president and apostles seven others equally guilty of polygamy. Such is the Mormon hierarchy in the year 1905, and such is the church, steadily increasing in the West, which demands a seat in the Senate of the United States.

### THE LIEGE EXPOSITION

*Let your light so shine before men.*—Matt. v. 16.

WORD comes from Liège that the sociological exhibits there are far ahead of those of St. Louis or of Paris. Steadily social questions are taking larger and larger a share of the world's thought. These international exhibits show the trend. Civilization to-day is demanding in Europe and America that society and industry be Christianized. To lead in this is the church's opportunity to lead the world—to regain her lost prestige.

## STUDIES IN BIBLE THEMES

### EARLY BACKGROUND OF SCRIPTURE THOUGHT

By THE REV. GEORGE ST. CLAIR, LONDON.

#### PART I.

WHEN an American girl realizes that she is the daughter of a millionaire and may probably, if she wishes, marry an English duke, she is likely to be told that she was "born under lucky stars." Zadkiel would perhaps assure her of it with apparent seriousness; and in her own country she would find the *Sphinx* magazine and a score of astrological books giving the same testimony. The books and their readers are a survival from the night of ignorance, long lingering after the day-star of science has arisen. In the speech of educated people the expression "born under lucky stars" is of course only used figuratively. Yet figurative and accommodated in meaning tho it be, it is a survival which bears testimony to a once prevalent belief; as much so as when used more literally in the speech of the vulgar. Our modern language is enriched by these expressions, and we would not banish them even if it were possible. Now and then we remember their origin; but still employ them and are not ashamed, and nobody charges us with superstition. When Tennyson in "In Memoriam" (xxxvii.) says—

Urania speaks with darkened brow

And my Melpomene replies,  
A touch of shame upon her cheek,  
I am not worthy . . .  
For I am but an earthly muse  
And owning but a little art,

we do not suppose that he believes literally in the nine muses. We should, however, hardly understand our own poet unless we knew something of the Greek fancy regarding the sources of poetic inspiration.

Macaulay's New Zealander, if he should ever read in Shakespeare that—

"There's not the smallest orb . . .  
But in its motion like an angel sings,  
Still quiring to the young-eyed cherubim,"

will understand it better when he learns that in the Scriptures of Shakespeare's country, a poet of the ancient time declares that "the morning stars sang together and all the sons of God shouted for joy."

The rule must apply, of course, to Bible

writers, and we must expect to find in the Scriptures some phrases and forms of expression which are reminiscent of barbarous or of pagan modes of thought. Beautiful and true as they may be in their adapted use, yet the true key to their full significance may best be found by going back to some earlier meaning of the words. The Scripture writer would sometimes use old expressions in a modified sense, as we ourselves use the word "disaster" or the phrase "lucky stars"; and among the common people, his contemporaries, the early superstition might still retain a lingering existence or be hardly changed at all.

If I may proceed to quote some instances from the Old Testament, I shall do it with diffidence; and in this paper shall only offer a few specimens, without attempting to make the list exhaustive. One Sunday, reading in public Psalm ciii. 5—"So that thy youth is renewed like the eagle's"—I explained that this should be *phenix* rather, because the phenix bird was fabled to rise into new life out of its own ashes. My host that day was a cultivated business man, who had in early life been a local preacher; and he questioned my gloss, saying it was sufficient that the eagle itself puts on new feathers and a youthful appearance in old age. It would appear then that the old idea about these birds may still be prevalent. In recent dictionaries, however, we find nothing at all to support the belief. Works on natural history tell us that the golden eagle attains a very great age, but they say nothing of its renewing its youth. There are curious legends in the old Bestiaries; but those books probably drew their material from folklore. The *fons et origo* of natural history marvels is the ancient mythology; and in the case we are considering it is probably the story of the phenix. The phenix was the bennu bird of the Egyptians, sometimes supposed to be an eagle, but now believed to have been a species of heron. That this bird did periodically renew its youth seems to have been the belief of Herodotus, of Pliny, and many other old writers. There was only one such bird at a time, and

it lived 500 years, or 600, or even 1,460, and then gave place to its successor. In one account, when the old bird was about to die, it made a nest of spices, burned itself to ashes, and came forth with renewed life for another 500 years. The period of 1,460 years, assigned to it by Tacitus and others, puts us on the track of an explanation, for this was the length of the Sothic Cycle. The mythical phenix was an astronomical cycle, of which of course there never could be more than one at a time. Nor could there be a moment's interval before the new one started into being to follow the old. So this was the Dog-star, which at one time marked the beginning of the Egyptian year by rising a little before the sun, on a certain morning near midsummer. Of course it came round annually, and it was useful as announcing the rising of the Nile and the commencement of the fertilizing inundation. But as the year was reckoned at three hundred and sixty-five days, and no bissextile was inserted, the New Year's day of the calendar got out of accord with the star, more and more. It was 1,460 years before they again coincided, and this was the Sothic Cycle; this was the Great Year; this was the life period of the phenix. There were various cycles of time, all of which came to be called Great Years, or Phenix periods; and Lundy tells us that the Dog-star was included in a constellation called the Phenix. Ælian testifies that the completion of the period was publicly announced by the priests of Heliopolis (On), and great rejoicings took place. The phenix bird was renewing its life. Solinus, Pliny, and Horapollo speak of it as a well-known fact that the Great Year terminates at the same time as the life of the phenix. M. Bailly, a French astronomer, said: "It is impossible to doubt that the phenix is an emblem of that solar revolution which revives in the moment it expires."

Does not this conduct us into the inner meaning of Ps. ciii. 5? To renew one's youth like the phenix would be to enter upon immortality. It must be admitted that the Hebrew word here is נֶשֶׁךְ (*nesheh*), an eagle; but then the phenix bird was reported to be like an eagle. It must be recognized again that in Isa. xl. 31 the *nesheh* seems to receive new feathers or new strength of wing every year. But an annual molting hardly fills out the sense of Ps. ciii. 5. Why speak of the eagle especially if only referring to new

feathers after molting? And why say (in v. 4 of this psalm) that the life is saved from destruction? Besides, the idea of the phenix comes before us in Ps. xcii. 12, and other passages of the Old Testament. Where our translation has, "The righteous shall flourish like the palm-tree" (Ps. xcii.) the Hebrew word is תְּמָרָה (*tamar*), but there is a phenix palm, emblem of the renewal of the year, and the Septuagint has φοινίξ (*phenix*). Tertullian makes use of the passage with direct reference to the phenix bird, telling us that "God, even in his own Scriptures, says: 'The righteous shall flourish like the phenix'; that is, shall revive from death, from the grave; to teach you to believe that a bodily substance can be recovered even from the fire." "Once more a phenix," he says, "where just before there was none; once more himself, but just now not existing; another yet the same. Its dying day is its birthday, for on one and the same day it departs and returns."

Where Job says, "I shall die in my nest" (xxix. 18), he seems to begin depressingly. But why mention the nest unless he is to die like some bird or other? When he goes on and is interpreted to say, "And shall multiply my days as the sand," the ordinary reader may be perplexed; for sand is incongruous in a nest, and to die is not to multiply one's days. But here again the Septuagint writers, who knew the fable, render the passage, "I shall multiply my days like the phenix." The Hebrew word here is חֹלִי (Chul), and this word does sometimes mean sand, but only because the sand whirls in eddies. The principal meaning of the root verb is to whirl round, to turn in a circle; and Fürst gives the word separately as meaning phenix. Nor can it be mere accident that the verb כָּלַל (*kalah*), to make circular, should also mean to burn. It seems clear that in those "months of old," Job had looked forward to the enjoyment of immortality, expecting to "renew his youth like the phenix."

If we are persuaded of this, then also are we assisted to understand better the vexed passage, "For I know that my redeemer liveth," etc. (xix. 25). Job does expect to live again after death, and to "see God" "at the last." This was the inspiring and sustaining hope, the expression of which made his words worth inscribing in a book and engraving on the everlasting rock-face! Let us read again also chap. xiv. 7-15, "There is

hope of a tree if it be cut down that it will sprout again"; but "man giveth up the ghost, and where is he? . . . he lieth down and riseth not." He seems not to be like the tree that revives. But stay, this is only a tentative conclusion; for see what follows: "Till the heavens be no more they shall not awake, nor be roused out of their sleep." This we might mistake for confirmation of the hopelessness, as tho "till the heavens be no more" signified to all eternity. But we have now found, from other passages, that Job believes in the resurrection of the dead, and we bethink ourselves of another ancient doctrine, namely, that the existing heavens should pass away, that they would wax old

like a garment, and be changed so as to show another fold of the vesture, but not be destroyed. There were to be new heavens and a new earth; and the time for this reformation of all things was to be the end of the current cycle, the termination of the Great Year, the Year of God, the longest of the phenix periods. Only until that time did Job expect to sleep; because the end of all things would be followed by a new beginning. That long sleep he would willingly enter upon. "Oh, that thou wouldst hide me in Sheol till thy wrath be past." Not forever and ever, but for "a set time," at the end of which he is to be "remembered" and "called" into life again, and will "answer."

### THE KINGDOM OF HEAVEN IN MATTHEW XIII

BY THE REV. THOMAS C. STRAUS, PEEKSKILL, NEW YORK.

IN the seven parables of Matthew xiii., Jesus presents the kingdom in terms of action rather than being. He represents it as an activity rather than an entity, as a procedure rather than a thing. He likens it to that which takes place rather than that which simply exists. Verbally and grammatically, to be sure, He likens it to a person or a thing—a sower, a grain of mustard seed, leaven, treasure, a merchant, a dragnet. But in the actual thought He does not liken it to any of these, but to something done by them or in connection with them. In every instance the heart of the parable is to be found in the activity described. This fact estops or exempts us, according to our predilections, from identifying the kingdom with anything local, institutional, or static, such as the visible church, the perfected social order, or the place of future happiness. Any of these may have a connection with the kingdom, but none of them *is* the kingdom. The reign of God is the divine administration for the accomplishment of the divine purpose; in its very nature it is activity rather than institution or place. Church, social order, and place of happiness may be called into being and used in the fulfilment of God's purpose, but they are not the fulfilment; fulfilment is process. Jesus keeps close to the generic conception when He pictures the kingdom as something which goes on. His delineation in these parables shows God's way of doing things.

The parable of the sower contains no ex-

press reference to the kingdom; but to the disciples' question, "Why speakest thou to them in parables?" Jesus replies: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given," which evidently applies to this parable, thus placing its teachings among the "mysteries of the kingdom of heaven." Moreover, the interpretation of this parable, as given in verses 18-23, represents the seed as corresponding to the word of the kingdom. We need not hesitate, therefore, to class this with the other six as a parable of the kingdom, even tho it lacks the formula of likening the kingdom which introduces all the rest. This parable represents the kingdom as revealed to men in a message which is brought to them impartially and indiscriminately. The message is true in itself, without respect to the receptiveness of the hearer. It is vital and possesses the potency of moral result. While its character in no wise depends upon the susceptibility of those who hear it, the disclosure of its character in actual efficiency is conditioned by the hearer's state of mind. Given a man receptive, deeply receptive, inwardly free, the word of the kingdom will prove its power and reveal its divinity by its divine effect on the experience and life of the man. Given a man unreceptive, superficially receptive, inwardly cumbered by fettering rival growths, the effect of the word will fail to be commensurate with its potency. The message is to be judged not by its unfruitfulness in the inhospitable soul, but by the quality of



its fruitage in the soul that is thoroughly open to it. Incidentally and perhaps intentionally, this parable is a vindication of the message and ministry of Jesus and of every one who speaks the Word of God faithfully, but with seemingly disproportionate success. The reign of God gives no guaranty of efficacy when the Word of God comes to unreceptive souls.

The parable of the tares among the wheat represents the reign of God as tolerating for a time the evil which it must finally extirpate. In theory, under the reign of God, there will be only good. But in fact, evil is found growing alongside of good and bearing a dangerous resemblance to it. On discovery of the fact, moral zeal would proceed at once to root out the evil. But the limitations of human wisdom render this impossible without endangering the good. We can not always determine what is of evil and what is of God. We can not always separate the two with perfect precision. They are often interwoven beyond our skill to disentangle. But evil is doomed. The time shall surely come when it shall be unmistakably exposed and destroyed. This parable pictures human life. Good and evil appear side by side in the complex of relations, not only in the visible church, to which the parable has commonly been applied, but in the family, the business world, the social fabric, the state, the individual life. With this situation man is impatient and God is patient. The parable teaches us to expect the final preservation of good and the final destruction of evil, and in this expectation to be patient when our efforts at the immediate extirpation of evil seem thwarted. Under the dominion of God, the presence and persistence of evil, which justly arouse our indignation and reforming zeal, are reckoned with and bounded.

The parable of the mustard seed introduces the principle of growth pure and simple. The first two parables have dealt with growth as conditioned by soil or by other growths. This third parable says nothing of hindrances or impediments or confusion of growths. It speaks only of the growth which characterizes the kingdom itself, the growth which the divine reign originates and fosters. This growth is of such power and persistence that from the smallest beginning it goes on to overshadowing proportions. Here we have the divine reign, not as it has to do with unfavorable and temporary conditions, but as it

proceeds unfettered to its self-manifestation and self-unfolding. The parable has had an easy and ready-to-hand application in the history of the expansion of the Christian church or the spread of visible Christianity, in its institutional forms. Such application, tho in a measure legitimate, is by no means exhaustive, and is to be made with some reserve. For the complete application, in concrete form, we must await the births of Providence, only remembering that the kingdom is steadily proceeding to-day on this principle of growth. God is constantly sowing His grains of mustard seed, and they will continue to grow without impediment or confusion.

The parable of the leaven resembles that of the mustard seed in its portrayal of unhampered increase. The activity that goes on is unimpeded. The leaven is placed in the meal and proceeds to leaven it, just as the mustard seed was put into the ground and proceeded to grow. The distinctive contribution of this parable is the idea of transformation. The leaven works till the whole quantity of meal is leavened. So the reign of God transforms character, making human character into the likeness of the divine. This transformation is complete. The beginning may be small and unobserved, but it is made with purpose and intelligence and contains the promise of the full result. Concrete applications to individual character or the social fabric are readily suggested. Whatever effects the work of transformation belongs to the kingdom of God. The idea of the kingdom embraces, therefore, all the redemptive work embraced in the divine purpose. On the strength of this parable all the apostolic presentations of the renewing and sanctifying processes of divine grace may claim a place in the message of the kingdom.

The parable of the treasure hidden in the field and the parable of the pearl of great price are closely akin. In both the man parts with all he has in order to secure something that he desires more. In the first, he lights upon the treasure by way of discovery; in the second, he finds it as the result of search; in both, he deems it worth the surrender of all he possesses and proceeds to make it his own upon these terms. Here we have the reign of God presented in its rightful claims and its normal impression upon the souls of men. It offers the best that can be had. It justly requires and moves men voluntarily and gladly

to give up the lower for the higher, the good for the best. The power that constrains men to leave all and follow Jesus is the power of the kingdom. The teaching that calls men to follow Christ at any cost is the message of the kingdom. The life of complete consecration to Christ is the life of the kingdom.

The parable of the dragnet sets forth the principles of comprehension, distinction, and separation. The reign of God comprehends men indiscriminately in its opportunities, its associations, its possibilities, its outward arrangements. But this comprehension contains no guaranty of similarity in character or destiny. The net encloses some fish that can be used and other fish that can not be used. Being in the net with the good fish does not make a fish good. Identity of opportunity does not insure identity of character. Environment proves nothing as to what is in a man and can not be trusted to put anything into him. Environment may exist without assimilation. Hence separation has its place in the divine method. Those whom the divine inspection finds fit to use shall be kept for use; the rest shall be rejected. The application of the parable is broad. The application to the last judgment by no means exhausts the bearing of the

principles set forth. Under the reign of God these principles are in constant operation. Jesus Himself acted upon them in the choice of the twelve. In church and state, in home and society, in individual life, wherever there are men, comprehension in the matter of outward conditions, difference of character and ultimate separation on the ground of character, are constantly to be observed. In the reign of God, what can be used must be accepted and what can not be used must be rejected.

In these presentations of the kingdom of God, Jesus certainly says no word explicitly aimed at the popular notion of a temporal sovereignty. Yet any one whose eyes were opened to the meaning of the parables must see that their teaching did not well apply to the popular expectation. The multitude would hear and not understand, because their political hopes blinded them. The parables veiled the teaching just because they set forth principles without attacking concrete conceptions. The multitude could go away still dreaming of their political kingdom of God. But to those who saw, the words of the Master would reveal a true reign of God, far transcending any political magnitude, and this alone would satisfy their souls.

#### OUTLINE STUDIES OF OBSCURE PROPHETS—VII. THE PROPHET GAD

By PROF. LEWIS BAYLES PATON, PH.D., HARTFORD THEOLOGICAL SEMINARY.

THE appearance of the prophet Gad (1 Sam. xxii. 5; 2 Sam. ii. 1; v. 19, 23-25; xxiv. 11-14) upon the scene marks a turning-point in the religious life of David. Before that time we find him obtaining oracles through the use of the physical media of the Teraphim, Urim and Thummim, and the Ephod. The Teraphim (the name is apparently a singular), according to Gen. xxxi. 19, 31 f; Jud. xvii. 5; xviii. 14-20; 1 Sam. xix. 18, 16; Ezek. xxii. 21; Zech. x. 2, was an image that was used in obtaining oracular responses. Urim and Thummim, according to 1 Sam. x. 19-23, xiv. 36-43, xxviii. 6, and other passages, were lots indicating yes and no that were drawn to obtain a decision from God. The Ephod, according to Jud. xvii. 5; xviii. 5, 14, 18, 20; viii. 24-27; 1 Sam. xxii. 9; xiv. 8, 18 (LXX.); xxii. 10; xxiii. 6-13; xxx. 7-8, was apparently also an image through which in some way the will of God was ascertained. The media of divination had all the sanction

of ancient Hebrew custom, and Urim and Thummim are expressly stated to have received the approval of Moses.

This change in David's practise is connected with the increasing influence that the prophet Gad gained over him. The seers with their inner illumination were opposed to the old priestly diviners with their physical media, and in proportion as the seers gained in influence oracles of the old type were abandoned by the better spirits of the nation. At first David does not seem to have valued Gad as highly as Abiathar with his oracular Ephod. He came to David with his advice instead of being consulted by David, and for a while David continued to consult the Ephod rather than the prophet on important occasions. Gradually, however, he won his way into the king's esteem, and later we find him designated by the official title of "David's seer." The oracles in 2 Sam. ii. 1 and v. 19, 26, were apparently uttered by Gad, for there is no

mention of priest, Urim, or Ephod: and the responses are not merely yes or no, such as could be given with the lot, but are of a sort that could be made only through the medium of human intelligence.

The adoption of Gad as his seer marks a genuine advance in the spiritual life of David. It was a long step forward when he gave up the priests with their divining tools and took the word of the prophet. Physical media of forecasting the future signs and portents are obscure and misleading and belong to the lowest stage of the development of religion. Their survival in our own day in astrology, palmistry, fortune-telling, and superstitions about spilling salt, breaking a mirror, seeing the moon over the left shoulder, or sitting down thirteen at a table, is a hideous and unchristian anachronism. Saul, who kept on consulting the Urim all his life, got no answers that were of any use to him, and perished miserably in battle with the Philistines; while David, who took counsel from Gad, surmounted one difficulty after another, until finally he ascended the throne. The lot was an irrational method of ascertaining the will of God, but the oracle of the seer came through the medium of human intelligence and, therefore, was at least rational.

Nevertheless, altho Gad was better than the priest, he was inferior to the spiritual prophecy of a later period. He comes before us here, not as a prophet but as a seer. The seer was right in looking for a revelation of God in the soul, but he was wrong in thinking that all sorts of subjects were matters of revelation. The great prophets saw that revelation concerns itself only with truth about God and His will, and that forecasting of the future to gratify curiosity is no part of the business of a true prophet. Gad showed no such insight as this. His oracles to David were local, temporal, and individual: how he might escape Saul, how he could defeat the Philistines, how he might avert a pestilence; these were the subjects on which he gave David oracles. Such oracles were repudiated by the great prophets of a later age, and with the abandonment of this function they insisted that they should no longer be called by the old name of *ro'eh*, or "seer," but by the new name of *nabi*, or "preacher." The Gad type of prophecy was left behind in the onward march of the religion of Israel no less surely than the Teraphim, the Urim, and the Ephod were left behind.

This thought is full of significance for our own times, for we find frequent evidences of a desire to revive the oracle-giving seer. Our century has witnessed a remarkable revival of the phenomena of clairvoyance and spiritualism. Members of the church are often habitual consulters of a clairvoyant. Respectable men of business make no investment without consulting a medium. Belief in spiritualism is widespread. Mormonism with its doctrine of present-day revelations presents many points of similarity with ancient soothsaying.

The Christian man should take no uncertain attitude toward such relapses into a lower form of religion. In the light of the revelation that has come to us in Jesus Christ, such divination is wrong and should be unhesitatingly condemned. Whether clairvoyance is a humbug, or whether it has in it an element of unexplained truth, it should be shunned as hostile to the teaching of the prophets and of Christ. They tell us that our attitude toward God should be one of loving, childlike trust. He is our Father, who cares for us with a tenderness that no heart can conceive. He will send nothing that is not best for us. He will not suffer us to be tried above that which we can bear, and in every temptation His grace will be sufficient for us. We do not need to know the future, and should have no wish to pry into it, for the future is in God's loving keeping. The decisions of life are not to be made in obedience to any outward oracle, but in obedience to the inward light that is given to every man. We are not to form our plans on the basis of the cast lot or of the authority of any other man, but on the basis of the faculties that God has given us. Not by neglecting our own powers, but by using them is faith in God best shown. If one would know the will of God, let him think for himself; and then in prayerful dependence upon God let him decide according to his own best knowledge. The decision that he shall then reach he has a right to believe is also the decision of God. The Holy Spirit does not work apart from human faculties, but in them and through them. The experience of every Christian should be that of the prophet Habakkuk, who in perplexity says: "I will set myself upon the watch-tower to see what he will say unto me, and what answer I shall make to my complaint." The answer which the prophet makes to himself is at the same time the answer that the Lord makes to him.

## PASTORAL HELPS AND HINTS

### SUNDAY-SCHOOL IDEAS

ABSTRACTS OF PAPERS READ BEFORE THE INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION  
CONVENTION AT TORONTO, ON JUNE 23-27.

#### The Sunday-School as an Evangelistic Force

BY PROF. FRANK K. SANDERS, PH.D.,  
YALE UNIVERSITY.

WE should employ judgment rather than emotion in soul-winning endeavor, and make the fullest use of the resources of the Sunday-school. This institution I hold to be the most trusted agency for religious education, not only supplying the needs of the young, but attaining its fullest power in reaching the entire constituency of the church. It should properly be a course of Christian nurture rather than a spasmodic Christian zeal.

There exists to-day a marvelous opportunity to make the most of the available force of the Sunday-school. Evangelization is really the work of the church operating through the common agency of the Sunday-school and faithful parents. This affiliation is the great distributing center of all spiritual energy, and to ignore its possibilities is to forego a strong strategic advantage in the fight against evil.

Regarding the ways of meeting its evangelistic opportunities, the Sunday-school should never accomplish this work by a wholesale appeal, but by the normal process of hand-picking—the personal influence. A well-organized, happily cooperative Sunday-school staff is second only in power to the personality of the teacher. There are a few heaven-born teachers, but the great majority have to grow to their work. Granted a teacher with a genuine love for his class, who studies for the mastery of his subject, gaining its educational and inspirational value, if he can form a working union with his pupils' parents and day teacher, he will have accomplished an enveloping movement superior to that of Oyama.

A carefully graded adjustment of teachers and courses of study is imperative. What thrills an elder might make no impression on a twelve-year-old. The teacher must always find his place of largest power and hold it, and thus do his full duty to each child. This

preparing each pupil for receptivity of divine truth is a continual work. Each new child is a new problem of salvation.

#### A Forward Look for the Sunday-School

BY BISHOP JOHN H. VINCENT, D.D., LL.D.,  
INDIANAPOLIS.

It is possible in our age to make too much of methods, of recent theories or curricula, and of mere intellectual training. The church school, in its desire to gratify modern educators, is in danger of making a blunder just here, and of sacrificing good things that are old because they are old. The church school of the future will be less a school and more a home. Its key-note will not be recitation, but conversation, friendly conversation. Its program will embrace not so much scientific and critical studies in theology as natural, simple, wisely conducted religious conversation with a view to the promotion of practical and spiritual life. The church school will be an extension of the ideal home. The best thing the Sunday-school can do is to set the pace for the home.

To be a leader in religious conversation the teacher must be a genuine, evangelical, enthusiastic, self-forgetting personality; a student of the Word, a student of the soul, a student of human nature, gifted in the art of speech and with a heart for it.

To this art of educational conversation the biographical feature of the Holy Scriptures contributes. The dullest people can discuss people. We love to talk about folks—about men who achieve great things, about people who come in contact with real life. Human biography, the most suggestive field for conversation, at once suggests the themes and the methods which will characterize the home and school life of the future, namely, biographical study and the conversational method.

The church school, altho a place of conversation, will also be a place of worship. The name of the Sunday-school may come to be

"the church school," because its best work will be done on other days than Sunday.

The church school will quicken into intensity and direct with intelligence varied devices for the relief of both human and animal suffering, the suppression of cruelty, the mercenary and heartless treatment of dumb brutes—as of fowls overcrowded on their way to market, the abuses of slaughter-houses, the robbing of birds' nests, and every form of recklessness and heartless thoughtlessness which disgrace our age, damage our youth, and dishonor our Gospel.

The proprieties of life will be discussed, such as questions of kindness, justice, and thoughtfulness in every-day life, treatment of the little folks of the family, the older folks who criticize and sometimes scold, the home help in the kitchen, poor neighbors, the deformed, and the rude and naughty folk we encounter at school and elsewhere. The church school will cooperate with all social reformers.

By the influence of the future church school, plain people, full of spiritual insight, would become interesting people, and nothing is more important in church-school work than that good people should become interesting.

The church school of the future will emphasize the unit or pay most attention to the individual. Teachers will be on the lookout for the youth of strength—the boys and the girls of native endowment and exceptional gifts.

One feature of our work in the future gives me larger confidence. The leaders, officers, and class teachers of the church school, numbers of them, will be graduates of normal schools, and many of them with experience as teachers in day schools; but in addition to this formal preparation they will have become fathers and mothers and will teach in church schools, not merely as educators, but as educated parents.

#### Reverence in the Sunday-School

BY PRINCIPAL ELSON I. REXFORD, LL.D.,  
DIOCESAN THEOLOGICAL SCHOOL,  
MONTREAL

AN examination of the fundamental ideas in all religions shows them to be dependence, fellowship, and progress. After twenty-five years of experience I am led to conclude that a united effort of all the teachers in a working plan is necessary to a rightly conducted school. Every child should be provided with a Bible, a prayer- and hymn-book for his own

use, the best procurable, and be taught to take the best care of them. Every one in the school should be taught to take a part in the service. Where that rule is followed the scholar who does not take part will be made uncomfortable.

There should be a constant effort to have the whole atmosphere of the Sunday-school saturated with reverence. Standing for praise, kneeling for prayer, and sitting for meditation, are the appropriate attitudes for children in the Sunday-school. But whatever position be taken, let it be taken definitely, with a direct avoidance of all appearance of indifference. If children are instructed that the lounging, sitting attitudes in prayer are improper it would be well.

#### Teacher Training

BY PRINCIPAL ROBERT A. FALCONER,  
LITT.D., LL.D., PRESBYTERIAN THEOLOGICAL  
SCHOOL, HALIFAX, N. S.

To all grades of teachers we have a right to give a knowledge of the child-mind, and, as arising out of that, the best means of approach to it. There are clearly defined laws of mind and character no less trustworthy than those to which the mariner at sea commits himself with confidence. The teacher should know what to expect in children; how their thoughts work; how their powers of imagination and imitation may be employed to the best advantage. This knowledge of child nature easily passes into knowledge of how to approach the child. His soul is not hidden away, like Lhasa, the capital of Tibet, inaccessible to all but an expedition scientifically engineered, and equipped with the apparatus of hostile invasion. The child spirit runs forth to welcome you on its threshold when you come as a prudent and sympathetic friend.

These outline facts should be known to every intelligent teacher. But additional training might be supplied in any thoroughly designed course, the better to furnish forth the teacher of each grade—primary, intermediate, or adolescent. We need not, however, expect too much from such knowledge. Over elaboration may occasion more perils than those into which ignorance blunders. All the help that even a very intelligent teacher requires in this way may be put into small compass.

The good teacher must have a competent

reserve of knowledge. A bright class will soon recognize whether the teacher has a sufficient fund, and if not they will make a run on it and seek to damage your credit. The secret of good teaching lies not only in the art of imparting, but, before that, in the art of selecting. To pick out the main idea, and then so to group around it the different facts as to make it prominent, is a function of the true teacher. But this implies no inconsiderable knowledge.

Even the simplest teacher-training course should provide succulent facts on which mind and heart can be nourished. Every teacher ought to know why the Bible was written. He should know what Israel did for the world—how God spoke to His people by prophet, historian, lawgiver, psalmist, and wise man—and why Israel failed. In a good teacher's course we therefore expect such a plain outline of Scripture truth as will show the purpose of the books, and the place they hold in the Revelation of God. The teacher should know how the veins of the rock run, so that he may pierce down and bring the pupil to a spring of living water.

There is much scope for gradation in Scripture knowledge. Primary teachers require more intimate acquaintance with some aspects of Scripture: advanced teachers with others. But perhaps at present we may be content with courses that suit the average, provided they help them to realize that the Bible is a living book.

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### SYSTEM IN SERVICE

BY H. ALLEN TUPPER, D.D., BROOKLYN.

**SYSTEM** in service results in great economy of time and force. The heavenly bodies have their paths marked out by unerring curves, and to the practised eye of the astronomer the order that these lines follow produces great economy in space and in time. God is the most economical of all beings. Study the miracle of the feeding of the five thousand and ponder the words: "Gather up the fragments that remain that nothing be lost."

Henry Martyn, who followed a strict system in work amidst the interruptions and annoyances of missionary life, won the honorable eulogy: "The man who never wasted an hour." Many persons spend a great deal of time and force in work and never accomplish anything; and, like Grotius, when this

### Relation of the Sunday-School to the Art of Teaching

BY PRES. W. DOUGLAS MACKENZIE, D.D.,  
HARTFORD THEOLOGICAL SEMINARY.

THE art of raising and training children is not a discovery of the nineteenth or twentieth century. As a matter of fact, for a few centuries some parents have raised pretty decent children, and some teaching has produced decent scholars. No age in the history of the world, however, can compare with this in Europe and America for the vast amount of experiment and investigation in the art of teaching. The task of education is nothing less than the fulfilment of life as a whole, and no man can ask himself what existence was and pursue that investigation to the end without finding himself face to face with God.

We must have well-trained Sunday-school teachers—leaders determined to lift up the Sunday-school into the conscious possession and conscious and deliberate exercise of the sublime art of teaching. When men and women multiply in the lands of the earth who will apply themselves to the close study of the Bible and the Gospel of Christ, we may hope to see generations of children saved from doubt, rebellion, and sin, brought as naturally in early life to the faith of Jesus Christ as flowers in spring-time from the seed into the sunlight.

life is closing, they cry in despair: "I have wasted my life in incessant toil, and have accomplished nothing." System is like packing a trunk; a good packer will get in half as much again as a bad one.

System in service is a powerful educator. The quickest and surest way to form a habit is by systematic repetition. He who has educated his mind and heart to be systematic in the right direction can be relied on; but he who studies or serves by fits and starts is always unreliable. System gives attention to details. You may have brilliant parts and most beneficent intentions; but if there is lacking a knowledge of the value of details you will be like Swift's dancing-master, who had every qualification except that he was

lame! In working for the Master we must notice carefully what materials we work with, and what material we work against. The giving of \$1 ten times repeated is more than the gift of \$10 at once. The repetition of the act forms the habit of giving, which is only another name for beneficent character. This principle applies in every line of service. It has been said that a bar of iron worth \$5 worked into horseshoes is worth \$10; made into needles is worth \$350; made into pen-knives, is worth over \$3,000; and made into balance-springs of watches it is worth \$250,000! What power would we have in our churches if the masses of material were worked up to their greatest capacity!

System in service is the most successful method of attaining a given end. If the characters of great men were analyzed more closely than they generally are before judgment was passed upon them, "He was a systematic man" would be substituted often, I dare say, for the vague words: "He was a genius." Napoleon astonished the sovereigns of Europe at the Congress of Erfurt by the minuteness of his knowledge of historic data; and when he was asked the secret, "Sir," said the Emperor, "my knowledge is deposited in drawers. I have only to open a particular drawer,

orderly marked, and all that I have learned on a particular subject is at hand." Commissioners of insolvency say that the books of nine bankrupts out of ten are found to be in a muddle. If we desire success to attend our efforts, let us adopt a carefully conceived system in all of our work, which must be thoroughly mastered and applied by us.

True, it is often difficult for a busy preacher and pastor to hold himself to a system in his work among his books and in his service among his people. How often is it the case that a young minister leaves the theological seminary and enters the active pastorate with the earnest determination not to neglect his studies under any circumstances; but amidst the multitudinous calls upon him, the temptation to do so becomes too great for him to resist. What is the result? His general reading, his scholarly researches, and his specific preparation for the pulpit are sadly neglected; his well-planned method for pastoral visiting is abandoned; and he is painfully conscious that he is drifting instead of driving! If the minister of the Gospel is to grow stronger in the pulpit and more influential in the pastoral field, his private and public life must recognize and illustrate the potency of system in service.

### IS THE COUNTRY CHURCH DEAD OR DYING?

BY THE REV. WILLIS W. MONTGOMERY, SEAMAN, OHIO.

COMMUNITY centers shift in the rural districts the same as in the city. There is no more desolate scene than an abandoned country church, with its broken windows, mutilated pews, and altar cast down. Pastor and people lie just outside in unkept graves, whose time-worn monuments can scarcely be seen above the tall weeds and undergrowth. But the abandoned church does not signify an abandoned religion. Perhaps not far away in some more convenient place the sons and daughters of those who worshiped there are maintaining the services and perpetuating the ordinances handed down to them. I believe that the evidences of religious interest are as numerous and impressive in the country as those to be found in the case of the city church.

What are the things by which we may judge of the religious condition of any community? First, there is the material support which the people give to organized church

work. From an experience covering pastorates in both town and country churches, the writer has been led to believe that the people of the country church give as liberally for the support of the Gospel as do the members of the city organizations. All things considered, the pastors of country churches have better livings than do their brethren in the cities. While the figures representing the salary of the former may not be so large as those of the latter, the former are able to save more money. At least it is the testimony of the secretaries of those church boards which have to provide for old and retired ministers that the men who apply to them for assistance are not, as a general rule, the men who have ministered to country congregations. The men who apply to the Board of Ministerial Relief of the Presbyterian Church and to similar boards of other denominations are those who, during their ministry, have received good salaries in places where they have been compelled to spend it

all in order to "keep up appearances." In the State of Indiana, which was recently referred to by one writer upon the subject as affording "the most hopeless and forlorn conditions in her rural church life," there are some country pastorates which deserve special mention in this connection. There comes to mind one in particular, visited a few years ago, which pays its minister \$1,200 a year and provides a house with ten acres of land. There is not a man in the presbytery drawing a salary of \$2,000 a year who would not gladly change places with that country pastor, so far as the material considerations are concerned. For the demands made on his pocket-book are few indeed as compared with his colleague in the city. The income from his little farm enables him to lay by for old age from six to eight hundred dollars a year. How many city pastors with no other income than that which their ministry affords do so well? This case would not be worth recording were it not for the fact that it is typical of a condition that prevails in the religious life of our country churches which have been reported as dead or on the decline.

A second criterion by which we may judge of the religious condition in the rural districts is the attendance of the people at the appointed services of the church. It does not require a very extended observation to convince an unprejudiced mind that the ratio of church attendance in the country is far in excess of that in the city. We may have to confess that in many instances they are at the church service because there is no place else to go, but the motive does not change the fact. I take the following statement from the report of a recent count of church attendance on Manhattan Island, New York City:

"On Manhattan Island there are 52 Presbyterian churches, and the average membership is 488. Not a few of them are famous; they attract strangers, they have beautiful buildings, they provide excellent music, and they have high-salaried preachers. Yet attendance upon their Sunday services was not as great by 3,168 as their combined membership. There are 73 Protestant-Episcopal churches, and they include some of the finest religious foundations in America. Their average membership is 677, and their combined attendance failed to reach that membership by 10,105. Roman Catholic churches exceed in cost and magnificence of ritual everything else. There are 85 such churches, and their average membership is 6,000. The Roman Catholic attendance failed to equal membership by 222,476. The population of Manhattan Island at this

time is reliably estimated at 2,007,850. The total Sunday attendance upon the 451 churches was 427,185, or a trifle above twenty-five per cent."

It is reasonable to believe that this is about the ratio of church attendance in the majority of our cities. Now let us take a representative rural community and compare it with the foregoing statement. The population of Adams County in southern Ohio is distinctly a rural one. There is not a town in the county of more than two thousand inhabitants. One township in this county, where church statistics have been gathered, has a population of one thousand, with five churches, viz., two Methodist-Episcopal, Presbyterian, United Presbyterian, German Baptist. On a recent Sunday there were in attendance at these five churches 475 people, or a little less than fifty per cent. of the entire population of the township. To put the comparison in brief, the church attendance in a representative urban district, on an ordinary Sunday, was twenty-five per cent. of the entire population, while that in the rural district was fifty.

We note in conclusion that the character of the church service in the country church is not such as to indicate that there has been any greater abatement of interest in religion there than among the people of the city. The service is dignified, worshipful, and calculated to inspire devotion, which should be the chief purpose of every religious service. The sporadic sects that come and go are no more a representation of the religious life of the country communities than the fakir on the street is a representative of the business interests of a great city. When one of these religious mountebanks comes along he gets his following, as does the charlatan in the city. But the great majority of country people give no heed except to be amused. The preaching to which they listen is, as a general rule, of a high order, differing, we believe, from that of the city in that it is more biblical and holds closer to the fundamental truths of our Christian religion. For there is no occasion for the discussion of the social and political problems which so frequently takes the place of a Gospel sermon in the city pulpit.

There is no more hopeful field before the church to-day than that which lies among our rural population. The country people are appreciative. They welcome the minister of the Gospel into their homes and it is possible for him to wield an influence in their commu-



nity life which he seldom has among the people of the city. The man who lives in God's sunshine and every day looks upon the flowers, the trees, and the hills which God has made is far more receptive to God's truth than any other living man. And when the church sets out to evangelize the country, and puts forth there the same special effort it has already made to evangelize the city, it will find a clear field and large results.

The agricultural college has given to the business of farming the dignity of a learned

profession. The day of great emigration to the city is passed. The tide has already begun to turn. Let the church join with other interests in turning attention to the country. When it has done so, there will be an increase of students for the ministry, for the country church in former years has been the chief source from which our students for the ministry have come; there will be throughout the whole church an infusion of those virtues which the country especially develops—strength, health, and manhood.

### A NOVEL LAWN SERVICE

By THE REV. E. W. MIDDLETON, PHILADELPHIA.

THE section of Philadelphia known as Tioga is an aristocratic part of the city, where persons have everything to make them comfortable, so much so that they are prone to stand aloof from the church, especially in summer time. A novel yet not altogether new plan, at least in point of application, was hit upon. The large lawn adjoining the church serves as our audience-room, which is fitted up with benches and chairs. An immense frame, twenty-four feet square, has been erected, on which a screen, equally as large, is hung. The lantern used has a new adaptation, the light being from electricity. The choir and other regular accessories of church worship are the same, the platform

being large enough to hold pastor and choir. At our first service we used "Great Hymns and Their Writers," this being an illustrated song service. Our expectations were outdone. Not only was the spacious lawn filled with people, but the sidewalks and porches of the houses were resorted to. The question now is, Where to put the people?

Among the audience are distributed our workers, who press home the invitation to accept Christ as a personal Savior, and who request names and residences for personal solicitation by the pastor.

Any lot in the neighborhood of a church could be used to advantage should there not be a lawn adjoining the church.

### PREACHERS EXCHANGING VIEWS

#### CHURCH AND THEATER

[WE present this month several letters called out by our invitations for an expression of views on the question whether or not the attitude of the church toward the theater is changing for the better.]

By the Rev. W. F. Crafts, Ph.D., Washington, D. C.—A preacher in Toronto having read a paper condemning the theater, a rector rose and defended it, claiming that the author of the paper and others who agreed with him did not know what they were talking about, having seldom, if ever, seen a play. He had seen many and declared them mostly wholesome. It was not a valid argument, for the numerous damaging admissions of actors and the billboards and librettos are surely adequate evidence, but it defeated a pending resolution demanding purer plays, and was heralded as a victory for the theater in the daily press. The writer considered the cir-

cumstance a good reason why he, as a reform specialist, should visit the Toronto theaters and see exactly what was tolerated and patronized in the "Queen City" of the West. Accordingly he spent one evening in a vaudeville theater attended only by men and boys, such as is found in all large cities. Every alternate performance introduced dancing-girls whose garments in each successive scene were shorter than before, both above and below, until they threatened to vanish altogether. In one performance a girl stood on her head, which was buried in her falling skirts. The effect of all this upon the ten-cent gallery, occupied largely by boys in the

age of adolescence, can hardly be exaggerated. It was easy to see in the very faces of the boys that the place was a leprosy factory. Another evening was devoted to the opera-house, where an audience of men and women saw not a "tank drama" but a donkey drama in which a real donkey was introduced with more beastly dancing-women, who served living beefsteak, sex being manifestly the soul of the whole show, as alcohol is to the saloon. It was really more corrupting than the vaudeville. These were all American plays, which are apt to be worse rather than better on their own soil. The *Chicago Tribune* said a few years since that the theater had never been so vile as now in the United States since the days of the Stuarts. The year following that utterance, which ought to have proved a bugle call of reform, there were fifty great theaters added to the leprosy factories already in operation. In Cleveland the writer saw an audience, mostly respectable women, viewing without protest the exhibition of the very bedroom of the most notorious of the royal harlots of France. There are no doubt clean plays and clean actors and actresses. Challenge any theater-goer to tally them on his fingers. He will not need them all. A prominent editor in conservative Baltimore, shortly before the fire, said: "There have been but three plays here all winter to which I would take my wife and daughters." And what is not fit for them is not fit for husbands and sons.

The Rev. John M. Kline, Linden, Virginia.—Is the attitude of the church toward the theater changing for the better? It is changing. Is the change in the church or in the theater? We answer in both. The change in the attitude of the church toward the theater has suffered many church people to become theater-goers. These people are working a change for the better in the theater. They do not seek the base and immoral in the play, but the moral—that which will elevate. It is this class of theater-goers that are ready to cry out against the bad and demand the good. The attitude of the church is changing for the better, in that it recognizes the right of conscience in determining the individual attitude toward the theater; and the theater is changing for the better in its readiness to meet the demand of these morally minded attendants. Both are changing for the better as the Christian spirit becomes more widely diffused.

The Rev. W. N. Bessey, Chicago.—I do not believe that one can cite fifty pulpits in this country that made any reference whatever to the demise of Joseph Jefferson, whom I like to call the father of the footlights. As to "The Little Church Around the Corner," the eloquent words of its pastor could have naturally been expected, catering, as it seems to have done, to that profession. There are thousands of pulpits outside of the corrupting cities where for the most part material is gathered for your organ, that have made no concession whatever to the stage as a profession or as an influence. The stage continues to cite its virtues as an apple-tree in the midst of its forest of evil. And still one must wade through its dismal swamp to hear birds of nature and see flowers of beauty, that can be found as well on higher ground. It is clear to my mind that the only change that can be clearly defined as to the church's attitude toward the theater is that which marks its development in recognizing truth and goodness everywhere. In the far-away day it seemed harder for the church to recognize any vehicle of truth outside of herself. We are yielding to our higher intelligences in this matter and find God's voice in every truth and virtue wherever it is found. But it is as important to consider the character of the vehicle of truth as ever, and the actor makes no reflection on former professionals by claiming any moral improvement for the stage. "All is not gold that glitters."

Rev. H. E. Rountree, Waverly, Virginia.—As an observer I would say, in brief, that the change of attitude has not been wholly with either the theater or the church; it has been with both. The most of it has been with the theater, wrought by a stanch church influence brought to bear on the theater. The change with the church has been wrought by its realizing the effects of its influence on the theater. The theater recognizes more and more the sacredness and eternal nature of godly things, and is leaning to its superiority. To some degree there has been coalescence. There is a vast field here for homiletic thought.

The Rev. F. A. Lillehee, St. Hilair, Minnesota.—Theater-going as a rule is a worldly amusement; but Christians are not to be conformed to the world; nor, like Peter, warm themselves at the worldly fires, lest they fall into temptation.

And as it is a worldly amusement, the theater as a rule and on the whole goes the errands of the devil and the world, and its influence is degrading rather than elevating, as I think the history of the stage will prove.

It may be objected that there are so many good and instructive plays. I will not deny that, but let them be read at home.

We who live in the smaller towns invariably get the cheap, low trash, and any one living in such towns can furnish instances of its debasing influence.

I, for my part, would consider it a calamity to me if a relative or friend, or any other in whose welfare I was specially interested, were to choose the stage as a profession, even tho a rector of some other "Little Church Round the Corner" should deliver an eloquent tribute to his memory.

**J. M. DesChamps, Pastor First Baptist Church, Anomoro, Iowa.**—I believe that the attitude of the church toward the theater is changing for the better.

One of the hopeful features is the ability of the church to-day to see the good in the theater. For years our Zion seems to have shut her eyes tight at the first glimpse of any evil in the theater and flatly refuse to see any good. The result of this has been, the theater has shut its eyes, or kept them closed, to any good in the churches. Each has been blind to the good of the other, and because of this, they have been enemies to each other.

The time will never come when they can unite. But it is here now when they should be fair to each other. Many of us, as ministers, have wasted our time trying to keep folks from the theater when we should have been persuading them to receive Christ. I think there is no harm in going to a well-conducted theater. I do not attend them myself for many reasons; but as to attending one which is properly conducted, whose motive is to please, amuse, enlighten, edify in all innocency, I can see no harm whatever.

I know it is argued that the theater hurts the church. This, I believe, is due largely to the character of the theater and to the attitude of the church. I do not believe a decent theater can hurt a sensible church, any more than well-cooked food will injure a healthy man. Any diet is likely to injure a dyspeptic. Whatever helps man pleases God.

**C. Alexander Terhune, Kerkkonen, New York.**—The appreciative words uttered in

pulpits in memory of the great actor, Joseph Jefferson, seem to impress one that the church is a debtor and the theater a creditor. These words sound like commendation, as against condemnation of fifty years ago; and they indicate a change in the attitude of one institution or the other, or in both.

Sentimentally profitable and religiously colored has been the change in the managements and practises of theaters; and sentimentally unprofitable and religiously detrimental has been the change in the attitude and practises of the church.

### Expensive Funerals

*Editor of THE HOMILETIC REVIEW:* A Catholic clergyman, the Rev. Thomas McLaughlin, of Adams, Mass., has started an agitation in the interests of a simple burial. His investigations into the funeral expenses of his poorer parishioners disclosed the fact that families of poor workmen went deeply into debt and impoverished themselves to an extreme in order to provide flowers, high-priced coffins, a display of carriages, and other extravagances on the occasion of the death of one of their household. I have read that this Catholic pastor preached and labored to good effect in his parish against this practise, and that his movement has spread among the Protestant churches of the town and to other places. The New York *Tribune*, in an article on this subject, gave these items in the bill for the funeral of a poor workman on the East Side of New York, who has been earning \$1.75 a day, and who left a widow and four children:

"Candles, \$1.20; embalming, \$12; coffin, \$60; outer box, \$5; band, \$30; hearse, \$10; six carriages, \$30; opening grave, \$7. Total, \$155.20.

Forty dollars more was paid for a burial lot. The family was left destitute, to be cared for by the Italian Benevolent Society."

Here is a practical reform that pastors in town or city might fearlessly undertake. It ought not to be so very difficult to induce an adverse sentiment against the vulgar and lavish displays that characterize our mourning customs. If the people who engage in this kind of thing were made to see that it is vulgar and unseemly, this would ordinarily be sufficient. Ought not this question to be agitated in your esteemed periodical?

ECONOMY.

## SERMONS AND ADDRESSES

### WHAT IS MAN?\*

BY HENRY VAN DYKE, D.D., LL.D., PRESBYTERIAN, PRINCETON UNIVERSITY.

*When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?—Psalm viii. 8, 4.*

#### WHAT IS MAN?

I suppose there is no question which has been asked so often and none which has received such different answers. It is of perennial interest, the one subject about which every man likes to ask himself, and there is no curiosity so intense and lasting. It has been asked all through history. The burden of philosophical and scientific inquiry is this: What is man? A great many people are a little anxious and nervous about some of the answers that are coming to this question. One answer connected with the evolutionary hypothesis gives some people a great deal of anxiety and distress. Not me. Whatever the result of careful scientific investigation may be, I am sure of two things—dead sure. The first is that no scientific theory can assign a more humble origin to man's physical nature than that which is already assigned by the Scripture. The Lord God made man of the dust of the earth. That is lower even than protoplasm. The first man is of the earth, earthy. And, on the other hand, I am quite sure that no scientific theory will permanently endure which makes this lowly origin, and this relationship to the inanimate world, a blot on the spiritual glory, and a bar to the lofty destiny, of the human race. God made man in His own image, and gave him dominion over all creatures. You may know the wild animals and the tame vegetables, but never make the mistake of supposing that you are not superior to them. You are made in God's image: "Now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

These two elements, the physical insignificance and spiritual greatness, a nature in which weakness and strength are blended, must be taken into consideration in any true

answer to the question, What is man? Now I shall ask you to observe this morning the form in which the consideration of this question takes in the mind of the Psalmist. The text gives us, first, a confession of the littleness of humanity when compared with the works of nature; and, secondly, an assertion of the dignity of humanity, because God has visited and raised and revealed Himself into it. You will observe that in the case of the Psalmist this sense of man's littleness is called forth by the thoughtful and reverent contemplation of the works of nature: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained." How profound, how accurate, how true to life is this record of experience! The world of human society is like a machine, with its wheels and cogs bound together, and we take our place either as a cog, a wheel, or else as a hub; and sometimes the cog mistakes itself for the hub, and we say, like the fly upon the chariot-wheel, "My, what a dust we make!" Great day! great race! great country! all great! but when we go out of our little routine circle of human achievements and human efforts and contemplate the works of nature in their beauty and in their grandeur, then we begin to feel after all that there is something beyond us of which we are only a part, and a small part. The sight of the works of human skill and power, the triumphs of man's genius, in art or industry, is calculated to produce a sentiment of pride and self-sufficiency in us. You remember the old story of the artist, standing before the works of Titian, who said: "I, too, am a painter"—"*Io anche sono pittore*." Standing beneath the majestic arches of Westminster Abbey we remember that human hands reared it, and we remember on looking at tablet and monument the names of the men who have filled the earth with their writings and stories—Chaucer, Milton, and Shakespeare—and we rejoice to find that the sweet singer of our own land (Longfellow) has been borne in mind—a bard whom Americans are trying to

\*Stenographically reported for THE HOMILETIC REVIEW.

forget, but whom Englishmen have remembered among that splendid gathering. And as one stands there, there is a feeling of pride and exaltation, and he says: "I also have a share in this glory; I, too, am a member of this Anglo-Saxon race"—a race which now rules a third of the civilized world, and is destined to make its dominion complete and its language universal. Such feelings are natural, perhaps inevitable, to one who stands within the temple of fame of the English-speaking race. Do they not bring every one a sense of pride and self-confidence? Yet I think that a careful observation of the natural trend of history shows that American boastfulness is simply English arrogance without its dress-suit. I think that an unprejudiced judgment will teach us that it is better to be humble than exalted; and it is this effect which is produced upon the healthy human mind by the contemplation of the beautiful and the sublime in nature. The vision of the primeval forest, such as I saw a few weeks ago in California, with its massive pillars arching up as if to support the very dome of heaven itself, pillars which had stood in those parts doubtless since the days of Moses; the high arched roof of interwoven branches and long-drawn avenues and the holy shade through which one hears the wind whisper like the sound of many voices; or again a snow-capped group of gigantic mountains lifting their pinnacles against the azure of the sky; or again the wide circle of the sea, with its mighty and ever-moving meadows of sapphire rising and falling like a thing of life, yet ever keeping the level floor upon which falls the light of the sun and stars—how the sight of these things makes us feel man's littleness! Or the first day out at sea out of sight of the land! How the very ship which seemed to you like a floating city almost shrinks to a plaything among the waves! All these glories and wonders of nature existed long before there was a human eye to behold them, and they will endure after every human eye is closed in death. They are nature's triumphs. They are the natural. God thought them; and if we compare what is done by God and nature without effort, what are all the mightiest efforts of humanity? Of a truth, when we behold these things, we ask amazedly, What is man?

But it has come home to me with great force of late that the particular experience which called forth this exclamation of the

Psalmist was not the sight of the wonders of the sea, or land, or mountain, but the glory which is visible to all men everywhere. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained"! You do not have to cross the ocean, or travel to a far-off land, or climb the lofty mountains to behold the mighty spectacle of the starry sky. You can look up from the crowded city streets and see their majestic fires spangling the blue canopy; you may lift up your eyes and hearts to consider the beauty of the heavens.

Consider, further, that all these heavenly fires whirl in intricate courses! Consider their distance from us! The light of some of them has taken thousands of years to reach the earth, and if we could follow that light backward, we should see the history of the world. Nay, if this whole world of ours were suddenly consumed, it would be an event of less importance in the universe than the fall of a single leaf in Central Park, or the loss of a single grain of sand. Watch the sky and you will be like the Psalmist, impressed with the insignificance of man.

The text has a twofold aspect. The Psalmist reflects upon the insignificance of man, and he marvels also at the divine goodness. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Here is the great wonder, that the mighty Maker of all things should fix His tenderest love and care upon the feeble inhabitant of this little planet; that He visits him among the vast concerns of the universe, and draws us toward Him. This is what we can never understand, but which we must always remember and rejoice in. God has made this natural world in such a way that it supports our physical life and ministers to our spiritual necessities. The great stars which shed their splendor upon us like rain are not conscious of their beauty:

God thought, and lo! before He spake the word  
The darkness understood not, tho it heard;  
But man looks up to where the splendors swim  
And thinks God's thought of glory after Him.

God made the stars beautiful that they might appeal to us and put solemn thought into our hearts. The same splendors are mirrored in the eyes of the lion as he prowls through the desert, and in the eyes of the watchdog as he bays at the moon; but the dumb beasts do not

behold what we see, and they do not know what we understand. We alone, as far as we have any clear evidence, are responsive to the mystic influences of these celestial beauties. For us alone they declare the divine glory, and thus we feel that we were not made for them, but they for us.

It is something for us to remember that in this revelation of God in nature, God is ever drawing us near to Him in the spiritual world. Think what this life of ours would be if this spiritual element were lacking; if we never felt the thrill of virtuous resolve; if we never heard the vast spirit within calling us to struggle upward; if we never caught a glimpse of the divine excellence shining far above us and drawing us to itself! All the true glory of human existence lies in the fact that the heart does respond to them. Love and the effort to do something noble in life are the jewels of humanity. The history of mankind derives its significance and worth from the fact that God is moving in it, training, developing, and redeeming the race. Life draws all its meaning and value from the truth that God is mindful of us, and visits us from day to day. If life were merely eating and drinking it might be otherwise, but the great Spirit that is our Father feeds our deepest needs, educates our noblest traits, disciplines our follies, fitting us for His imperishable glories that are to come. That is man. Then how glorious and excellent a thing is it to be alive!

And once more it is something for us to remember that God has visited man in the flesh; that He has come to this earth and dwelt here with us as a friend, a brother, and a savior. Verily and in truth Bethlehem Ephratah was blessed among the cities of Judah, because the prince of Israel was born there; and tho it were least among the cities, His splendor and glory make it shining beyond all the stars, because it is the scene of the incarnation of the love and of the Son of God. Nowhere else in the universe is there a life like ours; or if there be anywhere among those shining wondrous orbs of heaven, of worlds on worlds, a life like ours, then on that orb too I believe that God has come, and that the divine love has been incarnated; but so far as we know from the men who search and study the heavens, in all this wide star-sown field, this earth is the only place that is fitted for the development of anything that we understand by life; and if that be so, that is the reason why among all the majestic suns this

little planet was chosen for the scene of the birth of the love, and of the Son of God; because here was man, of whom God is mindful, and whom God visited. That wondrous glory drew near to us as a friend, a brother, and a savior, one in whom the divine glory was manifested in perfect character and heroic life, and in a singular death-destroying resurrection. In this flesh which crumbles, in a life so brief, here, in this very flesh, purity and love and self-sacrifice, and all those highest and most desirable virtues were perfected in the life of the Son of God, and the son of man, for He took not on Him the nature of angels; but He took on Him the seed of Abraham; wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

Now I think I begin to feel the answer to the question of the text, What is man? Man is God's child. Therefore God has set His heart upon him and visited him every day. In the house of the rich man there are many treasures: rare books, costly pictures, splendid marbles, shining gems; but the little child which bears His image and likeness, and that looks up into His face with smiling love, and that answers to His affections with tender heart, is the dearest jewel of them all. And there is no man or woman who would not see the great house blotted out by fire, and every treasure absolutely destroyed rather than that harm should come to one hair of that little golden head. In the great house of God there are many treasures and jewels: stars and planets, suns and moons, but above them all God values His human child. More than all, He cares for you and me, because He has made us in His likeness, and He daily woos us to love and serve and worship Him. There is an old hymn which says, "I want to be an angel." That is a second-class wish. There is something far better than to be an angel. I had far rather be a child that has wandered from Him in sin, and be among those whom He has loved, whom He has redeemed, and called back to Himself; whom He has taken into His own fellowship, and into His own school in order, if possible, to make the best out of frail human nature, and at last, I know, to be with Him in glory and in peace, purified and ransomed, and to dwell with Him forever. My friends, that is our birthright. Will you sell it for a mess of pottage?

## THE LOVE OF THE LAW

BY ALEXANDER MCKENZIE, D.D., CONGREGATIONAL, CAMBRIDGE, MASSACHUSETTS.

*O how love I thy law ! It is my meditation all the day.—Psalm cxix. 97.*

MANY have expressed their indebtedness to this long psalm for encouragement, inspiration, direction. It has been a rod and a staff to comfort them.

It might seem at first that such expressions as abound in this psalm can not be applied to the law as we understand the term. This is an ill-advised opinion, and marks some mental confusion, for in truth law is exceedingly interesting. I do not know of any men who are more enamored of their profession than lawyers. They give their mind and heart to the law, interested in its sources, its growth, its history, its sanction, its reason and application. They are willing that their sons should choose this for their own profession, which the sons are ready to do because of the parental delight which they have known. The men of this profession pay glad and generous homage where

"Sovereign law, that state's collected will,  
O'er thrones and globes elate,  
Sits empress, crowning good, repressing ill."

If this can be said of the law of men, how much more truly can the law of the Lord engage the affections? But I mark that two things are connected with the pleasure which these men have in their calling. There are two terms which are constantly used. I ask what a young man is doing, and I am told that he is studying law. I ask the same question a few years later, and I am told he is practising law. These two things belong in the delight of the man of the law and are essential to its permanence. It is not enough that one should have a collection of law-books, should occasionally read in them, should admire very many things which they contain; but he must make a patient study of the law, and faithfully apply its principles to the interests of men. Grant me these two things, and I will promise a true delight in the law of the Lord. If men will study it with diligence and practise it with fidelity, they will enjoy its spirit, its words, and its influence.

The law of the Lord includes all the announcements of His will. It embraces the Ten Commandments, or ten words, and all

the legislation of Moses. The teachings of the prophets belong in it, and the words of Christ Himself and of His apostles. The term is now to be used in a wider sense than when this unknown psalmist pronounced his eulogium upon the statutes and testimonies of the law. It is the entire will of God, as this is given for the government of our life.

I. Why should we love the law of the Lord?

1. Because it is the Lord's law. It is His nature expressing itself. God is love, and law is love, guiding the men it loves. It is the revelation of His heart. Kings make laws; God reveals them. If we love Him, we love His heart, and this disclosure of it. It is quietly given to us, not amid the thunders and lightnings of Sinai, but by voices long silent, in the pages of the Bible, in our conscience and reason. It is given in principles, not in regulations. It is given in outline, which we are to complete by such precepts as our life demands. Our gratitude for all the mercies of God, and for this continual guidance should lead us to consent promptly and cheerfully to every thought which He gives to us.

2. The law of the Lord is right. It is perfect, as our Father in heaven is perfect. It fosters the right; it secures honesty in business, integrity in government, charity in society. It enlarges our joy. The fullest declaration we have of it begins with the note of pleasure. Thus, before the Ten Commandments are written, the Lord bids the people to call to mind His past mercies. "I am the Lord thy God, which brought thee out of the land of Egypt. You know my friendship for you, my desire to help you, my willingness to bless you with the largest blessing. Therefore have no other Gods before me. Remember my Sabbath-day, to keep it holy." So the Sermon on the Mount, more strict in its requirements than the Decalogue, opens with the Beatitudes. "Blessed and blessed," and from this beginning the Teacher gives His precepts that the kindness of His heart may be fully enjoyed by those who hear Him. The law gives security also. It is the rule of the best. It is the guidance of the wisest. You wish to sail in the ship which has the best captain, and the one who is furnished

with the best charts and compasses. In all our way through this world, with its confusion and its peril, we should love the law of the Lord which will guide us safely and in honor.

3. Again, the law of the Lord is the law of heaven. Its principles belong in all the worlds. The loftiest angel and the humblest man of all the redeemed observe this law with delight. Herein is the communion of saints realized, for in heaven and on earth they are living by the same rule and in a common love for it. The best proof that men are going to heaven is that they love the law of God before they reach its gate; that they delight to meditate in the law, to follow its commands, to live in its control. Unless this is true of us here, it can be little pleasure to anticipate the life in a world where the law of the Lord will surround us like the atmosphere, to be breathed in to-day and forever. Surely it must be an overrating of death to think that it can suddenly transform a man so that he shall delight in the love of that which he did not love before. If we do not find delight in the commandments and precepts of God in this world, what will give us delight in a world where constantly we live in them?

4. Finally, we should love the law of the Lord because it is the law of Christ. It pervaded His life. "I came not to do mine own will, but the will of him that sent me." "I do always those things which please him." It was in His requirements. He called for the obedience of God. "Not every one that saith Lord, Lord, but he that doeth the will of my Father which is in heaven." That will is the law of God. It can be kept only in love. We can be honest and just toward men without living in friendship with them; but to keep His commandments we must have the inspiration of love for Him and delight in His precepts. "If ye love me," Christ said, "keep my commandments." The obedience will be the witness to the affection, but the affection will create the obedience. He would not have the doing unless He could have the feeling. Did He not say that the two commandments are expressed in one word, "Love the Lord, love your neighbor?" One who knew Him well wrote afterward, "Love is the fulfilling of the law." If therefore we love Him sincerely, we not only strive to do the things which will please Him, but to do them with delight; not only in Him, but in the commandments which He teaches us.

II. If we approve this which has been said, and agree that we should truly love the law of the Lord, the question may still come to our minds, By what means shall I love it? I can not compel my affection, tho I could readily bring myself to obey the statutes. Yet delight in the law would not be more difficult than obedience if we would take the steps which lead to it.

1. If we are to love the law of the Lord it is essential that we should know it. It has those attractive qualities which will commend themselves to any honest mind. It comes to us as the heart of God, and our heart will respond to it if we are true. It is not by admiring it afar off, by passing it upon the street and becoming familiar with its appearance, by being courteous and showing it favors, but by knowing it as one knows his friend. You think you know the law of the Lord; but have you lived with it, taken it into your counsel, walked with it, rested with it, received it into your gladness, shared your sorrow with it? Have you made it your companion? It is through intimacy with it that we find that which is beautiful and excellent, and we come to delight in this. We are to meditate upon the law of the Lord. The Psalmist said: "O how love I thy law! It is my meditation all the day." If we love we meditate; and the reverse is true: if we meditate we love. I have such confidence in the law of God and in you that I am sure if you could meet and come to know one another, each would greatly enjoy the companionship. You would see how sacred, helpful, and beautiful are the teachings of God, while they would find and bring out pleasant and amiable and generous qualities of your character. If you could but meet and live together, I am sure you would be friends.

2. We find the love of the law by taking it from Christ. It is expressed in His life, it is spoken by His lips. The melody of a song depends greatly upon the voice of the singer. The law of the Lord has too often been spoken by human lips which had little grace upon them. Hear Christ teach the law. Mark the tone of His voice, the accent, the emphasis. See the radiance of His face. Mark the grace and truth which are upon Him, and the love of the law will spring readily in your heart. You will see its beauty, feel its attraction, and without defining all your emotions and purposes, you will be ready to say with the



old singer, "O how love I thy law!" I wish that I could persuade you to try this. To do the will of God is a pleasant thing. Let us believe it, and live in the delight of it.

8. But if love delays to come, let us obey with all the heart we have, and all which rises at our summons; let us do the things which God would have us do. This will be right, and the beginning of right living, and the love will grow with the doing of His will till meditation will be delightful and obedience will be the freedom of a great joy. It is a good sign when a man loves the law of the Lord. One may be judged by what he loves. If it be himself, that is the kind of man he is. If it be something transient and cheap, in that his character is disclosed. But if it be God who is loved, and His law, then there is found a strength of character which has the promise of great good. We are so far like God, if we love the law which He likes, and have pleasure in that which pleases Him. It is a sound heart which beats with God's, and a good life which runs with Christ's. We are equal to this appeal. We do not need to be flattered and indulged and to have our life constructed upon easy lines. We are equal to something strong and brave, and can hold vigorous ideas of life. We boast of freedom from the beliefs of the past. We are "wiser grown," we say. But the old beliefs had some advantages. They held men up to their teaching. They lifted them out of pleasure-seeking ways into the thought of God and the obedience of His law. They enlarged manhood. If he is your friend who makes you do your best, the old teaching justified its claim to be friendly to us. It is a noble thing for a man to obey the law of the Lord and most noble to delight in His commandments. "There is something magnificent in having a country to love." There is something magnificent in having a God to love, and in having the heart to love Him.

In one of the verses of this psalm is this strain: "Thy statutes have been my song in the house of my pilgrimage." The singer thinks of himself as on a pilgrimage through the world. He is doing as other pilgrims do; for when in the long journey the night draws on, they stop, pitch their tents, and then, sitting by the door, have a quiet, pleasant hour before the darkness closes in around them. One tells a story; one sings a song. They sing of love, and home, and war; but this man, when his turn comes, sings the com-

mandments. Happy man, that he can find solace in the statutes of God! Happy is he in his companions that they can enjoy the singing of his testimonies! Why should it not be so? Why should they not enjoy the melody of truth and righteousness, the rhythm of love and duty? Thus they charm away the weariness of the march, still their minds for the night, gather hope for the morning.

All this which I have said has many times been found true. It will enlarge the joy of our life, increase our wealth and our strength, make the world better and the vision of heaven clearer when we can take the thought of God for our thought, and live constantly and pleasantly in those things which it has pleased Him to teach us, and which it pleased Christ Himself to give to us for our rest and peace. I am not able to speak to you from personal experience of the delights of obedience, but I can here with you, as I could nowhere else, bear a simple witness to the strength and beauty of the Word of the Lord, to its power to enhance joy, to solace sorrow, to guide in perplexity, to brighten the open road. It grows in interest as acquaintance with it lengthens. It is wonderfully fresh and delightfully instructive. It finds the heart and warms it. It shows its inspiration by inspiring. It is a treasure-house of wealth which can never be exhausted.

I think of my friend of other days as I say this. He was a learned man, scholarly and strong. He walked with God, sometimes under the blue sky, and when the heavens were black. There were afternoons when he would ask me to walk with him, and our rambles took us oftenest along the shore of Buzzard's Bay, where we had charming talks of life and thought and duty. There was one companion nearer than I could be—his little "Daily Food" with its two sentences of Scripture and a verse of a hymn for each day. He would take out the small book and learn a verse with the eagerness of a child. On these words he would feed and grow patient and brave. He said to me that very often the verse for the day fitted into one's experience, as if it had been written for that time. Here was his habit for years. At length he died in Neuchâtel, alone, save as strangers were the kindest of friends. But I know that his exile was solaced with the testimonies of God, and that with unfaltering lips he was saying to the end: "O how love I thy law! It is my meditation all the day."

## THE FUTURE OF RELIGION

BY H. SYMONDS, D.D., ANGLICAN, MONTREAL.

*God is a spirit, and they that worship him must worship him in spirit and in truth.*—John iv. 24.

I. IF we should ask this question, "What is the most characteristic and significant difference between the modern and the old way of looking at religion and Christ in particular in its varied manifestations?" I think the answer would be something like this: In the past men thought of religion as some kind of completed system and order of things. A scheme or plan completely fashioned and framed, perfect from the start, handed to men, and by one generation to be transmitted to another unchanged, unimpaired, complete.

It was of course admitted that this ideal had never been realized. From the beginning there were disputes, controversies, heresies, schisms. Nevertheless the conception of religion as a completed scheme was adhered to. The watchword was this: That is true, and that is to be regarded as orthodox and Christian which has been held "everywhere, at all times, and by every one." This conception, mark, was not only the conception of the Catholic, but also of the Protestant. The Protestant thought the Catholic had been false to the principle; that he had introduced many new things. Hence he said we must go back to the New Testament and begin all over again. The fundamental error of the reformers—an error, however, which in their time was unavoidable—was the supposition that the New Testament must contain a complete system of *belief* of *organization* of *worship*. Only find that, they said (and they believed with enthusiasm that it could be found), and all Christians will unite. But alas! we know how false were these hopes. It might have been supposed that if the New Testament did contain such a scheme, then at all events the true Scriptural organization of the church would have been discoverable.

But it was not. As you know, three different forms of ministry were discovered, each defended as divine and necessary, and with equal learning and logic—the Episcopal theory, the Presbyterian theory, and the Congregational theory.

That was the old way of looking at Christ—a way which has not yet died out, altho it

is so perfectly clear that something is wrong with it.

The new way of looking at Christianity is to regard it not as a completed system of belief, worship, or organization, but rather as in the beginning the revelation of a life—the life of Christ in whom was gathered up all that was truest and best in the long preparation of the Old Testament. Behind the actual visible life of Christ was the Spirit and mind of Christ, by which one means the desires, the motives, the aims of His life. Now it is this Spirit of Christ that is important. We can not imitate Him in His daily life of act, but we can seek after the motive or the Spirit in which He lived and worked. So, then, to-day we think of Christ not as having given a creed, or a government, or a system of worship, but as having lived in the world His life, and as having bequeathed to the world His Spirit.

But this Spirit comes into conflict with the spirit of the world, the spirit of what we call the natural man. It is not realized all at once; it is not even understood all at once. And so we think of Christianity as something progressively realized as the ages roll on. And as we look at so-called Christian nations, as we contemplate the selfishness, the corruption, the inequalities, the oppressions that still exist, we awake to the fact that even yet Christianity is not perfectly understood, that, *e.g.*, what Christ meant by loving our neighbor as ourselves is not comprehended as yet by any class of society.

Again, altho Christianity is primarily and fundamentally a spirit, the Spirit of Christ, yet we know that pure Spirit does not and can not be in this world. We ourselves are body and spirit. We can not express ourselves except by means of our bodies. So the Spirit of Christianity took to itself a body, and that body we call *the church*. Naturally those who became Christians asked many questions about Christianity. Out of those questions of necessity there came a *creed*. Naturally those who became Christians sought to give outward expression of their devotion to and adoration of Christ. Hence sprang up, and was gradually systematized, Christian worship. Naturally those who were Christian brethren gave outward expression to their

fellowship and unity, and out of that desire sprang the *organization* of the church. Thus the church did not begin—no society ever did—with a system imposed upon men from without, but it began with the Spirit of Christ, and out of that Spirit came the church with its creed, worship, organization.

And these, too, developed, grew, changed with changing times and circumstances. Let me give one example, taken from that department of Christianity supposed to be least variable—the department of creed. If you asked of a young student of divinity this question, "When was the Nicene Creed composed?" he would probably say: "In the year 325, at the Council of Nicea, from which it takes its name." And yet that would be about as misleading an answer as could be given. The Nicene Creed was never composed; it grew. And it was more than three hundred years in the growing. The Council of Nicea had something to do with it, but very much less than is generally supposed. It existed almost in the form in which it left the council, before the council met, and it was further developed during fifty years subsequent to the meeting of that council.

Let me then sum up this part of our subject by saying that the old thought and conception of the New Testament was that it came into the world as completed creed, worship, and organization. The new thought of it is that it is first a spirit, but a spirit which takes to itself by degrees an outward form. It develops, it grows, it is modified here and there by changing circumstance. And is not this new conception of a development more in accord with our Savior's own teaching? The kingdom of heaven is like a grain of mustard seed, which indeed is less than all seeds, but when it is grown it is greater than the herbs and becometh a tree.

II. If these things are so, then you perceive at once that the subject we are considering is of very practical importance, for we may expect still further modification, growth, development. Only dead things never change. Living things are subjected to continual change, the constant adaptation to an ever-changing environment. And so there is nothing we should dread so much as standing still, nothing so fatal as changelessness. The institution which can not adapt itself to new environment is doomed.

In the future, then, we may expect that less stress will be placed upon creed and upon

the particular forms of worship, and a great deal more stress will be placed upon life, and especially the spirit of a man's life. In other words, religion will become more spiritual and less formal. Right opinion will count less than unselfishness. To give \$100,000 for foreign missions will count less than justice and righteousness. The lust of money will be accounted a worse thing than staying away from church. And in all these respects religion will be getting back to Christ,—to that Christ who said God is a Spirit, and they that worship Him must worship Him in spirit and truth; to that Christ who said that to love our fellow man—not to exploit him—was a commandment that ranked with the love of God; to that Christ who said, "Why call ye me Lord, Lord, but do not the things that I say?"

Are we then—some of you may be asking yourselves—are we then to suppose that church worship and doctrine are going to disappear altogether? Some there are who think so. But these we may safely say are wrong. They have reacted too violently against the excessive value placed in the past upon church-going and orthodoxy. I think this point is of sufficient importance to dwell upon for a moment or two.

Did it ever occur to you that in the Old-Testament church creed was almost non-existent? "Hear, O Israel, the Lord our God is one Lord" sums up the Hebrew creed. But worship or ritual was everything. The details of worship were laid down with the utmost rigor. Every sacrifice had to be offered in exactly the right way, the ritual was carefully prescribed, and to vary from it was an offense scarcely thinkable. In other words, religion was *cultus* or *ritual*.

Christianity began without ritual or definite creed. But when it spread among a highly intellectual and philosophical people like the Greeks, it naturally developed doctrine or theory, and doctrine and theory hardened into dogma. In other words, religion ceased to be primarily right cultus or right ritual, and became right doctrine. And we may freely admit that this was a step in advance.

But what I want you to notice is that because the religion of doctrine replaced the religion of ritual, it did not follow that ritual disappeared altogether. It still remained, and occupied a very important tho not the first place. And just so, altho I can not con-

ceive it possible that right thinking or doctrine will ever again occupy the place it has in the past, yet it seems certain from many considerations that both doctrine and worship must have a permanent place in the Christian church. Only just as to-day we do not stigmatize a man as a heretic or a schismatic because he offers extemporaneous prayer, or preaches in a black gown or a black coat, or *per contra* prefers a surplice and the Book of Common Prayer, so neither shall we in the future inquire too particularly into the exact opinions of any one upon predestination or original sin, or the relations of the divine and human in Christ, or the double procession of the Holy Ghost. All of them are for some of us important as well as interesting questions; but because men differ from one another about them, they will no longer stigmatize each other as heretics. We shall rather judge of soundness by Christ's test: "He that heareth these sayings of mine and doeth them, shall be likened unto a wise man that built his house upon the rock." In one word we say this: "The religion of the spirit is the religion of liberty."

III. Our next point is this: The religion of the future, because it will be the religion of the Spirit, will seek more earnestly and more thoroughly than has ever been done before to embody itself in act and deed. They that worship God must worship Him in spirit and in reality; must translate spirit into visible good, just as you translate thought into spoken or written word. Neither the religion of cultus nor the religion of dogma is of necessity moral. Morality may be and, we may most thankfully admit, has been superadded to them, but morality is not of their essence. But morality, being conformity to the laws of man's relationship to God, his fellow man, and himself, must be of the very essence of the religion of the Spirit.

The religion of the Spirit will seek most earnestly to establish right relations between men. It will not rest satisfied with merely negative morality, "Thou shalt not steal," "Thou shalt not lie," "Thou shalt not commit adultery." But it will seek after positive justice, positive mercy. It will be altruistic. It will refuse to be happy while any part of the social organism is compelled to live in unsanitary conditions, is condemned to a life of ceaseless grinding toil, has no vocations that are wholesome and elevating.

The prime virtue of the religion of cultus is *conformity*.

The prime virtue of the religion of dogma is *assent*.

But the prime virtue of the religion of the Spirit is *love*.

We shall call no man atheist who loves his fellow man. But no matter what he professes to be, we shall regard him as atheist who does not love his fellow man. "For he that loveth not his brother man whom he hath seen, how can he love God whom he hath not seen?" The religion of the Spirit will greatly prefer a Charles Darwin to a Charles II.

The religion of the Spirit will bring to an end the long conflict between science and theology. Theology will frankly admit that science has earnestly and purely sought after truth, and endeavored to translate truth into action. But all truth is of God. Science in its reverence for law, in its faith that this is an intelligible universe, is truly and deeply religious. It is the ally, not the enemy, of the religion of spirit and truth.

The religion of the Spirit will bring to an end divisions of Christendom. We shall see that variety of worship and of thought is consistent with the unity of the Spirit. Truly it will perceive that all variety that springs out of an honest and sincere mind and heart enriches religion, adds to its strength and its beauty, just as the one energy of the universe unfolds and manifests itself in endless forms of entrancing beauty.

Two principles will underlie this new unity, this transformed catholic church. The principle of liberty, which will give variety, richness, and beauty—the centrifugal force of the spiritual world; and the spirit of love, which will bind together into one communion and fellowship all the varieties of worshippers and believers. Love is the centripetal force of the spiritual world.

IV. And in this religion of the Spirit, what is to be the place of worship and doctrine?

Worship! What is it? Is it the groveling of man before a Deity who longs for flattery? Is it the attempt to bribe a Deity with forms and ceremonies? The prophets Isaiah and Micah answered that question long since.

Shall we not say that it is the going out of the infinite part of ourselves in adoration and love to the infinite source of all things? Shall we not seek by worship to be purified from low thinking, and to be inspired to high thinking? Shall we not hope to gain from

it an infinite desire to be holy, desires and longings which shall be translated into deeds on every day of the week? Perchance to those worshipping thus in spirit there shall be revealed, as once many hundreds of years ago there was revealed to a youth, a student, the Lord, high and mighty sitting upon His throne, and they shall hear, as He heard, the seraphim crying, Holy, holy, holy is the Lord of Hosts, the fulness of the whole earth is the glory of Jehovah! And out of that vision may there come, as there came to Isaiah, the call to live for infinite ends—to do the will of God among men on earth. Worship is no worship that does not lead to action.

And doctrine? Doctrine will continue just as worship will continue; only it will not be *dogma*, opinions to which men are compelled to assent, whether they understand them or not. Doctrine is the presentation of what the thinker, the student, the teacher, believes to be true; and believing it to be true and beautiful, will yet only ask men to accept so far as they themselves perceive it to be true and beautiful. We shall no more seek to compel men to be orthodox than we now compel them

to worship in this or that way, or than we seek to compel a man to love his neighbor as himself.

Christianity may have long to live in human society before it attains to its ideal; but we are not therefore to despair. This religion of spirit and of truth, which I have so inadequately sought to set forth, is already in the world. There is no reason why we should be despondent or pessimistic. Optimism is to some extent, no doubt, a matter of temperament. Yet I think the optimist can give good reason for the hope and faith that are in him—the faith that we are living in a truth-loving and liberty-loving age. And truth and liberty are of the essence of that God who is a Spirit. Looking back twenty-five years it is not difficult to detect a growing reverence for the religious side of human experience, so that the beautiful aspiration of one of the poet prophets of the nineteenth century is even now being fulfilled.

“Let knowledge grow from more to more,  
But more of reverence in us dwell,  
That mind and heart, according well,  
May make one music as before.”

### OUR BIBLE

BY A. C. DIXON, D.D., BAPTIST, BOSTON.

*The Word of God.*—Heb. iv. 12.

CHRISTIAN civilization owes its development to the Bible. It is translated into almost every language on earth, and by this linguistic intercourse of nations, commerce and arts and science have been promoted. Only the missionary who laid himself on God's altar as a sacrifice was willing to spend his life in mastering difficult foreign languages, that he might translate the Bible into them and carry the word of life to the people. The missionary has thus brought the ends of the earth together, and made possible the great commercial advances of modern times. When an Indian chief asked Queen Victoria what was the secret of England's greatness, she quietly handed him a Bible.

It teaches from beginning to end the fact of one God. Where did the writers get this idea? Certainly not from the nations about them. Herodotus informs us that 500 B.C. there were in Egypt more gods than men. In India not less than 800,000,000 of false gods. The Persians worshiped almost everything associated with light or fire. The fields,

groves, and cities of Greece were full of imaginary deities, and yet all these writers for fifteen hundred years taught that there was only one God.

There runs through the whole Bible a unity of purpose. We see it first of all in the curse upon the serpent in Genesis, and like the rising sun it grows brighter till the perfect day of the New Testament. Its purpose is to reveal God in Christ Jesus. With this bright revelation of Jesus the Saviour there is a dark revelation of man the sinner. The infidel informs us that there are parts of the Bible which ought not to be read in public. The old Book has no prudery; it speaks out, and has something to say to the daughter which the mother can scarcely whisper. It has a word to the son which the father would not venture to utter. It is a book, not only for the crowd, but for the individual.

About two hundred and fifty years before Christ the Old Testament was translated from the Hebrew into Greek by seventy men, and for that reason the translation is called the Septuagint. This translation enables us to

trace the history of the book back through the ages, and silences the infidel who would claim that it is of recent origin. There are, so far as we know, no original manuscripts, and for a good reason. Jesus was careful to wipe away every vestige of His footprints on earth. The traveler, as he goes through Palestine can not be certain that he is standing just where Jesus once stood. He knew our tendency to worship places and things; and, if an original manuscript in the handwriting of Paul or Peter were discovered, many would be inclined to worship it. It would be placed in holy shrines, and superstitious people would bow before it. God, therefore, in His wise providence, destroyed the original copy, but has left us more than two thousand manuscript copies by different hands in different ages and places, and yet so nearly identical that not a single great fact or doctrine is affected by their differences.

As history, the Bible gives the record of events which can be found in no other book. It begins with the creation and ends with the consummation of all things. Its first words, "In the beginning God," is an explanation of the material universe, and if you would know the beginning of the family, the Sabbath, of sin and crime, of the diversity of languages, of the rise and fall of ancient cities, you have but to read this wonderful library. And there are many things in the Book which antedate the discoveries of modern science. Before the world ever heard of Copernicus and Newton Isaiah wrote of "the circle of the heavens," and Job said, "He stretcheth out the north over empty space, and hangeth the world upon nothing." At least three thousand years before geology as a science was born Moses gave the order of creation and development. The Book was not intended to teach science, but all of its scientific references, I verily believe, if properly interpreted, are up to date, and will continue to be up to date if the world should last and grow in knowledge a thousand years longer.

As poetry the Bible has no rival. It is a supernatural book from beginning to end, and there can be no real poetry without a belief in the supernatural. George Eliot wrote good enough novels, but reading her poetry is like eating dry bones. If you would feel the fire and mount upon the wings of poetry, you must read Whittier, Milton, Shakespeare, and other great poets who believed the Bible and echoed its noble sentiments.

The most fascinating part of the Bible, however, is its prophecies. Hundreds of years before events took place they were foretold, and hundreds of years before men were born their names were given and their biographies written. The place of Christ's birth, over which He had no control, His character and reception by the people, the manner of His death, the dividing of His garments, piercing of His body, the kind of companions He would have in death, all these and more are given with minute distinctness.

Jesus, whose biography was thus prewritten by the prophets, is Himself a prophet, and tells His disciples that certain things shall come to pass, while they could see no indications of their approach. He declared that Jerusalem should be destroyed, and you read in Josephus the fearful fulfilment of that prophecy. The prophet Isaiah wrote the doom of Babylon while she was still in her glory. He declared that it should never be inhabited, that no Arabian should ever pitch his tent there, that only the wild beasts of the forest should dwell in it, and this prophecy has been literally fulfilled. No traveler has ever yet been able by bribery to induce his Bedouin guide to spend a night among the ruins of Babylon. The prophet Nahum declared that Nineveh, then in her glory, should be destroyed by fire and water. The historic fact is that, after the swollen river had washed away a part of the wall, the besiegers rushed through the breach and set the city on fire.

But we need always to remember that the Bible is a very practical book and no one can add to its moral code. When the infidel speaks against it, ask him for some improvement upon the ethics of the Bible, and you will find him speechless, if he be an honest man. He may prate about the bad character of some whose biographies are given in the Bible, but he knows that the morals of the Book condemn everything that is bad.

Read the Bible, and it will tell you where you are wrong, why you are lost, and the blessed fact that you may be saved. It reveals in Jesus Christ the fulness of God's love and sympathy and mercy. It is the Book that will comfort you when you are in sorrow, that will strengthen you in weakness, will guide you in perplexity, will cheer you in sadness, and when you come to die will shine upon the future and reveal to you the golden gates of the Paradise of God.

### "IS IT ANY OF OUR BUSINESS?"

BY CHARLES EDWARD LOCKE, D.D., METHODIST EPISCOPAL, BROOKLYN.

*When he saw him, he had compassion on him.*  
—Luke x. 33.

HUMANITY has fallen among thieves! It is somebody's duty, and should be by somebody considered a privilege, to come to the rescue of the poor victims. The deplorable condition of the man deep in the ditch, robbed and covered with blood and half dead, is the exact measure of our obligation. The lofty plane upon which the good man strives to live measures the distance down which he must go to bring relief to his unfortunate and wandering brother, if he would exemplify the Christianity of Christ.

It is our business to inquire concerning this wholesale highway robbery and murder, because society is a unit. Every man is dependent upon every other; if one man is hurt all are injured; if one man goes astray he vitiates all others. I am to love my fellow man to make him and me better; I am to love him if he is wrong to strive to make him right. Bad moral conditions, like bad sanitary conditions, do not confine their poisonous germs to the section of the community where they are generated. He who makes the welfare of others his business is best caring for the safety of his own family. Every man must lift up his fellows or be held down himself.

Humanity has fallen among the thieves of selfishness and avarice. The tiger is not all out of the human animal. The rich fools do not all die. The right use of a little ill-gotten riches does not make the methods holy. False economic conditions make vast fortunes possible. Many a man is abused because he is rich, who was surprised when great fortune came to him. Many men are burdened with their successes. The nation's statesmen should take occasion to relieve such persons at once. Heavy taxation should be levied upon all fortunes above a certain limit, the tax increasing by a sliding scale with the fortune. The general discussion of tainted money is wholesome, even if the case against Mr. Rockefeller, that princely giver, seems to be unjustifiable.

Our city is in the choking grip of irreverence and desecration. The City of Churches has become a city of Sabbath desecrators. Indifference toward or failure to oppose is complicity with an evil. The colossal dese-

cration of the American Sunday at Coney Island is despoiling the homes and morals of our city. There can be no objection to the throngs of people going into the parks and to the seashore on the Sunday, but why must this necessity for out-of-doors and pure air be made a diabolical scheme for frivolity, dissipation, and money grabbing? The camel will soon have his entire shaggy body in the tent, and the character of our citizens will disintegrate and the republic will be overthrown. A fall of man always occurs, as in the case of the first Adam, where there is an increase of knowledge unaccompanied by reverence. Knowledge and irreverence can not hold up the archway; the latter crumbles under the burden.

Vice has its iron heel on the neck of our nation. The last year's liquor bill just announced is \$1,500,000,000, twice the total expenditures of the federal Government for that year. Whisky and impurity are infesting the highways, seeking for every unprotected man and woman. The only "compassion" which will reach this gigantic and devilish evil is extermination. Our policy to-day is to have the police authorities take their places with the priests and Levites and "pass by on the other side"; and disaster and death go forward to the merry tune of license and blackmail. The medieval and Oriental custom was to endure the plague and license the thug. The scientific process to-day is to find out the germ and eradicate the scourge. There was an old maxim, "Vice can only be conquered by flight"; but there is another way and that is to adopt the scientific method and eliminate the evil-doer. It is not scientific, neither is it sane and safe, to perpetuate him by legal enactment or by police supervision.

What shall be said of the satanic influences which are destroying humanity with poverty and want and sickness? Is it not time for millionaires to cease indulging their vanities by endowing colleges and libraries which shall bear their name, and which every town by this time should be able to build and support for itself, and invest more largely in schemes for the amelioration of suffering women and children, and the practical solution of the question of better homes, and

parks, and out-of-door recreations? How would it do for some beneficent man to endow a bureau for the enforcement of law and the passage of better laws? In these days of abundance and great fortunes none except the indolent and helpless should be needy and hungry, and the helpless should be cared for, and the indolent should be compelled to work. It is the great duty of the man with vast riches to solve the problem for the man of vast poverty, for it is more often the case that neither is responsible for his condition.

Not long since, under the shadow of Brooklyn Bridge, in a garret-room, by the dull light of an oil lamp, sat a woman double-stitching seamed overalls for four cents a pair. By

her side sat a pinched-faced, large-eyed child of four years, who by sewing on the buttons enabled her mother to earn \$3.75 in a week of fourteen hours a day for seven days. Do you wonder that when a kind-faced woman came with a ministry of love she was met with: "God! Why do you preach to me of God? I tell you there is no God for the poor—no heaven. There is no hell except this life, no devils except the men who grind the lives of women and children into dollars and cents!"

Oh, my fellow citizens, if we have not the courage to stop the vices, let us have the heart—the common humanity—to rescue the innocent victims! Perhaps our sons and daughters will be brave!

### THE DUAL EFFECT OF A DIVINE MANIFESTATION

By THE REV. JESSE W. BROOKS, PH.D., REFORMED, CHICAGO.

*And it was a cloud and darkness to them, but it gave light by night to these.—Exod. xiv. 20.*

THE reading of the Chaldean version is, "It was an obscure cloud to the Egyptians, but a light during all the night to the Israelites," and the Jerusalem Targum paraphrases, bringing out the thought a little more clearly as follows: "It was a cloud half lucid and half dark. The light gave light unto Israel, and the darkness gave darkness unto the Egyptians."

Now you may say this all belongs to the supernatural, and so it does. But I find here a very general principle exemplified: a principle which many ignore, a principle to which many of us are giving all too little attention. Stated briefly it is this: There is a double effect of almost all divine manifestations, and the effect produced upon an individual is due to his condition; that is, to the angle of vision from which he views the manifestation. Here, for instance, it was possible for an individual to be one of Pharaoh's army or one who was following under the leadership of Moses. In the former case the cloud appeared as an obscuring darkness; in the latter it was a light by night. This principle has a very wide field for its application. We can only suggest two or three lines along which our thought may be directed.

I. As applied to Providence. We all believe in "a Providence which extends to all the affairs of man." Every experience of life is a kind of theophany. In everything we should see the manifestation of God's hand.

So we are privileged to be led by the cloud of God's providential presence. We may be so engrossed with care as to forget, but the cloud is still there. Those of us who are thoughtful can never escape its shadow, and we ought never to forget its light. In and above all the affairs of life, transcending all of man's effort and power, is the cloud of God's presence, the cloud of God's providential care. Yet viewed from one side it is darkness and from the other it is light. This is not a matter of learning or of worldly wisdom, but of relative position, of personal attitude. From the standpoint of an Egyptian you behold only darkness; from that of Israel you see a great light. How mysterious is Providence to the children of this world; yet to the trustful children of God, how much light shines upon the darkest experiences!

Two young men start out in life together. Both are educated, both are talented. One came from a Christian home, the other from an Egyptian. The latter may live to be great and honored in the world, but life is only a dark mystery to him. Both build for themselves homes. I go into those homes when trouble comes. God has surely manifested Himself and the cloud is very real. Both feel the heavy blows of the rod. The one falls in despair and sees only the rod; the other looks not at the rod, but at the hand which holds the rod and he says, "It is my Father's hand." From both of these homes loved ones are called away. One finds comfort and the other is driven to despair. It all



depends upon which side of the cloud one is living. I go to those men with comfort and bid them look up. The one looks to his experience and sees only darkness and mystery; the other lifts up his tear-stained face to follow the departed loved one; and from the sad experience there streams down a great light that illumines all the darkness of the bitter night of death. And the divine voice comforts him and the "peace which passeth understanding" guards his heart and mind.

Be careful from which side you view God's providence, for the cloud will be a light to guide or a darkness to obscure your way; and your success or final failure will depend very largely upon the standpoint from which you view God's dealing. The bitter potions are the tonics, and the bitter experiences in life should tone up our moral strength and develop our Christian character. Everything depends upon the way in which you see the cloud of providence, and that cloud will be the light to illuminate your path or the darkness to obscure it. It will be the means of leading you on through the sea of disappointment and the wilderness of trouble, or it will result in your final disaster and overthrow.

II. This principle is illustrated in the effect produced by the divine message. The same sunshine melts the wax and hardens the clay. The same sunshine of God's presence softens and melts the heart of Israel and hardens and petrifies the heart of Egypt. The same experience to-day mellows the child of God and hardens the impenitent one. The ark which slew the Philistines and cast down Dagon brought blessing to the house of Obed-Edom. As the course of Providence makes one man a friend and another an enemy of God, so the Gospel message is a "savor of life unto life, or of death unto death." It develops quickly what it finds in the heart. If there be the seeds of death, they spring up and come to a speedy fruition. If the seeds of life, they spring up and bear fruit. So the revival of religion brings men to God and drives men away from God. So the sermon of John must make Herodias a penitent or a more obdurate sinner. As the sunshine makes the wheat-field productive, and the dismal swamp malarial, so God's grace, so freely bestowed, brings our lives to beautiful fruitage; but if the seeds of sin are not removed, the same grace only develops the miasm of a wicked life. The Child was set (it was the same Child) for the fall and also for the rising of many.

We have, as Christian workers, given too little attention to this matter. The same message makes one thoughtful and another rebellious. The good seed is scattered broadcast by the sower; but in one place there is wheat at the time of harvest, in another place only thorns, in another place no harvest at all, because the soil was never made mellow and receptive. Nathan and John the Baptist were both God's messengers. Both were faithful in delivering God's message. Each had a royal sinner to deal with; but the adulterer and murderer David had a susceptibility that Herod lacked. The result was Nathan won his case and the Baptist lost his head.

III. This principle finds its last application at the judgment. There is a "right hand" and a "left hand." To those who look from the right viewpoint, the Judge is the very embodiment and expression of the infinite love of God. His face beams with infinite beauty; His words are the words of welcome, of blessing, and of benediction. "Come, ye blessed of my Father." But to those who see this same loving Savior from the wrong viewpoint, there is discovered all the wrath that Michelangelo tried to depict in his famous masterpiece. There appears the frowning, wrathful face of the angry Judge, and to their ears the message is not, "Come, ye blessed," but "Depart, ye cursed."

In closing, there are two practical suggestions that we must not overlook:

1. There is no blessing so great that its efficiency does not depend upon the condition of the one to be blessed. The greatest blessings sometimes become the greatest curse. This is true of wealth, of education, of worldly influence and power, even of the special manifestation of God's presence. The sure foundation may become only the stone of stumbling.

2. If you see in your providential surroundings only the cloud and the darkness, then it is high time for you to understand that you are yourself upon the wrong side, and that instead of being numbered among the people of God, you are still lingering in the camp of the Egyptians. Let us get on the right side. Let us have the right viewpoint, that the experiences of life may be, to us, not the cloud and the darkness, but that, transformed in the light of God's presence, our path may be irradiated and our way illumined until the night of life is past and the fulness of the morning light shall dawn.

## FOUR STEPS TO THE CHRISTIAN LIFE

BY CLARENCE TRUE WILSON, D.D., METHODIST EPISCOPAL, PORTLAND, OREGON.

*In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim: each one had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly. And one cried unto another, and said, Holy, holy, holy is Jehovah of hosts: the fulness of the whole earth is his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of Hosts. Then flew one of the seraphim unto me, having a live coal in his hand which he had taken with the tongs from off the altar, and he touched my mouth with it, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin forgiven. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.—Isa. vi. 1-8.*

THIS vision is fraught with lessons of permanent instruction. It teaches clearly the method by which a sinner is saved from his sins and fitted for life's mission. The steps conducting to this consummation are fourfold: Perception of the divine glory; humiliation and self-abasement; pardon and sanctification; consecration to the service of God.

I. Perception of the Divine Glory. "I saw the Lord, sitting upon a throne high and lifted up." The sensuous vestments of the vision are essential to its power. The revelation is sufficient to fill the mind with awe, while the mystery that enfolds it bows the soul in reverence. The throne which Isaiah saw is not the throne of the house of David; the King that sits upon it is not a Hebrew monarch, but the true King of men, the Lord of Hosts. Beyond and above the changing shadows of time he sees the realities, the substances that cast these shadows. The curtain parts like the mists of the morning, and a new heavenly world, clothed in splendor unspeakable, breaks upon his view; a world like that with which he is familiar, and yet as far above it as the heavens are higher than the earth.

To see the glory of God in His government is the beginning of wisdom, as it is the fountain of strength and hope. Whoever sees this as the prophet saw it is content to wait

God's time, work in God's way, and confide in God's mercy. He sees the purpose that runs through the ages, and can look without despair on the death of kings and the moral insensibility of the people, for he knows that through all the changes and chances of time God is making out an ideal, perfect, eternal, glorious, that can not fail and that shall not cease until "the new heaven and the new earth" shall appear. There is more in this universe than cold, relentless, unintelligent law. There is a personal Being, infinite and perfect, ruling in righteousness and holiness, yet with the kindly providence of a parent and the pitying tenderness of a father's heart. While men of dull vision seem to see only a universe in which a few great forces, in obedience to a few great laws, robe themselves in an infinite variety of forms, the true seer beholds an infinite Being, above the universe and independent of it, the Creator and Sustainer of all things, the Source of all life, all law, and all administration.

How pitiable the condition of the man who, gazing into the heavens, vacant, first in his wish and then in his creed, darkly mutters in his heart: "There is no God." To the multitude ill at ease in the pleasures of sin, inquiring anxiously, "Who will show us any good?" he can only answer: "Let us eat and drink, for to-morrow we die." Standing on the margin of the grave, looking down into the ravenous jaws of death that devour in swift succession the generations of mankind, he would fain flatter himself with the hope, "Death is an eternal sleep." Nay, let us turn with gratitude from this sight to the vision of the prophet. Behold a throne that can not be shaken, a King that never dies or gives place to a successor, a process of government in which righteousness and peace have met together, mercy and truth embrace each other.

II. Humiliation and Self-abasement. "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." The man who receives a revelation of God's holiness receives at the same time the revelation of his own sinfulness. "Wo is me! for I am undone!" is the cry of conscious unfitness to

join with the pure in the service of the Lord of Hosts; nay, more! it is the cry of one who feels that because he is a sinner he deserves to die, yea, that he is doomed to die. There are many who, in comparison with their fellow men, seem blameless and pure; there are some who in the light of common day are apparently meeting the reasonable claims of justice, honesty, and truth; but in the court of conscience, and in the presence of perfect holiness, every mouth is stopped and the whole world is guilty before God. Cleansing the outside of the cup and platter will not avail. None but the self-deceived, whose eyes have never been opened to the vision of God's holiness, can stand and say: "God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers; or even as this publican. I fast twice in the week; I give tithes of all that I possess." The experience of one upon whom the bright beams of the divine holiness has shone, cleaving like a two-edged sword, to the dividing asunder of soul and spirit, and of the joints and marrow, revealing the thoughts and intents of the heart, is this: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes." "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth." "Depart from me, for I am a sinful man, O Lord." Sin and holiness have no agreement; they can not coexist in the same heart.

True conviction of sin leads to the depths of self-despair. "I am undone!" The man who sees his moral condition in the light of God's holiness loses all good opinion of himself. He likewise sees that he can make no expiation for his sin; that he can not erase one stain of his impurity; that the law can not abate one jot or tittle of its claim, or mitigate its penalty, which is death. His soul is forfeit, and the only feeling left is that uttered in the prophet's wail: "Wo is me! for I am undone!"

Self-despair issuing in contrition is the turning-point, the supreme moment in the history of a human soul. But how can self-despair melt into contrition? Only as it looks to Jesus and sees His cross planted directly between itself and the perdition of ungodly men. When sin is seen, confessed, hated, forsaken, it perishes in the presence of the Holy One who delighteth in mercy. Sin loved, concealed, apologized for, persevered in, blinds the soul in chains of adamant and leads

it captive down to hell. But the moment a man with full perception of the heinousness of sin—his own sin—turns from it, with penitent, contrite heart, casting himself upon sovereign mercy for deliverance, the spell is broken—sin can hold him no longer; the fetters of its tyranny melt away in the flame of that holiness that kindles upon him through the medium of redeeming love.

III. Pardon and Sanctification. "Then flew one of the seraphim unto me, having a live coal in his hand which he had taken with the tongs from the altar; and he touched my mouth with it, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." The purifying, quickening flame that touched the prophet's lips has two lessons for us. The first lesson is that expiation is essential to the pardon of sin and the creation of a clean heart. That living coal was not taken from a profane fire, but from God's holy altar. We know well what that altar meant. It had no intrinsic value; "for it is not possible that the blood of bulls and goats should take away sins"; yet it was divine testimony to the truth that the sinner's way to God for mercy, and God's way to the sinner in the power of mercy, is through mediation based on expiation. Israel's altar service, through the sweep of ages, kept this truth alive and made it prominent and impressive until He came who "put away sin by the sacrifice of himself," and "by one offering hath perfected forever them that are sanctified."

We learn, in the second place, that without the experience of personal salvation no one is equipped for the service of God, and that in conjunction with the pardon of sin a special anointing of the Spirit of Holiness is essential to success in leading others to Christ. This is the secret of the Savior's charge to His disciples, "Tarry ye in the city until ye be clothed with power from on high"; and this is the meaning of the Pentecost with its baptism of the Holy Ghost and its tongues of flame. Christianity as a system of truth, a divine provision for man's need, is perfect, and requires only fit human agency in order to the fulfilment of its mission. This fitness comes of pardon and purity. The fire from God's altar, and nothing else, creates Christianity a living power. Without this its sublime provisions are a dead letter, its agency inert as machinery destitute of motive power. In Christianity at this

day we have all the instruments we need for pulling down the strongholds of sin and building up the kingdom of God. Oh, for the baptism of fire, renewed to us again and again!

IV. Consecration to the Service of God. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." The King is not in straits for servants to carry His message, neither is He ignorant as to who will answer His call. When a task is waiting and men are qualified to discharge it, God commonly asks, "Who will undertake it?" He does not thrust on men a service for which they are unwilling or unprepared. He prepares the work for the man, and then by inward sweet constraint leads him toward it, yet leaves him free to choose, that in serving he may have all the grace and freedom of voluntary action. He makes the duty plain and then leaves all to love; so plain, indeed, that "doubt would be disloyalty, to falter would be sin." God has work for every one

who bears the name of Christ; and the duties of His service are no hardship. There is love of the commandment, and where it dwells the Lord's yoke is easy and His burden is light. The annals of Christian history are ablaze with the light of golden lives, that wrought with human hands the creed of creeds in loveliness of perfect deeds, followers of the great Exemplar who "came not to be ministered unto but to minister." These, without regard to rank or station, are the true immortals. Every path of earthly glory leads but to the grave; the path of Christian service leads to the home where life can never die. As the world reviews to-day the human lives that have appeared and disappeared during the lapse of nearly sixty centuries, and as we ask which lives, what class of character do men remember with affection and take to their hearts with cherished reverence and desire to emulate; are they not those lives that have been leagued with Christ in holy enterprise for the freeing and uplifting of mankind?

### JOHN KNOX

BY JAMES I. VANCE, D.D., REFORMED, NEWARK, N. J.

*There was a man sent from God, whose name was John.*—John i. 6.

THERE was a man sent from God, whose name was John the Baptist; and there was a man sent from God, whose name was John Knox.

Scotland has many great sons, but in all the shining catalogue there is no name that shines with a luster surpassing that of John Knox. He published but one sermon. He was just a plain preacher of the Gospel of the Son of God, with a salary of forty pounds a year, sometimes less, sometimes more; and a heart that feared not man nor devil, and a tongue that never drew rein in the proclamation of the truth.

Knox was the dismay of time-servers, the despair of popes and kings and hierarchies, the foe of tyrants, the scourge of libertines, the iconoclast of bad customs, the rebuker of guilty courts, the torch of truth, the hand of justice, and the voice of God. Now he was a university professor and now a galley slave, now declining a bishopric and now burned in effigy, living much of his life with a price on his head, but never for one moment swerving from what he deemed the plain path of duty.

John Knox turned the tide of the Reformation in his own country and saved Scotland forever to the cause of the Protestant religion.

John Knox was a powerful personality. He accomplished what he did, not so much by organizing new machinery as by throwing himself into existing institutions and becoming their moving power. He animated Scotland.

He was rough and blunt, fiery and impassionate. He did and said some things we can not altogether approve. Perhaps if he had sought the approval of men, either present or future, he would have failed. The times called for a plain word and a rough hand. It was no kid-glove epoch. Besides, who complains of the diamond because it is hard, or of steel because it is tough?

Knox had three great outstanding characteristics. One was his simplicity, his naturalness, his genuineness, his utter sincerity. He never put on airs. He despised shams. This was a part of his hatred of idols and images in the churches. Perhaps he and his associates went too far in their antagonism to the beautiful in worship. They swung from the ex-

trème of an ornate sensuousness to the extreme of a barren simplicity. They made the form of worship perhaps too plain. Certainly John Knox could never have given his approval to some of the "church music" with which we are celebrating his four hundredth anniversary. This opposition to any embellishment of the service is seen in Scotland to-day.

The courage of Knox was as conspicuous as his simplicity. He was absolutely fearless. He was no slave to public opinion, and never lacked the courage to face the world, declare his convictions, and take the consequences.

Closely connected with his courage was his independence. He never hesitated to strike boldly in a new path, once convinced that it was right. He might well have prayed the Scotch petition: "Guide us, O Lord, for Thou knowest we are determined." Perhaps, were Knox alive to-day, he might change some of his views. He did not stand for a slavish worship of the past. He believed in progress. He did not stop to count the cost and ask after the expediency of a certain course. He was not frightened by a show of opposition nor intimidated by the prospect of suffering.

John Knox was God's man. His faith was his chief characteristic. This was the real explanation of his simplicity, courage, and independence. He was a God-made man.

Knox was true to his origin. He was plous, but he did not speak of it. He never referred, so far as we know, to his personal religious experience but once, and that was on his death-bed, when he said to his wife, "Go read where I first cast anchor," referring to the seventeenth chapter of John. Knox knew what he believed. When asked by the Parliament to write a confession of faith, he did so in four days. In these times it takes some men as many years to find what they believe and whether they can subscribe to a confession. That was a day when men had faiths. To Knox, God was a reality and the Bible his authoritative and infallible revelation. See him on his knees, wrestling in intercessory prayer and pouring out his soul to God, as he cries: "Give me Scotland or I die!" No wonder he conquered. God never turns His back on a faith like that.

What did Knox accomplish?

He did not produce the Reformation, but he did much to make it successful. Without

him, humanly speaking, it would have failed in Scotland. Knox promulgated four great ideas, which took root in the soil of his times and whose beneficent results bless modern life:

In the state he stood for a free conscience. He believed that councils were mightier than popes, nations than kings. He proclaimed the power of the people and declared that the individual has inalienable rights.

In society he stood for public schools and compulsory education. He established an elaborate system of free education.

In the church he stood for the rights of the laity. He opposed clerical monopolies of church administrations, and proclaimed the doctrine of lay representation, which, in principle, has been adopted by all Protestants.

In Christianity he stood for a world-wide Gospel. He believed in foreign missions. On the front of the confession of faith he prepared for Parliament he wrote this text: "This glad tidings of the kingdom shall be preached throughout the whole world for a witness to all nations."

But Knox's great work was modern Scotland. Knox made modern Scotland by healing the breach with England. At no time was the breach wider or angrier than in Knox's day. Henry had slain Scotland's king, burned its abbeys, destroyed its homes; and Scotland had retaliated by refusing him its princess, and giving her in marriage to the dauphin. Then came the triumph of the Reformation, and Scotland had to decide between an alliance with Catholic France or Protestant England. Cecil, the Minister of Elizabeth, wrote to the Scotch Protestants, asking "what manner of amity might ensue between these two nations." Scotland's answer came back, and it was in the handwriting of John Knox: "Constancy (as men may promise) till our lives end; yea, farther, we will divulgate and set abroad a charge and commandment to our posterity, that the amity and league between you and us, contracted and begun in Christ Jesus, may by them be kept inviolated forever."

The breach was healed.

John Knox died November 24, 1572, and was buried in old St. Giles churchyard. As the body was lowered the Regent said: "Here lieth one who never feared the face of man."

Scotland is the monument of John Knox. The heart of Protestant Christendom is his mausoleum.

## SUGGESTIONS FOR LABOR DAY

BY EDWARD M. DEEMS, D.D.

## Labor Day

IN 1894 the President of the United States and Congress did what they could to give to the day organized labor had chosen as its special anniversary equal honor with Washington's birthday, Independence Day, Christmas, and the other holidays commonly observed in America. A bill became a law making the first Monday in September a legal public holiday, to be known as "Labor Day," in the District of Columbia, and closing all federal offices throughout the United States on that day as on other legal holidays. This action had already been anticipated by twenty-seven States and one Territory. And now in a large majority of our States and Territories "Labor Day" is a legal holiday. In 1908 Mississippi, Nevada, North Dakota, and Louisiana were the only States in which "Labor Day" was not a legal holiday. Nothing could make plainer America's interest in the problems and efforts of the working man.

## The Law of Labor

*Six days shalt thou labor.*—Ex. xx. 9.

The text is the divine recognition that the welfare of human society demands that all shall work six days in the week.

The Bible and Christianity magnify the necessity for and the dignity of labor.

The greatest of all workers is God. "My Father worketh hitherto."

I. Men can not have a Sabbath except in a working, industrious community.

A day of rest is practicable only after days of toil; a day of worship only after days of work. One of the rewards of toil is the sweet sensation of resting while the laborer looks back over his efforts and enjoys the thought of having tried to feed the hungry, educate the ignorant, and bring sunshine into shadowed lives.

II. Labor is the condition of all the higher elements of life: 1. Education. "There is no royal road to learning." 2. Refinement. It is the idler who becomes coarse and dissolute. 3. Home. The home ordinarily is secured and maintained by labor. 4. Affection. We love best those for whom we work most. 5. Benevolence finds expression in gifts; but

gifts mean possessions and possessions are the fruit of toil.

III. An industrious life makes a place for religion.

Only the man who toils in the fear of the Lord can lay aside his work and draw near to God. Thomas Carlyle said: "Labor, wide as the earth, has its summit in heaven."

"Droop not, the shame, sin, and anguish are round thee;

Bravely fling off the cold chain that hath bound thee;

Look to yon pure Heaven smiling beyond thee:

Rest not content in thy darkness—a clod.

Work for some good, be it ever so slowly:

Cherish some flower, be it ever so lowly:

Labor! all labor is noble and holy;

Let thy great deeds be thy prayer to thy God."

## The Gospel to the Poor

*The poor have the Gospel preached to them.*—Matt. xi. 5.

The working men of America are the best provided for in the world, and yet multitudes of them suffer from the discomforts of being poor. In the text Jesus Christ, a poor working man, as well as the God of glory, sends them word that the Gospel is meant especially for them.

Consider some proofs of this claim.

I. That ours is a Christian nation, and that we have a national holiday devoted to the laboring man, presents clear evidence that Christianity is a gospel for the poor.

In China, India, and among the tribes of Africa there is no "Labor Day."

II. Jesus Christ, the incarnate God, was born and labored in a poor man's home rather than a home of wealth and ease.

The master workman in the ranks of labor and poverty is Jesus, and the working man's birthright is companionship with Christ. Because Christianity's Founder was a poor carpenter and a friend of all who toil, it is the gospel for the poor.

III. In Christian fellowship no social standing, no education of the schools, no talents, no money are really required, however desirable they may be, but simply a heart sorry

for sin, and hating it while devoted to Jesus Christ and good works.

None of the things mentioned unfit a man for the kingdom, but none are indispensable conditions. It was through Christianity that a Kafir baby, whose mother was accidentally shot during a battle, was nurtured and trained until he became lord bishop to Eastern Africa.

IV. Poverty is a condition in which it is easier to accept Christ than when one is rich in this world's goods.

V. Finally, the Gospel's message is, "God so loved the world that he gave his only begotten son." While certainly not excluding the rich, this message assuredly includes the man who earns his daily bread with the sweat of his brow.

#### What Can Monopolists Monopolize?

By MINOT J. SAVAGE, D.D., NEW YORK.

*Do not the rich oppress you?*—James ii. 6. *And he said unto them, Take heed, and keep yourself from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.*—Luke xii. 15.

I. Physical health. Youth and health—we all of us have youth once, whether we keep it or not. These are the first great things that are important to the happiness and welfare of the individual. Nobody is able to monopolize that.

II. To be able to look abroad and see what the eyes can see and hear what the ears can hear, to smell the fragrances of the world, to walk abroad in the streets and fields, and simply take in what this marvelous earth signifies! And nobody can monopolize these.

The mountains are ours, the trees, the meadows, the wide reaches of the sea—all these marvels of nature that surround us. I can get as much delight out of the town as I can out of the country. I love the buildings, I love the streets, I love the procession of people.

III. The world of books. There is not a man who has any sort of fair wages who can not have more books than he can read.

IV. Then there is another world, the world of love, the world the center of which is the home, the world that belongs to the man who has held his own child on his knee and heard it prattle, who has clasped it in his arms when it was heart-broken over some petty grief. There is no other world quite like that.

V. Another property that nobody can mo-

nopolize is that which is at the very heart of the universe, and which means God Himself. God is God because He is eternally giving Himself away in service.

#### Suggestive Thoughts

Toll is the lot of all, and bitter wo  
The fate of many.

—BRYANT.

"To be employed," said the poet Gray, "is to be happy." "It is better to wear out than rust out," said Bishop Cumberland. "Have we not all eternity to rest in?" exclaimed Arnauld.—SAMUEL SMILES.

Without labor there were no ease, no rest, so much as conceivable. . . . Blessed is he who has found his work. . . . All true work is sacred: in all true work, were it but true hand-labor, there is something of divineness.—CARLYLE.

Whatever is worth doing at all is worth doing well.—EARL OF CHESTERFIELD.

It is no man's business whether he has genius or not: work he must, whatever he is, but quietly and steadily: and the natural and unforced results of such work will be always the thing God meant him to do, and will be his best.—RUSKIN.

#### Texts

Matt. vii. 12: The Golden Rule. Ex. xx. 2: Christianity and the Working Man. Jer. xvii. 11: Ill-gotten Gain. Matt. vi. 33: The Labor Problem the Problem of Humanity. Luke xiii. 8: Is it a Sin to be Poor? 2 Thessa. iii. 10-11: The Law of Labor. Ex. xx. 18: Labor's War upon Labor: A Plea for the Poor and Weak. Ps. cxviii. 1, 2: The Labor Question and Christianity. Ps. lxxii: The Working Man's Psalm. Hagai i. 6: Cause and Cure of Hard Times. Matt. xx. 1-16: The Labor Question in the Kingdom of God. Matt. xx. 7: The Cry of the Unemployed.

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## SUGGESTIVE OUTLINES

## The Rejected Birthright

FROM A SERMON BY LEN G. BROUGHTON,  
D.D., BAPTIST, ATLANTA, GEORGIA.

*And he [Esau] sold his birthright unto Jacob.*  
—Gen. xxv. 33.

ESAU sold his birthright for a mess of pottage. Jacob got it for nothing. It was a square and fair deal so far as Esau was concerned. Jacob made him an offer and he accepted it. He came to himself afterward and realized what a fool he had made of himself. He was mad and determined to reap vengeance upon Jacob. Still he had nobody to blame but himself. When a deal like this is made it can never be remade.

I. Every man has a birthright. 1. Of salvation. 2. Of ease of conscience, peace through pardon. 3. Divine daily guidance.

II. Why is it rejected as with Esau? 1. Through ignorance. 2. Through prejudice. 3. Because of cherishing pet sins. 4. Through reckless sinning.

## Christ in Life's Clouds

FROM A SERMON BY LOUIS ALBERT BANKS,  
D.D., METHODIST EPISCOPAL, NYACK,  
NEW YORK.

*Behold he cometh with clouds; and every eye shall see him, and they which pierced him.*—Rev. i. 7.

It would not be too fanciful to follow the imagery of the first clause of the text, and remind ourselves that Christ's coming at last in the clouds in judgment is in harmony with the way in which He has always been coming.

I. He came in clouds of poverty—born in a manger, cradled in the hay of a stable. The clouds of poverty were illuminated by Him. He can make poverty cheerful.

II. He came in clouds of persecution—was hunted to flight. He illuminates the clouds of persecution for His followers. They sing in dungeons, are delivered from jails, go joyously to martyrdom.

III. He came in clouds of temptation—forty days in the wilderness, tempted of Satan, "in all points as we are." He is still with his people to lighten the clouds of temptation as He gives strength to resist.

IV. He came in clouds of suffering—weeping at Lazarus's grave, groaning in Gethsemane, pierced on His cross. So now He illu-

minates human sorrow, sweetens the cup we must drink; stands with us under our crosses.

V. He came in clouds of toil and burden-bearing—worked in a carpenter's shop, knew weariness from toil. But so He could brighten the lives of fishermen and say: "Come unto me all ye that labor and are heavy laden."

VI. He came in clouds of sin—not His own, but as enveloped in the world's sin. So He could illuminate lives darkened by sin with His word of forgiveness. "Neither do I condemn thee. Go, and sin no more."

VII. He is coming again in judgment clouds. "Every eye shall see him." Make sure of a happy meeting by surrendering your hearts to Him now.

## The Quickening Spirit

BY W. T. SABINE, D.D., REFORMED EPISCOPAL, NEW YORK.

*The earth was without form and void. And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*—Gen. i. 2.

THERE is a parallelism between the work of the Spirit on the earth and on the human soul. What He does for the one He does for the other. This is a *primal* truth of Scripture. The second verse of Genesis announces it. Christ emphasized it in His words to Nicodemus at the very opening of His ministry.

I. The earth and the soul in their original estate are analogous in their conditions. For the earth it was confusion, disorder, chaos. So for the soul without God. For the earth it was darkness; so for the soul.

II. In their processes. These are alike. Earth and the soul alike in splendid possibilities for glory of God. The Spirit moves over the earth in its chaos and disorder. The black, dead, formless mass is quickened. Order, light, beauty are evolved; mountains, valleys, rivers, seas, trees, and flowers. So of the soul—the life—alienated, disorganized, dark, unhappy, without God, made orderly, attractive, useful, glorifying God, blessing man, as quickened by the Spirit of God. This is effected by *personal* contact and energy of the Spirit. The Spirit broods over the chaos, moves upon the face of the waters. So, again, the Spirit must deal personally with the individual soul in conviction, con-



version, sanctification. Men are not saved by communities, in the mass, but one by one, and by the direct and particular agency of the Spirit in each case.

III. In their results. The Spirit hovers over the earth; in its confusion moves upon the face of the waters. The result: for the earth lovely landscapes, flashing seas, swift rivers, bright skies, gleaming stars, beauty everywhere. So for the soul, renewal in the image of God; newness of life, order, sweetness, truth, love, helpfulness to man, glory to God, for the fruit of the Spirit is love, joy, peace, long-suffering, etc. (Gal. v. 22).

#### The People to Invite to Dinner

BY CHARLES LUTHER KLOSS, D.D., CONGREGATIONAL, PHILADELPHIA.

*Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed, for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.—Luke xiv. 12-14.*

THERE is indicated in this charming chapter of our Master's table-talk, not only the guests who should be invited to a dinner, but where they should sit. Christianity has to do with conduct. It teaches men how to behave. The man who is not courteous is selfish. Christianity slays selfishness. This is something more than a lesson in manners, however; it contains a rather profound rule of social ethics.

I. Note the defeat of social life in disregarding it. We give dinners, favors, dispense hospitality to square accounts. The commercial spirit has made bankrupt the finest thing in life and foisted it on us as a burden. We give with minute calculation to get something better in return, or we receive only to be bored by the haunting sense of an expected recompense in kind. Much benevolence of our lodges is based on self-interest. We are kind and charitable to those of our circle. It pays. The philosophy reads something like this: you call on me and I will call on you; visit me when I am sick and I will return the favor; you attend my funeral and I will attend yours.

II. Note how obedience to this rule promotes social life. Christ was a great diner-

out. He was accused therefor. He drew near to people and cemented friendships in breaking of bread. He memorialized Himself in a simple meal. All this is rich in suggestion. There are many kinds of feasts. Charles Lamb was disposed to say grace in reading a good book and before a choice intellectual repast. Our tables are crowded with books and magazines. Our walls are hung with pictures. We refresh ourselves in home comforts. Why not share these feasts with the underfellow, who can make no recompense in kind? We shall thereby be let into the secret that man does not live by bread alone, that every material thing shared and distributed by the motive of love is a disclosure of the true Lord's Supper.

#### Judgment by Truth

BY T. R. SLICER, D.D., UNITARIAN, NEW YORK.

*If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words hath one that judgeth him; the word that I have spoken shall judge him in the last day.—John xii. 47, 48.*

I. THE truth-speaker (Jesus). Sense of commission. "Sent." "Anointed." "I came for this." "For this end was I born." The historian of great lives says of such a one "being in the world this is the life He lived, the deeds He performed." His prophetic spirit marks a higher consciousness:

"I came that they might have life," etc. "To save the world." Jesus seems never to have any doubt as to His message. No debate with Himself; the scope of His work may change; less Messianic in the Jewish sense, but more human, personal, immediate. The smaller the group affected, the more confident the tone. But it was not egotism, not audacity, not even the courage of the man of force (most delicate was the instrument which gave forth this brave tone). This is an illustration of the way in which great ideals reward the man who entertains them. "Great hopes for great souls!" He becomes a method of the divine life.

II. Small chance of mistake: He has centered himself in God. He has dismissed all anxiety as to what shall become of Him. No nice adjustment. 1. Wholly absorbed in what is other than Himself. Self-seeking, intolerance, personal passion are all dismissed.

He might feel surprise, neglect, resentment at wilful unbelief, but now "I judge him not." 2. The laws of life are free, simple, easily interpreted. The non-essential may be eliminated. 3. He deals in principles, not details. Let the instance follow the law.

III. But He is conscious that He is not getting adequate results. His vision is higher. His convictions are deeper. There is in those nothing unless the truth.

IV. Here appears the test of character in the speaker and in those to whom He speaks. The great soul is amazed and sorrowful, but impersonally so. "Weep not for me, Jerusalem, Jerusalem." "Ye shall be scattered." "Yet not alone."

V. The last day; the final judgment; the great assize (the equivalent of crisis). There is to be a culmination of influence. But not now is He to be judge. The *Truth* speaketh.

VI. The reception of truth then becomes the test of character. What hinders such reception? Fear, prejudice, indolence, preoccupation. Shutting it out the soul suffers decline of power. Recovering it the soul provides for the growth of soul.

#### Loyalty to Christ in the Realm of Citizenship

By JOHN F. CARSON, D.D., PRESBYTERIAN,  
BROOKLYN, NEW YORK.

CHRIST is Master in the realm of citizenship and the Christian must be loyal to Him in that realm. This loyalty is vital to the well-being of the state. The welfare of the nation, aye, its very existence, depends less upon labor questions, tariff measures, trust legislation than it does upon loyalty to Jesus Christ on the part of Christian citizens.

I. Loyalty to Christ in the realm of citizenship is the obligations of all Christians.

II. Loyalty to Christ in the realm of citizenship is the supreme motive in all civic reform.

III. Loyalty to Christ in the realm of citizenship is the Christian's opportunity. The opportunity is manifold. I present but one phase of it—the opportunity of laboring to bring the civic body into allegiance with Jesus Christ. The nation is a moral personality. It is a collective or corporate being, with moral character and directly accountable to God who gave it being. It is not merely an economic, but also a jural society.

As such the state has to do with morals and

has a responsibility in the matters of morals. Government can not confine itself to questions of roads and bridges and telegraphs and lighting, or the mere protection of citizens from physical ills. It has an ethical mission and must be interested in matters that pertain to the moral welfare of the community and must defend the community from immoral influences.

#### Humanity, Fraternity, Loyalty, Reverence

FROM A SERMON BY THE REV. MATHIAS  
LANGSDOWN, WESLEYAN, LONDON.

*Honor all men, love the brotherhood, fear God, honor the King.*—1 Peter ii. 17.

I. HUMANITY: "Honor all men." Nothing in the circumstances of our birth or in the time, place, or method of our death can separate us from the common currents, meanings, and ministries of human history and destiny. Seen from the surface man differs from man, nation from nation, age from age. Dig down to proper depths and you find the fundamental line, the family likeness which proclaim the solidarity of the race. This is the teaching of Christ and Christianity.

II. Fraternity: "Love the brotherhood." We hope to share the one home, to sing the one song of Moses and the Lamb, we expect to join in heaven's hallelujah chorus, the home sweet home of the soul by and by; shall we not know each other, as brothers in Christ now and here? Let us love the brotherhood.

III. Loyalty: "Honor the King." The civic conscience should be cherished in the Christian temper and spirit. It is our duty loyally to obey the laws of our country, so far as they are in accordance with the laws of God. We prove our higher citizenship as we fulfil the lower, provided there is no conflict between them.

IV. Reverence: "Fear God." History did not begin with us, we are not the first people to think imperially; no country has kept its greatness permanently, because no nation has kept its grip of God. The democracies of ancient Greece, like the majesty of imperial Rome, have perished, not because there was no political strength in their public life, but because there was no religion in their politics. "Happy is the nation which knows the joyful sound; blessed is the nation whose God is the Lord."

## PRAYER-MEETING SERVICE

BY WAYLAND HOTT, D.D., LL.D., PHILADELPHIA.

## Pity and Power

AUGUST 6-12.

*And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.—Mark i. 40-42.*

I. In this miracle we find a revelation of the *divine pity*. The leper was a poor, smitten man, and not the least part of the burden that his leprosy made him stagger under was that nobody might at all touch him. He was aside from hearts and hands. Leprosy was the "father of uncleanness," as the Jews called it. Four cubits—six feet—must always be the distance from a leper; and if the wind came from his direction, one hundred cubits was hardly sufficient distance. If any one did chance to touch a leper, he immediately was smutched with the worst sort of ceremonial defilement.

"Compassion!" In the original the very sound of the word carries the meaning of a large and longing pity. Notice that He "put forth his hand," "and touched him." It was no mere swift contact of the finger-tips; it was a brave, beautiful, loving, even caressing handling. Whom no one else would touch, Jesus handled. Such is the divine feeling toward us sinners: 1. God in Christ touched us in the incarnation. 2. In the atoning sacrifice of the cross. 3. In resurrection and ascension, for the glorified Jesus still wears our nature. Therefore pray to Him, as did this leper; come yourself to Him.

II. In this miracle we find a revelation of the *divine benignant power*. 1. Leprosy was loathsome. 2. Leprosy was not a merely surface disease, but a corruption of the inner springs of life. 3. Leprosy was an incurable disease. And the point is—not even such a case could outmaster the divine, benignant power disclosed in Jesus. "I will; be thou clean," is His benignant mandate. 1. In the presence of the revelation of such power, no sinner need despair about himself. 2. No one should despair about others. 3. We

ought to be optimists and not pessimists about the world.

III. This miracle also reveals the *immediateness* of the divine help. "Immediately." Never keep a man away from Christ. 1. A kind of theological teaching used to. 2. Sacramentarianism does now. 3. There may be sudden conversions, as here was sudden cure.

IV. Note the *individualness* of the divine pity and power. "Lord, if thou wilt." "I will; be thou clean." A fundamental definition of religion is personal contact with the personal Christ.

## Thorns and Blooms

AUGUST 13-19.

*And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, saying, Hail King of the Jews.—Matt. xxvii. 29.*

CÆSAR wears a crown of laurel leaves; He shall have a crown of thorns. Cæsar wears a robe of royal purple; they will fling over Him a worn and cast-off purple garment. Cæsar wields a scepter; His scepter shall be a reed. Then, with mock obeisance, they hail Him, thus crowned, robed, sceptered, the King of the Jews. But there are great truths, of which the ribald soldiery little knew, present and active in all their derision:

I. They crowned Him in derision with a crown of thorns, and in derision hailed Him King. But the truth is, crown and obeisance mean sovereignty and empire. What they meant for ribaldry was solemn verity. This thorn-crowned One is sovereign and has won empire: 1. The spiritual empire of this thorn-crowned One has changed the world's feeling about executions. It were now impossible to reenact such a scene of derision as He stood in. 2. About war. Wars are still waged, tho the time is surely coming when the spiritual empire of this thorn-crowned One shall end them. But even now, how many mitigations there are to war's horrors! 3. Over social problems. The ferment of the teachings of the thorn-crowned One is surely working in business and social methods. Humanity is finding voice and claim. 4. Over creeds and questionings. The person Christ

is becoming at once the great religious standard and test of thought.

II. A further truth behind and latent in this thorn-crowning and derision is—if crown means empire, a crown of thorns means pain. Here is a mighty truth: the best empire can only bloom out of the thorny pains of sacrifice. Do not think you can dodge the law. 1. Take culture. There was never a crown of culture worth the wearing that was not won by pain. 2. Take parenthood. The beautiful bloom of it comes from the sacrificial pain of it. 3. Take the triumph of the spiritual life—the crown of that must be a crown involving thorns (1 Cor. ix. 27).

III. Since our Lord and Master was willing to wear the crown of thorns for us, we should be willing to wear the sacrificial crown for Him: 1. Crown of discipleship. A most noble crown, but it involves the thorn of a public confession. 2. Crown of service—but there is a thorn in it, that of self-upyielding.

But the thorns pass into the bloom for us, as they have done for our Lord.

### The Great Ally

AUGUST 20-26.

*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.*—John xv. 26, 27.

Is the Christian, confessing Christ and standing for Him and seeking to put his feet in Christ's footsteps; is the Christian, who is bound to be unworldly even tho he be in a worldly world, who is bound to test things by other standards, to be impelled by other motives, to submit to denial when others rush into indulgence; is the Christian, standing thus, to be left alone? Is there to be no ally and helper for him?

No; there is an Ally for the Christian. Our Scripture discloses Him.

I. His name is the Comforter. But the true meaning of comforter is not one who shall lull you, but one who shall give you that which may make you strong. This Ally of the Christian, this Comforter, is He who is called to the Christian's side that He may enable the Christian, who must be unworldly in this worldly world, with all needed power.

II. Whence comes this Ally of the Chris-

tian? Jesus says "I send" and that "He proceeds from the Father." This Comforter, thus sent and thus proceeding, "comes." There is here involved the great fact of the trinity; and the whole triune Godhead is here represented as engaged in the assistance of the Christian. The ascended Christ sends; from the Father the Comforter proceeds; and, thus sent and proceeding, the Holy Spirit comes.

III. What is the function of this Ally of the Christian? "He shall bear witness of me." He is the Spirit of truth, and He bears witness to the truth of Christ. This He does: 1. Internally, to the consciousness of the Christian. Even Professor Tyndall says: "Besides the phenomena which address the senses, there are laws, principles, and processes which do not address the senses at all, but which can be spiritually discerned." 2. It is the function of the Comforter to make powerful the witnessing for the truth to others not yet Christian. This is the guaranty for preaching, Sunday-school teaching, Christian testimony. 3. Our duty. "And ye also shall bear witness of me." Our duty is, by our speech, our holy living, our various service, steadily to keep at our individual witnessing for Christ. Thus in our own hearts and toward others we shall be helped. For us, called to our side, is the divine Comforter, the puissant Holy Spirit.

### Summons and Hindrances

AUGUST 27—SEPTEMBER 2.

*Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.*—Exod. iv. 12, 18.

I. THE summons to a nobler life. Moses was called to a loftier destiny, to a nobler life. It was higher and nobler to become the hammer which should shiver the chains of slavery; to pioneer a nation into better conditions; to be the instrument of making serfs freemen, than to lead the flocks of Jethro through the Midian desert. We are not shepherds in Midian deserts, but are we not living lives less noble than we ought? 1. We ought to know more than we do. 2. We ought to be more loving and self-sacrificing than we are. 3. We ought to be stronger than we are—our wills not so much like reeds which zephyrs shake. We are summoned to this

by God as unmistakably as was Moses to his loftier destiny. But you have seen no burning bush? Yet you have felt an irrepressible longing toward nobler living. That was God's burning bush to you. A great sorrow has at once smitten you and opened to you the ignobleness of your way of life. That was God's burning bush to you. God does not leave a man alone—good fortune or ill fortune, death or life, blackness or brightness, loss or gain, failure or success, the inward suggestion of the Holy Spirit—somehow and at some time God has something which stands for Moses's burning bush for every man. God surely summons us to be better than we are.

II. Hindrances. Moses sought excuse. He said: "Send by whom thou wilt, but not by me." So do hindrances pushing into bad excuses prevent us: 1. The habit and routine of the lower life prevent. Moses had been forty years a shepherd. He did not crave the break-

ing up of his quiet life. So for us the wrench and strain of the change from the lower into the loftier are not agreeable. They shatter old-time customs. They task the will. There is but one way to overcome this hindrance in the strength of God: to stop praying "O Lord, do not send me"; to leave the Midian desert and enter the high chance and duty to which God beckons. 2. Failure in previous attempt. Before Moses had tried to deliver his people and had failed. That is like your life and mine. We have tried and failed. But tho Moses failed in the beginning, he accomplished in the end. Failure may not daunt. 3. The powers against us. For example, Pharaoh and the might of Egypt were against Moses. But Jehovah was behind Moses. Let us reckon on God, and, listening to His summons and promise of help, dare and attack hindrances.

To obey God's summons at all hazard is the secret of the noble life.

### SUGGESTIVE THEMES AND TEXTS

**Crown Jewels of the Divine King.** "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Mal. iii. 17.

**How the Lally may Aid the Ministry.** "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."—2 Thess. iii. 1.

**Variety of Service in God's Household.** "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor."—2 Tim. ii. 20.

**A Buoyant Faith.** "Altho the fig tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. iii. 17, 18.

**Gods Made Lean.** "The Lord will be terrible unto them; he will famish (marg. make lean) all the gods of the earth; and man shall worship him, every one from his place, even all the isles of the heathen."—Zeph. ii. 11.

**God's Cooperation with His Workers.** "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts."—Hag. ii. 4.

**The Indwelling God.** "And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee."—Zech. ii. 11.

**Leading Children Softly.** "The children are tender . . . I will lead on softly."—Gen. xxxiii. 13, 14. Robert Collyer, D.D., New York.

**The Trade-marks of God.** "For I bear in my body the marks of the Lord Jesus."—Gal. vi. 17. Newell Dwight Hillis, D.D., Brooklyn.

**Living in the Upper Stories.** "Friend, go up higher."—Luke xiv. 10. The Rev. Frederick Sturgis, Ph.D., Boston.

**The Worldly Woman.** "She that giveth herself to pleasure is dead while she liveth."—1 Tim. v. 6. The Rev. Frank S. Rowland, Rochester, N. Y.

**Aquisition and Application of Power.** "But ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses."—Acts i. 8. John Wesley Hill, D.D., Brooklyn.

**The Call of Spring.** "And he that sat upon the throne said: 'Behold, I make all things new.'"—Rev. xxi. 5. Robert MacDonald, D.D., Brooklyn.

**Twilight Forgiveness.** "Let not the sun go down upon your wrath."—Ephes. iv. 26. The Rev. Frank DeWitt Talmage, Chicago.

**The Second Mile.** "And whosoever shall compel thee to go with him a mile, go with him twain."—Matt. v. 41. The Rev. David J. Torrens, Friendship, N. Y.

**Looking Backward.** " . . . Then was it better with me than now."—Hoses ii. 7. The Rev. William S. Jerome, Northville, Mich.

**The First Labor Law.** "Remember the Sabbath-day to keep it holy."—Exod. xx. 8. The Rev. W. A. Hunter, Denver, Colo.

## ILLUSTRATIONS FOR PULPIT USE

Incidents, anecdotes, word scenes, are better than arguments. They illuminate, they translate truth into life, they take abstractions, and put flesh and blood on them. They do not antagonize. They never fight. They win their way. Logic cudgels; parables exhibit. We ought to have more of them and have them handy and learn to grow facile in their use.—HERRICK JOHNSON, D.D.

**Prevention.**—*The National Waif's Magazine*, published in England, gives a description of the work of Dr. Barnardo, who has rescued during the last thirty-nine years nearly fifty-seven thousand boys and girls from the slums of crowded cities. They were ragged, filthy, starving, and destitute of home comforts and moral restraints. They were waifs, strays, Arabs, outcasts, and headed for the reformatory, the penitentiary, and some, possibly, for the gallows, but he snatched them from their cruel bondage to evil propensities, vicious habits, and blighted lives, and started them upon a glorious pathway.

He has sent over 16,500 youths of both sexes to Canada, South Africa, Australia, New Zealand, and elsewhere, and 98 per cent. have attained the highest success. This home has to-day 8,480 youths requiring \$1,200 daily to provide sufficient food, or \$50 per hour for the table alone.

And what a work! Lifting up thousands of imperiled youth to be developed into noble specimens of manhood and womanhood to run the farm, tend the loom, teach the school, and help direct the affairs of both state and church.

What a gospel of prevention he preaches! None of these thousands to become river pirates on the Thames. None to swell the ranks of the number in reform schools. None to add to the inmates of insane asylums and poorhouses. None to stagger down to premature graves with the wretched, tattered columns of intemperance, but all to carry banners, on which is inscribed, "Excelsior." The farms of Canada, the sheep ranches of Australia, the business blocks and banking emporiums—everywhere sing their doxologies over the heaven-directed task of this generous benefactor.

What letters pour into his office at every mail breathing words of deepest gratitude for the timely rescues made during the period of plastic childhood and pitiful orphanage. How true the words, "An ounce of preven-

tion is worth more than a pound of cure."—*Contributed by the Rev. N. C. Alger, Cannonsville, N. Y.*

**Chimeras.**—There is no scheme so wild that some one can not be found to believe in it. The preaching and teaching of realities is needed everywhere. *The Chautauquan* tells a story that pointedly illustrates the tendency of men to give loose rein to the imagination:

"Some years ago a man in one of the Pacific coast cities of the United States, after reading one of the wild romances of Stevenson, became convinced of the fact that in the South Pacific, near Fiji, there was an island inhabited only by women. It occurred to him what an easy and profitable scheme it would be to organize an expedition of men to go to that Adamless island, carrying the latest plows and axes and tools that belong to men, and to establish man's rule upon it. He was a persuasive genius, and in the course of a few months, organized a company of one hundred men, who chartered a sailing-vessel, stocked it with farming tools and dresses, and then set sail across the Pacific. They arrived in Fiji in due course of time and told the object of their quest to the British governor. The governor laughed and said that the Adamless island was a fake. But they would not believe him, nothing could persuade them that they were on a wild-goose chase. They persisted that the island was a reality and that they were come to take possession of it in the name of civilization and of the United States. Finally the governor, seeing they were in earnest, declared that even if one of the Fiji Islands was what they sought, they could not take possession of it, because all the islands belonged to Great Britain, and if they attempted to plant the American flag on one of these British islands he would send his gunboat after them. The expedition then dispersed, about twenty remaining at Fiji and the others wandering off to other fields of conquest. But all still remained convinced of the existence of that island where only women lived."

**Life Over Death.**—There is no doubt but that God and His universe are on the side of life. The Rev. J. B. Driggs in *The Spirit of Missions* writes from Alaska, describing how life blooms above the symbols of death:

"About a mile to the west is the native village called by the people Tigara, and a short distance south is the weird Eskimo graveyard, two miles and more in length by about a third of a mile in width, a part of it no doubt very ancient, where from time immemorial the Tigara people have not buried their dead, but have elevated them above the ground on the implanted jawbones of the whale. Exposed to the weather, the jawbones have bleached so that they resemble the trunks of blasted trees, and the bodies have dissolved. Many of these ancient so-called graves have fallen into utter ruin, and the bones and clothes that shrouded the dead lie scattered on the ground. But it is pleasant and hopeful to see growing up among them delicate wild flowers of the most beautiful forms and colors—the daisy, the yellow poppy, the forget-me-not, both blue and white, the monk's-hood, and many others new and strange to me, emblems of the resurrection at the last day when these dry bones shall live."

If these beautiful flowers take the place of our bodies, are they not emblematic of that higher life of the soul?

**Apathy.**—The saddest condition of all has been reached when one has lost his interest in men and things. This mood is described by Helen A. Saxon in two excellent verses in *The Cosmopolitan*:

"Unrealized, the long hours come and go,  
A hooded, listless file of shadows pale;  
Men's deeds like visions pass, and scarce  
avail  
To lift dull thought, or mark life's ebb and  
flow.  
The hopes that pushed me heavenward once,  
aglow  
With passionate desire, now flag and fail;  
The lights have vanished, and the wine  
grown stale,  
Long rusted is the blade, unstrung the bow.

"Oh, better far, to climb the toilsome height  
Than linger in the valley's flowered way;  
Far better in a losing cause to fight  
Than feel one's sinews wasting day by  
day—  
To taste the hemlock bitter, face the night,  
Than die the daily death of apathy."

**Activity.**—Our spiritual life depends for its maintenance and quality upon the soul's activity. Man is like a bicycle; if he stops he falls down. The good effects of motion and the contrary effects of stagnation are well set forth in some experiments in lobster-hatching tried by the Massachusetts Fish Commission as narrated in the *New York Sun*:

"A score or more of the most expert zoologists in the country have spent three summers experimenting with the lobster fry,

and trying to discover if the lobster young can be induced to survive under artificial conditions. Most of the trials have resulted in killing from ninety-five to ninety-eight per cent. of the fry before the second moult.

"The best device yet invented is to place the fry in cloth-covered cylinders about ten feet long and four feet in diameter and keep the contained salt water agitated by fans operated from a shaft which runs through the cylinders. Unless the water is in motion all the time the fry fall to the bottom of the cloth prisons, where they prey upon one another until out of 10,000 fry no more than a score will be left alive at the end of two weeks. Until last year the best result that had been obtained from these lobster nurseries was to save 713 lobsters after the second moulting from 1,000,000 fry."

**Intrinsic Worth.**—In the west of England a few weeks ago I entered a post-office to purchase stamps. I threw down a two-shilling piece; it had a suspicious sound. The post-master said: "Can not take it, sir—it's good, but it's cracked." As with coin, so with character; it may be good but cracked, or not cracked yet no good. As with money so with the moral wealth of words. The best of metals may become defaced and corrupted, good words may beget a bad reputation, a grand watchword may be corrupted into a cant phrase, a catch cry for mean and paltry purposes, yet a great word shall become a glorious battle-cry; and tho it may not win the battle, if it win one man to fight the good fight, it has gained a notable victory. Words must not be held responsible for the libels of those who use them; they must be weighed and considered in themselves as to their true worth.—Contributed by the Rev. Mathias Lansdown, London.

**Hidden Character.**—Man still, on the whole, looks on "the outward appearance"; but there are moments when it is given to him to gaze, with wonder, into the depths of his fellow's heart. So it was in a story told by Edith Carrington in "Golden Sunbeams."

"When N—— first joined his regiment and went abroad, he and the other youngsters met with much rough teasing from the older soldiers, who took pleasure in frightening them with terrible tales about the cruelty of their colonel. 'He'll have a man flogged if his hair isn't parted straight,' said one. 'He had a man shot for only winking,' added another. Now, tho N—— was no coward, these foolish falsehoods told by grave men in solemn tones scared him. So did the stern look and gruff voice of the colonel. . . . One sultry day he rode, single file, with other men, behind his colonel, across a burn-

ing plain. How the sun beat on his head! He fell half asleep when a sudden turn of his leader, who wheeled sharply aside, roused him. Why had he swerved from the straight line? The men thought that a deadly snake lay in the path. But as N—— passed the spot he saw no poisonous serpent, nothing but a tiny, faithful mother lark on her eggs. . . . 'The colonel has the heart of a woman all right, under his tough shell,' whispered the men that night as they talked of the gentle deed which had sunk deep. That night they worried the recruits no more.

"N—— learned to love and trust the grim old warrior with the tender soul, who had thought it worth while to turn himself and five hundred men out of the track to save one little bird."—Contributed by Henry T. Woods.

**The Living Word.**—Richard Realf in the following lines carries out the thought so tersely expressed by the Apostle Paul when he says: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made" (Rom. i. 20):

O earth! thou hast not any wind that blows  
Which is not music; every weed of thine  
Pressed rightly, flows in aromatic wine;  
And every humble hedgerow flower that  
grows,  
And every little brown bird that doth sing,  
Hath something greater than itself, and  
bears  
A living Word to every living thing,  
Tho it may hold the Message unawares.

All shapes and sounds have something which  
is not

Of them: A Spirit broods amid the grass;  
Vague outlines of the Everlasting Thought  
Lie in the melting shadows as they pass;  
The touch of an Eternal Presence thrills  
The fringes of the sunsets and the hills.

**Peace.**—The prophet Isaiah refers to the time when the wolf shall dwell with the lamb (Isa. xi. 6). Here is a case (and not by any means the first one) where the lion is willing to be at peace with the lamb.

"A lamb is the playmate of one of the fiercest lions in Bostock's hippodrome on the Place Clichy. Mr. Bostock tells how it took nine months to bring about the friendly relationship.

"I lost a whole cartload of lambs," he said, 'before succeeding—lambs of the kind children play with. I placed in the cage all sorts of toys of the animal variety—cotton sheep, horses, rabbits, in fact, a regular Noah's ark.

"Then I specialized on sheep, but it took a long time for the lion to find out that they were not good to eat. Finally a live lamb was introduced. At first the lion looked surprised, and then lay down and gently

pawed the stranger. The lamb did not like this, and drawing back a pace or two, butted the lion in the mane. This appeared to greatly amuse the lion, who playfully rolled over on his back, while the lamb butted again. 'Now,' says Mr. Bostock, 'they are fast friends, and an insurance company would be justified in taking the lamb as a first-class risk.'"

One of the first steps toward peace is a common meeting-place, then a common purpose.

**Superstition.**—An interesting statement from Japan shows how the necessities of sanitation, from a civilized standpoint, have begun to abolish a native superstition. We quote from *The Missionary Review of the World*:

"Superstitious Japanese pad their clothes with prayers, written out (at so many pennies per prayer) by the Buddhist priests. They are taught that prayers tend to divert bullets in battle—a doctrine which, like other pagan notions, has foundation in a truth. Surgeons have now reported that trivial wounds in many cases have proved fatal because bits of these talismanic papers have been carried by the bullet into the body. The paternal Japanese Government is now forbidding the practise of wearing in battle Buddhist prayer-pads."

**Love Rules.**—The author of the verses below has discerned what it is that in the long run carries the scepter of power. The poem was printed in *Scribner's* under a picture of a battle-ship and a fishing-smack, both tossing on a rough sea:

"Always the shadow of war, but on go the  
works of peace;  
Always the shadow of death, but of joy  
life feels no lack.  
The battle-ship plunges along, a fortress  
aswim in the seas,  
But over the selfsame waves, the wind  
drives the fisherman's smack.

"What rules the world? Is it might? What  
rules the world? Is it love?  
Is it hunger that drives? Is it wit that  
thrives? Shall subtlety triumph, or  
right?  
Hunger drives, and gumption thrives, and  
subtlety's envy's glove,  
But knowledge and truth shall drive out  
ruth, and love, in the end, is might.

**Poverty.**—On the billboards of late, in large type, has been this striking legend: "Say, isn't it hell to be poor?"

Men by the thousands are answering in the affirmative. They are saying it of poverty not only, but of everything *sinister*!



limitation or burden. They are right. It may be hell—it is hell—if the man himself be in hell already or if hell be already in the man. The man with hell in his heart makes hell of everything he touches or that comes into his life. That may be one way, a pitiful one, of facing the burden of our lot.

But there is another. Have you seen the wonderful painting, the "Village Blacksmith"? The picture might with reverence be rechristened "The Transfiguration." Is it hell to be poor, to toil, to struggle, to sacrifice, to mourn, to serve? It may be, or it may be heaven. Toil bathed in that light, life carrying that glow, is heaven on earth. What changes hell into heaven is not freedom from poverty or toil or hardship or sacrifice, but the irradiating of poverty, wealth, toil, sacrifice, and service by the marvelous light that streams from the face of Jesus Christ.—*By the Rev. F. N. White, Chicago.*

**Lost Innocence.**—Among the legends of the Talmud the story is told that when fallen man was driven out of the garden of Eden to till the ground, he asked the angel who kept the gate, "What shall I bring back to God when I return?" The angel replied: "Bring Him back the face He gave you in the garden and I will let you in." He never returned. While we may not be able to bring back the face which God has given us, it is possible so to live as to win and earn the "well done" and to "eat of the tree of life" which is in the paradise of God" (Rev. ii. 7).—*Contributed by the Rev. G. W. Plack, Buffalo, N. Y.*

**Transitoriness.**—We have been amazed in reading the account of the stupendous plans of Prof. Charles Waldstein, of the University of Cambridge, England, who hopes to excavate Herculaneum on scientific principles without disturbing the town of Resina, now built upon the Roman city. Buried under eighty feet of volcanic material, it has been hermetically sealed for over two thousand years against the prying curiosity of the literary world. He hopes to show the exact condition of the city, walk amid the famous galleries of painting and statuary, and listen to the voices of the resurrected dead. He plans to make the skeleton forms relate their story and give their history. His success will but reveal the transitoriness of human achievement and the uncertainty of life.—*Contributed by the Rev. N. O. Alger, Cannonsville, N. Y.*

**Hidden Things.**—How true it is that the best things of life have to be attained by getting below the surface. In order to find we must seek. Failing to do this many make the mistake of the young lady in this story:

"A young man desiring to give his *fiancée* a worthy Christmas present, placed two \$20 gold pieces between two sandwiches and sent them to her. Calling soon afterward he was met with a chilling reception. The young lady told him that sandwiches were not to her liking, and that he could find the remains of the two he had sent her by looking in the fireplace. The young man lost no time in unearthing the molten pieces, and after explanations had been made his *fiancée* was pacified."

**Christ and the Conscience.**—A story is told of a burglar who entered an unoccupied house and robbed it of its valuables. But in the parlor, after he was gone, the owner found his marble bust of Guido's "Ecce Homo"—a head of Christ thorn-crowned—turned face to the wall. In the dust that had accumulated were the burglar's finger-prints, showing that he had changed its position. His guilty conscience had made him pause in the midst of his crime to rid himself of the marble eyes of Christ. He is a reminder of some of whom the Revelator tells us, who are represented in the final account as calling on the rocks to fall and hide them from the wrath of the Lamb. Every unrepentant sinner must come to a time when he will wish Christ's face were turned to the wall.

**Adaptation.**—General Grant has often been commended because he took whatever troops and means the Government furnished him, did what he could with them, and found no fault. This lesson seems to be known even to the birds. This instance is from *The Lamp*:

"A curious gift has been made to the natural history museum of Soletta. This gift consists of a bird's nest constructed entirely of steel. There are a great many watchmakers at Soletta, and in the vicinity of the workshops there are always the remains of the old springs of watches which have been cast aside. Last summer a watchmaker discovered this curious bird's nest, which had been built in a tree in his courtyard by a pair of water wagtails. It measures ten centimeters in circumference, and is made solely of watch springs. When the birds had fledged their brood the watchmaker secured their unique nest as an interesting proof of the intelligence of birds in adapting anything which comes within their reach."

Does not much of success in life depend on our willingness to use the means at hand?

## A BULLETIN OF RECENT BOOKS

**THE RELIGION OF DUTY.** By Felix Adler. Cloth, 201 pp. McClure, Phillips & Co. Price, \$1.20 net.

This book will give to the reader the principles that are central in the thought of the leader of the Society for Ethical Culture. Professor Adler, in one of his chapters, endeavors to remove a false impression that has arisen, that ethical culture means a suppression of the religious instinct. He shows how duty may become a religion, and then gives this definition of religion: "That which brings man into touch with the infinite." This word *infinite* is spelled with a small initial letter.

The longing that the psalmist and prophet had of old was for a personal God. Jesus spoke of God as His Father. While the Ethical Culture Society is dedicated to a noble purpose, that of moral striving, the weakness of the book and the cult it represents is that their fellowship seems to rest on an idea rather than in a Person.

**THE WALK, CONVERSATION, AND CHARACTER OF JESUS CHRIST OUR LORD.** By Alexander Whyte, D.D. Cloth, 12mo, 360 pp. Fleming H. Revell Company. Price, \$1.50 net.

A collection of evening discourses delivered by Dr. Whyte, constituting a series of pictures of Jesus which do not amount either to a life of Jesus or a commentary of His sayings and doings, but which have both exegetical and homiletical value as presenting various phases of the Master's life.

**SOCIAL PROGRESS FOR 1905.** Josiah Strong, D.D., editor. Cloth, 12mo, 349 pp. The Baker & Taylor Company. Price \$1.00 net.

This annual handbook, of which this is the second number, has become practically indispensable among the year-books issued from the press. The entire field of social statistics is covered. They embrace vital, commercial, financial, industrial, educational, and reform statistics; tabulating poverty, crime, intemperance, philanthropy, and almost every other sort of social phenomena.

**HOW TO KNOW THE STARRY HEAVENS.** By Edward Irving. Cloth, 12mo, 313 pp. Fred. A. Stokes Company. Price \$2.00 net.

Popular facts of astronomy set forth by picturesque comparisons evidently for the reading of laymen and of young people. It embraces both planetary and sidereal astronomy and furnishes a clearly illustrated account of the starry heavens as known to the modern astronomer.

**A SHORT INTRODUCTION TO THE GOSPELS.** By Ernest Dewitt Burton. Cloth, 12mo, 144 pp. University of Chicago Press. Price \$1.00.

Discusses the authorship, purpose, and plan of each of the four gospels, and many minor problems, including the relation of the synoptics to each other and to the fourth gospel. A work of critical scholarship.

**THE PRIESTLY ELEMENT IN THE OLD TESTAMENT.** By William R. Harper. Octavo, 286 pp. The University of Chicago Press. Price \$1.00.

This work is in seven parts, and includes the general scope of the priestly element; the history of worship in the earlier, middle, and later Old Testament periods; a comparative study of the laws and usages of worship; literature on worship, historical, legal, and hymnal; and a consideration of the permanent value of the priestly element; with some necessary appendices. The work is divided into paragraphs and set off in different grades of type, to be used in advanced Bible classes; but it might well take its place as a very thorough, comprehensive, and condensed study of all the priestly literature of the Old Testament.

**OUTLINE OF CHRISTIAN APOLOGETICS.** By Hermann Schultz, Ph.D. Translated by Alfred Bull Nichols. Cloth, 12mo, 328 pp. The Macmillan Company. Price, \$1.75 net.

The subjects of supernaturalism, inspiration, the existence of God, the person of Christ, and revelation are especially dealt with from the modern point of view. For instance, miracles are relegated to a subordinate place in Christian evidences. The author says of them: "We believe not because of but in spite of the miracle." So he holds that revelation can not be maintained as circumscribed by the closed canon of the Scripture. The lectures are intended for use as an outline of apologetics in universities, seminaries, etc.

**THE MESSIANIC HOPE IN THE NEW TESTAMENT.** By Shailer Mathews. Cloth, 8vo, 238 pp. The University of Chicago Press. Price, \$2.50 net.

The Messianic conception is traced through the teaching of Jesus and of the apostles. The author thinks that the apocalyptic conceptions of Jesus will not be eliminated from the text by criticism, and inclines to the view that Jesus shared the Messianic conceptions of the Jews, which, however, he universalized. The book is an exhaustive study of the subject.

## FOR BLUE MONDAY

[A full Russia-bound, \$23 Standard Dictionary will be sent as a Christmas present to the clergyman who, between now and December 1st, will send to us the most laughable original "Preacher Story" for publication on this page. Any others deemed good enough to be published will be reserved for that purpose.]

**See ?**—The late Henry N. Pierce, Episcopal Bishop of Arkansas, was an inveterate and clever punster. On one occasion, relates the *New York Times*, a lady, in expressing her admiration of his erudition, exclaimed: "Why, bishop, you are a perfect ocean of learning!" "No, madam," was the modest rejoinder, "I'm only a part of the see of Arkansas."

**A Flanking Strategy.**—A regiment of soldiers was drawn up for church parade in the barrack square, but the church was being repaired and could only hold half of them.

"Sergeant-major," shouted the colonel, "tell all the men who want to go to church to fall out on the reverse flank."

Of course a large number quickly and gladly availed themselves of the privilege.

"Now, sergeant-major," said the colonel, "dismiss all the men who did not fall out, and march the others to church—they need it most."—*The London Wasp*.

**"Wanted to Know, You Know."**—Some years ago, it is related, the late Right Rev. Thomas L. Clark, Bishop of Rhode Island, while attending a lecture in Boston, observed a man sitting three seats in front whom he thought he knew. He requested the person next to him to "punch" the other individual with his umbrella.

The polite stranger did so, and the disturbed person, turning his head a little, Bishop Clark discovered his mistake. It was not the person he supposed. Fixing his attention steadfastly on the lecturer, and affecting unconsciousness of the whole affair, he left the man with the umbrella to settle with the other for the disturbance, and this man, being wholly without an excuse, there was, of course, a ludicrous and embarrassing scene, during all of which Bishop Clark was profoundly interested in the lecture.

At last the man with the umbrella asked, rather indignantly: "Didn't you tell me to punch that person with my umbrella?"

"Yes."

"And what did you want?"

"I wanted to see whether you would punch him or not."

**No Rebate on This.**—A lawyer tells of a darky preacher in North Carolina who prefaced the passing of the collection-plate with "Salvation's free, brethren, salvation's free. It don't cost nothin'! But we have to pay freight on it. We will now pass aroun' the hat, an' collect the freight charges."

**Will Be "Worse" if She Don't.**—About two years ago, while pastor in a small town in Michigan, an "old bach" came to the parsonage to consult me about the advisability of getting married. Having a prospective wedding in view, I tried to encourage him in his matrimonial venture. In taking his departure he looked at the threatening sky and said, with a characteristic drawl: "Well, we will probably be over this evening if it doesn't rain."

About eight o'clock that evening the "old bach" appeared with his prospective bride in a drizzling rain.

After shifting about uneasily for a few minutes trying to collect his nerve for the impending ordeal, he announced that he was ready. Coming to that part of the ceremony where he was asked, "Wilt thou take this woman to thy wedded wife," etc., he replied with his usual drawl, "If she behaves herself."—*From the Rev. W. G. Carlson, Ph.D., Minneapolis, Minn.*

**Fishy.**—Mother (reproachfully, to her small son): "Jamie, where have you been all afternoon?"

Jamie (uneasily): "At Sunday-school, mamma."

Mother: "Then how is it you are wet and smell so of fish?"

Jamie (in desperation): "Well, you see, I've been studying about Jonah and the whale, and—well—I guess it came off on my clothes."—*Harper's Weekly*.

**A Bad Break.**—A preacher whose reputation is international, pastor in a great metropolis, was guilty on a recent Sunday of the following *faux-pas*: Speaking of the inability of men to transmit their intellectual acquirements to their children, he remarked that since each of us must learn for himself God had provided a childhood for man up to twenty-one years, and in this, said the preacher to his astonished audience, "He builded better than He knew." The statement reminds one of the sophomore's prayer beginning "Mysterious and incomprehensible as it may seem to Thee, O Lord."

**But the Same Tune.**—A missionary says that a native of India, having translated the hymn, "Rock of Ages, cleft for me, let me hide myself in Thee," the version proved to be literally as follows: "Very old stone, split for my benefit, let me absent myself under one of your fragments."

**More to come.**—Even funerals sometimes have their ludicrous features. The writer was officiating at a funeral once, where the deceased was the fourth wife of a somewhat venerable man, who survived her. The choir had made their own selections of hymns, and what was the feeling awakened when they opened the service by singing, "They're Gathering Homeward, One by One"?—*From the Rev. William L. Swan, Salem, Ohio.*

**There are others.**—There was an old darky preacher down in Georgia who refused to become ordained, but was content to remain simply an exhorter. This dissent appeared strange to some of his congregation, and one day one of his flock asked him about it.

"Well, it am dis way," he replied; "when you's a real preacher you's gotter have a tex' and stick right close to it; but if you is only a exhorter, you kin branch."—*Philadelphia Ledger*.

**A Case for Discipline.**—The pastor of a Baptist church, Cambridge, Mass., announced on the bulletin in front of his church his Sunday evening sermon topic and the fact of the baptismal service which was to follow, in these words:

"The Unpardonable Sin"—Baptism.—*From the Rev. George F. Durgin, Cambridge, Mass.*

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SEPTEMBER, 1905

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# THE HOMILETIC REVIEW

VOL. L.—SEPTEMBER, 1905.—No. 3

## EDITORIAL COMMENT

THE little harbor of Oyster Bay, Long Island, witnessed on Saturday, August 5, a scene of great contemporaneous interest, reports of it filling many columns in most newspapers. Its importance was much more than contemporaneous, since its influence is likely to survive to a distant period in the relations of nations to one another. When the envoys of Russia and Japan had arrived on board the yacht *Mayflower*, and had been formally presented by President Roosevelt, they gathered with him around a lunch-table where the following toast, proposed by the President, was drunk in silence:

"I drink to the welfare and prosperity of the sovereigns and the peoples of the two great nations whose representatives have met one another on this ship.

"It is my most earnest hope and prayer, in the interest not only of these two great Powers, but of all civilized mankind, that a just and lasting peace may speedily be concluded between them."

In these simple words the President voiced the sentiments of some millions of men in two hemispheres. Rarely has the chief executive of any nation in modern times improved an opportunity more wisely or in words better chosen. A shorter speech he could not well have made and said what he had

to say; a longer one would have lost in force with every sentence he added. The President desired to give to the cause of peace between Russia and Japan the fullest weight of his own and his country's influence. His action was a notable example of the fine talent he has shown throughout his entire career in seizing opportunities at the right time and in the right way. Herein perhaps has lain the deepest secret of his extraordinary career. Mr. Roosevelt's mind might not be called a mind of the finest quality in statesmanship; indeed, there have perhaps been half a score finer ones within the personal recollections of men now living; but there has rarely appeared on the stage of our history a public man with a keener appreciation of opportunities, a surer foot in treading a new path, or a steadier energy in seizing and holding the ground to which an opportunity opened the way. It is no wonder that his talents have drawn upon him the eyes of the Old World, as probably those of no President save Lincoln ever did before. Surely it is only a man possessing the rarest gifts of perception, the clearest vision and the finest poise, who becomes equal to great occasions like this. One feels that Theodore Roosevelt, whatever be the minor errors he might make,



would never fail in doing the right thing in the right way when an occasion of importance to the world's peace permitted him to act a great part.

THE so-called Scottish Churches Bill, for the ending of the unhappy controversy that grew out of the happy union consummated in 1900, having gone through the Committee of the Whole without amendment, has been enacted. The rider attached to it, at the petition of the Church of Scotland, to make the terms of subscription to the Westminster Confession less onerous, has been sharply criticized as subjecting the theological professors in the national universities to a test from which they have been exempt. As recently stated in this REVIEW, it provides that the terms of subscription shall be such as the Assembly may ordain, with the approval of a majority of the presbyteries. The university men resented this as tending to bring them into possible bondage to ecclesiastical authority, and Mr. James Bryce exerted himself to get the clause amended in their interest, but failed of success.

Parallel with this movement of the Kirk leaders for liberty to lighten the burden of their present formulary, wherever it chafes, is the movement in the Church of England, for release from the Athanasian Creed, or at least from its more objectionable clauses—a release which the American branch of that church, when first organized, achieved by expunging that creed from the prayer-book, notwithstanding strong remonstrances from the Anglican bishops. A strong memorial to the Archbishops of Canterbury and York has recently been signed at Cambridge, protesting that “the so-called damnatory clauses [of the creed], taken in their plain meaning, go beyond the warrant of Scripture, and are a grave offense to the

consciences of a large and increasing number of loyal churchmen, and that therefore the presence of these clauses in a creed which is recited in public worship, and the imposition of them upon candidates for holy orders, constitute a great and growing danger to the church.” Among the signers of this memorial, “earnestly requesting” the Archbishops to do what may seem good to them for the speediest removal of this stumbling-block, are six heads of colleges in the university and seven professors. Many of the signers urge that this creed should be discontinued in public worship. On the other hand, a strong party in the church, including the so-called “Romanizers,” treat all repugnance to the phraseology of this creed as incompatible with soundly Christian faith, and denounce those bishops who favor the desired change as unworthy of their pastoral charge.

An interesting sequel of the Welsh revival is its propagation to the antipodes, reminding one of the wave which an earthquake sends across an ocean. A Welsh colony in Patagonia, so recent letters state, has been profoundly stirred by the tidings from its mother country, and the same revival spirit that has flamed through the valleys of Wales is manifesting itself “from the shore of the Atlantic to the foot of the Andes.”

A SUGGESTIVE picture in the French journal *L'Illustration* (Paris) shows the famous Red Square in St. Petersburg crowded with kneeling figures. Prostrated on the hard pavement the people are praying that victory may settle on the Russian standards, and that the “Little Father” may crush under his feet the armies of the yellow race which so far have been successful both by sea and land in humiliating the Black Eagle of Russia. On the other hand, there

are hundreds of thousands of equally earnest religious and patriotic Muscovites from Odessa to Cronstadt and from the Ural Mountains to the western frontiers, who with equal fervor are imploring God to visit the Russian Government with defeat. They believe that defeat will bring humiliation to the aristocracy and the whole imperial family, and that with their loss of prestige will vanish their popular power, which will be supplanted by the power of an indignant people arising to vindicate and protect themselves.

Here is illustrated a common view of prayer by no means peculiar to the Russians. To those who reflect that according to Holy Writ all faithful prayer is answered, and who believe Christ's words "Whatsoever ye shall ask the Father in my name he will give it," the situation is more or less perplexing. Here are two exactly opposite prayers rising before the throne of grace, poured forth with apparently equal earnestness and faith, and offered in the name of Christ. How should those who hold the generally accepted theory of prayer view such a situation? Are we to say that the words of Christ quoted above are rendered nugatory in the sequel? Should we infer that in one of the two cases cited the Father will not give something which has been asked in His Son's name? Certainly it is quite out of the power even of the Omnipotent to grant two things, either of which would make the existence of the other impossible. The dilemma itself originates in the nature of things. The responsibility for the contradiction rests, not upon God, but upon man. Prayer is not taught in Scriptures as an act of dictation to God; the great normal prayer, by its very form, puts out of the question this possible interpretation in the clause, "Thy will be done." Moreover, the overruling Providence of

God is often exercised in a form of beneficence to man, which must be looked upon as compensatory. Many things that men ask He does not give, but He often gives things which we need, but have not asked for. In regarding the contradictory prayers of the Czar's subjects, we may well believe that both those who pray for defeat and those who pray for victory to the Russian arms, have one object in view that is essentially the same: They all desire the happiness, prosperity, and strength of the Russian nation. The prayers of the suppliants in the Red Square at St. Petersburg, and those of the reformers who aim at the establishment of liberty and representative government in Russia, would be fully answered and their apparent contrariety reconciled by such a defeat of the Czar's armies as would bring peace—a peace in which the throne of the Romanoffs might be even more firmly established, because supported by an enfranchised people, rejoicing in the exercise of their natural political rights. Upon some such principle of interpretation the seeming contradiction in the various petitions of God's children may become entirely consonant with the promise to grant "Whatsoever ye shall ask" in the name of Christ.

---

THE church has not yet fully awakened to the opportunities the Sunday-school presents for the training of its members and as a force in the evangelization of those who are remote from Christian influences. This failure to recognize the tremendous possibilities of this department of the church antedates the seminary training of most of the ministers of to-day. It is only within the last few years that the teaching function of the church has been made a feature in seminary training, and even now it is not by any means generally recognized. Because there is a ten-

dency among the seminaries to recognize the necessity for some preparation in teaching, as in preaching, the Sunday-school is bound to play a larger and more important part than ever in the work of the church, and in the shaping and deepening of the spiritual life. It is not given to any one to say that a certain force, a certain agency is here to stay. The staying power of any agency will depend upon its ability to use its opportunities aright, and to bring forth the right kind of fruit. The Sunday-school has demonstrated through a long past that it has the staying power. It has proved its worthiness to live by what it has done. It has cooperated with the home and supplemented the work done there in the matter of religious instruction. It has also proved its right to live, because for scores of thousands it is the only direct agency for instructing and influencing them in the higher things of life. The Sunday-school will in time undergo many modifications as to its method and curriculum. That must in the very nature of things be expected if it means to meet the needs of those who come within its influence. But the point of supreme importance for the church to recognize now is that the Sunday-school affords the largest and fullest opportunities for the best work to be done in the interests of the young. Experience in this matter, as in other things, should be our teacher, and if we let her speak to us, it will be in language something like this: "Right habits, early formed, shape the life; build surely and steadily all the time on a secure foundation, and it will be well with you." The Sunday-school offers the foundation principles, and provides the conditions that will help in the development of just such a life.

There is always a temptation in religious as in all other forms of service to

take hold of whatever is new. If it has the least attractiveness, it is quite likely to have not only a hearing but is often experimented with. While this may be good, yet it is unwise to neglect or forsake other means that have stood the test and in the main have been found helpful. One of those means for training and developing character is the Sunday-school. For our present purpose we do not care to discuss the defects in the Sunday-school. Suffice to say that it is in the company of some other excellent institutions which have serious defects, as the family, the church, the public school, and the state. These defects have been a long time coming, and they will probably take a long time in going. Meanwhile we might as well go to the source of the evil and apply our time and energy to the thing that will remedy the defects, and that we take to be the regeneration, the perfection of each individual—not only his soul, but the whole man. When that is done all the institutions named will receive the reflex benefit from this change. It is because the Sunday-school has proved to be an influential factor in the regeneration of the individual that we should seek to use it as a means to that end. In this, as in everything else, it is always wise to use what we have to the best advantage. In planning work for the fall and winter the preacher can not do better than to concentrate more of his time and thought on this hopeful and growing field of the church's life. He will find it advantageous to come into close touch with the teaching staff of the Sunday-school, to be observant and sympathetic of their needs, and to hold frequent conferences with the superintendent, officers, and teachers of his school. Wherever this is done intelligently it will be certain to result in better discipline and pave the way for more effective teaching.

THERE has been no more significant intellectual movement in history than the radical reaction from materialism that has been going on during the thirty years since books like "Lux Mundi" and Calderwood's "Philosophy of the Infinite" began to appear. Thirty years ago a stage had been reached at which about all the thinking that was worth while was dominated by the conclusions drawn from the works of Darwin, Huxley, Spencer, Tyndall, Maudsley, Bain, and John Stuart Mill—conclusions which would not have been accepted wholly by all of these masters themselves. The sensational school in philosophy had apparently triumphed; cerebral psychology had the center of the stage; the agnostic admissions of Hamilton and Mansel had furnished a metaphysic in which the doctrine of "The Unknowable" had grounded itself as a secure substitute for theism, while Tyndall's doctrine of the "promise and potency" of matter seemed to have been accepted as a fundamental account of every cosmical problem as to the origin of things. The Positivism of Auguste Comte, translated on English soil by Mr. Frederic Harrison into a cult, remained about the only quasi-spiritual affirmation that the scientific mind seriously recognized; and this earned only the ridicule of Mr. Herbert Spencer, and got itself characterized on account of its diminutive London following as a "religion of three persons and no God."

From that babel of tongues to the revitalized faith of the present day is hardly more than a quarter of a century. In that time the fabric of materialism has very largely dissolved. Ernst Haeckel remains almost the solitary champion of the unfaith then delivered to the saints. A world of unseen realities has been recreated. The pendulum has swung so far the other way that the very "matter" of which Mr.

Tyndall said it "contains the promise and potency" of all cosmical phenomena, very few to-day would affirm as even existing, or take the risk to their reputation of dogmatizing as to whether it is "stuff" or only a mode of "force." On the other hand, the older fundamentals, God, the freedom of the will and the future life of the soul have resumed their authority, either, as with Mr. Mallock, as deliverances of a necessary practical faith, or, as with John Fiske, as inevitable inferences from the postulates of evolution itself. Those who concede with the former the agnostic postulates, and those who affirm with John Fiske the validity of our metaphysics, unite in restoring the great essentials of religion to their rightful seats of authority. With the entire world of philosophy and science, Haeckel and his diminishing school always being excepted, the point has been passed, and the discussion practically closed.

The chief advantage in this reaction to religious life and thought will perhaps prove to be in the clearing of the ground for farther advances of faith, and for farther research into confirmatory evidences of these admitted realities of religion. While the storm raged, and the very foundations seemed to be shaking down, the preacher was quite commonly content to take to the nearest shelter; to satisfy himself with practical efforts while he waited for the scholars to settle it. He had little incentive for discovery of evidences for affirmations that everybody seemed to be giving up. But for the most part the scholars have settled it, and the way is opened to new advances of the faith. We are no longer made a laughing-stock when we propose seriously to investigate the unseen world. Psychic phenomena have become respectable, and may be subjected to study. They engage the attention to-day of some of the

foremost men of science. Philosophers of international repute now spend their time in securing evidences of communion between this and the invisible world without suffering ridicule from the physicist. They adopt the weapons of the physicist himself in pursuing their investigations. By so much as this reaction from materialism obtains, the office and work of the preacher resumes its old-time dignity and influence. He no longer has to stand as an apologist for truths that are in disrepute among the great scholars. His special message has become again the most important message to his age, concerning and interesting the minds of all the world's best thinkers as never before in history. If the preacher will

rise above the petty limitations of his creedal and ecclesiastical symbols and make himself mainly the mouthpiece of the fundamental truths of his religion, he may to-day carry in his utterances the consensus of judgment of the intellectual masters of the world.

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No armistice precedes nor accompanies the meeting of the Peace Commissioners at Portsmouth. They meet "in the teeth of clenched antagonism." We shall see just how much a hold upon the world have humanity, reason, and true patriotism. The result will measure the distance we have come through the Golden Rule and the Ten Commandments, how far the church, the school, and the press have brought us.

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### THE PROPHET'S SPIRIT

BY PROF. ARTHUR S. HOYT, D.D., AUBURN THEOLOGICAL SEMINARY.

THERE are two functions in the sustaining of the religious life, the priestly and the prophetic. Sometimes these functions are distinct and sometimes they are united. The priestly has to do with the forms of life, with whatever sustains the offices of religion, with whatever gives it a visible and intelligible form and use. The prophetic has to do with the inner life, with the truth that quickens and feeds the soul itself.

It has been too much the fashion to ignore or despise the priestly function in religion. Life must have form and structure. Religious truth must take clear, consistent statements. Men must have fixed places and times and rites of worship. The organization of the church is a necessary law of spiritual life. The priestly service in religion is vital, tho not the highest.

But there has always been a narrowing tendency in the priestly office apart from the prophetic.

It tends to magnify the form and forget the spirit. It would test life by its shibboleths, piety by its rituals, and loyalty to the kingdom by zeal for sect. There may be religiosity with little vital religion. It separates life into sacred and secular. It practically denies God by shutting Him out of a large part of life. He is God of the hills, of holy moments and places, but not of the valleys, where men toil and are tried and suffer. The priestly spirit has often been proud of God's favor, and forgotten the ministry of God's grace. Spiritual pride and class and race pride have been strangely blended. The vision has sometimes been narrowly individual, and indifferent to the multitudes.

Formality, superficiality, and exclusiveness have been the evils that have grown up where the priest was the sole leader of religion; and so God has raised up the prophets, to correct priestly tendencies and to give the balance of truth and life.

Most spiritual and definite was the work of the prophets. They ever taught the simplicity and spirituality of religion. They interpreted the meaning of law and sacrifice, of temple, and ritual. They were ever breaking through the crust of behavior in their effort to touch the conscience of the people.

They taught the practical nature of religion. Worship was to make life religious; and if life were not changed, if it were cold and selfish and sensual, the very worship was a mockery.

They taught the unselfish nature of religion. It was not simply for the soul's own culture, but that the family and the community might be purified and enriched. They broke through race pride and prejudice and taught the truths of humanity. They saw in the Messiah the desire of all nations, the hope of the world.

God was made known, the one real, controlling person of the world and of human life, God in His moral attributes, in His great purpose to make men righteous. And man was made known—the essential nature and worth of man—man stripped of all the accidents of life, man lifted up into the light of God and so to a true self-knowledge.

So the prophets are the great interpreters of life, they tell men about themselves, they search their age and analyze it, so that men may see how they are living, how they accord with the great moral and spiritual principles of conduct, as essential as the laws of nature.

They were patriots and philanthropists because they were prophets. Love of country, pure and passionate, pulses in the speech of all of them. Whatever concerned man, family, and work, houses and lands and government, concerned the moral nature of man and so was a matter of religion. Religion was coterminous with life. The laws of

God were to be made universal and absolute.

Creed and rite and temple are holy, but the prophet must breathe into them the spirit of the divine life. The offices of religion are expressions of the soul and ministrative of its higher life, only as this living spirit is within the wheels. The health of social, national life depends upon the prophet's spirit. "Where there is no open vision, the people cast off restraint." Where no pure and fearless soul has a vision of God, and gives the truth that opens anew the meaning of God's will, then religion becomes formalism, its vital forces are spent; the evil elements of life grow bold, and disaster comes to the Kingdom of God. Tennyson's poem is a true picture of the prophet:

"He saw thro' life and death, thro' good and ill,

He saw thro' his own soul.

The vision of the eternal will an open scroll  
Before him lay."

The prophet's spirit is to be an abiding spirit. The work did not close with the Old Testament prophets. The Spirit gave them their message, as forth-tellers for God. There will always be need of the vital, interpretive speaking for God, and the Holy Spirit will give the message. There have been Christian prophets. The apostles were such, and their genuine successors in every age. The very word lives in the New Testament. And all the words used for the Christian ministry, such as "herald" and "witness," have in them the essential idea of the prophet.

Christ is the message of truth and life, but the understanding of Christ grows from age to age in the experience of the church. It is an arrow, egotistic conception of the Gospel to hold that our philosophy of truth, our special viewpoint, is the unchanging one. The world has come by many painful steps to its present knowledge of Christ and

His salvation, and the message-getting and message-giving are not all over. Such is the unmistakable lesson from the history of Christian doctrine. Here truth has been brought out from the shadow, the conception of it made sharp and clear by prayer and meditation, and contest and service. Here emphasis has rested upon a different aspect of truth, that in the end better proportion might be secured. There truth has been carried into a larger sphere, followed to its logical outcome, or applied to some new condition and need of the age. Such unfolding of the principles of Christ must ever go on to meet the growing intellectual and social life of men. Can it be thought that Christ has no special message for men who try to hold in one hand the promises of eternal life, and grip even harder with the other all that the selfish and inhuman fingers of mammon can hold, who buy and sell men as they do their coal and their iron; who live in luxury and even build churches and endow colleges out of conditions in which thousands of the children of God are forced to live little above the beasts of the field? The spirit of God is certainly bringing out the social truth of Christianity to all who have eyes to see. It may be as reprehensible for the minister of Christ to take no account of social conditions as for the doctor to care nothing for sanitary welfare.

Every man fit to stand in the pulpit must be in his own way and degree a prophet. He has no light on coming events, he has no new gospel to give; but he is a forth-teller for God, he must speak plainly and faithfully the message God gives him. The Christian preacher must make God known; he must in some way open the heavens, give eyes to this peering, questioning age, and make God real. He must make man known to himself; he must work his way through the discussions and activi-

ties and conventions of life, and lay hold of the soul; he must impress men with the radical and sovereign nature of the Gospel remedy, the thoroughness and reach of Christian truth, stopping short of nothing less than the sanctification of life, the redemption of the world. Nothing but the prophet's spirit can do this.

Some typical experiences of the Bible tell us how we may have the prophet's spirit. It is connected with a deep experience. The aged Elijah said to the younger man Elisha, "Ask what I shall do for thee, before I be taken away from thee." And the younger, catching some vision of the work to be done, and feeling his need, asked for the best thing possible. "I pray thee, let a double portion of thy spirit be upon me." "Thou hast asked a hard thing," said Elijah; "nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." The gift was conditioned upon his close, personal following to the very end. And so, tho Elijah repeatedly tested the sincerity and thoroughness of the desire, nothing could shake off the attendance of Elisha, and he was present at the striking and triumphant close of Elijah's prophetic career. He had a great experience of the reality of God and the spiritual world, and of their nearness and contact with this. And the spirit of Elijah rested upon Elisha. Thenceforth he could never doubt God and God's use of his servants. It was an abiding experience. And years after, when hemmed in at Dothan by the armies of Syria, he was not disturbed; and he asked that the eyes of his young servant, blinded and terrified by earthly power, might be opened and that he might see the armies of heaven marshalled for their defense. A vision of God's truth every true prophet has had. Moses stood before the burning bush, an exile in the desert, doubting the mean-

ing of his dream of a nation's deliverance, perhaps doubting the very power of Jehovah, and that common bush became aflame with God, and in his soul the voice of the eternal sounded, and he went forth to do God's will with something of the patience of the Eternal, enduring "as seeing Him who is invisible." Elijah at Carmel, and still more at Horeb, in the voice that was stillness itself had the unmistakable evidence that God was in the world working out His righteous will. Saul of Tarsus was stopped in his conscientious but mad career, and saw and heard the Christ, whom he thought dead and buried, and in that glorified vision had the spiritualizing of his learning and experience, and became Paul the Apostle. Augustine, after having whirled over all the dance-floors of philosophy, and groveled through the experience of the senses, heard the voice in the cathedral cloister of Milan, "Take, read," and the Scriptures revealed God and the soul to him, and he could say out of his deepest experience, "Thou hast made us for thyself, and our heart is restless until it rests in thee." Luther, from the study of the monk's cell and the painful ascent of St. Peter's steps, knew the truth, that the just shall live by faith. John Wesley had profound experience of want and sin in the mines and factories of Yorkshire, and of God's grace and spirit in the prayer-room at Oxford. Phillips Brooks saw love for Christ shining in a mother's face, and found that all knowledge and culture and privilege had their true use in glorifying the divine life among men.

And it is possible for each soul in its own degree to have some such living realization of God's truth. Intellectual knowledge of the Scriptures alone, the most minute and scholarly study of

Bible and theology and providential history will not give a man the prophet's spirit. The word must be detached from the book, and become a living element of experience. Jeremiah had to eat the roll before it was his word. Going through a seminary does not make a man a prophet. We do not need more ministers so much as better ones. We must remember that the false prophets were thick when the schools of the prophets flourished. They learned the trick of speech and the rote of religion. It is easy to get the prophet's mantle and to assume the prophet's tone. But the prophet's spirit is the deepest matter. This we must have or we shall be false witnesses of God. Without living experience of truth God does not speak through us.

We may not seek for any mysterious experience, trust in any singular and striking events that may come to us; but we shall have this experience of the deeper things of religion if we are faithful.

If we lead a disciplined life, body, mind, and spirit ruled by the mind of Christ; if we are students of His Word, if we keep the spiritual life open toward God by prayer and repentance and obedience; then we shall have abiding visions of God and the reality of Christ—the prophet's spirit shall rest upon us.

Many are the ways by which we may be led to the critical moments of life, when the reality of truth is revealed to us beyond doubt, when the common spots of life become "houses of God."

It is beautifully said of Augustine: "He bore witness of what he himself had seen. The secret of his marvelous influence was that he prophesied, not of what he had read or thought, but of what he had experienced; that he uttered not merely his ideas, but himself."



## THE BIBLE AND BABYLONIA

BY JOHN P. PETERS, SC.D., D.D., NEW YORK.

RECENT book-sellers' circulars have added to former headings of literature this new category, "Babel and Bible." Here are listed Prof. Friedrich Delitzsch's lectures under that title and quite an extensive literature in books and pamphlets resulting from those lectures.

Professor Delitzsch differs from other scholars, not so much in the fact that he has found in the Babylonian inscriptions a vast amount of material elucidating the Bible, but in that he seems inclined to attribute everything to Babylonian sources, and, not content with this, to assume the position of an apologist for the Babylonian religion, placing it on a level with the Hebrew and detracting from the latter as much as he adds to the former. It is an undoubted fact that Jewish civilization and Jewish religion owe a great debt directly or indirectly to Babylonia. The myths and legends, the magic, the ritual, the science, the literature and legislation of Babylonia produced a profound impression on the whole of Hither Asia, and any one who wishes to understand historically the origin and development of Jewish religion and civilization must acquaint himself with Babylonian religion and civilization. On the other, hand the more evident the connection between Babylonia and Israel, the clearer, also, becomes the spiritual exaltation of the latter in comparison with the former. The polytheism and sensuality of the Babylonian originals give place to monotheism and spirituality in the Hebrew derivatives, and while for the historical understanding of the development one needs to know the Babylonian original, spiritually it has been so modified and so exalted in its Hebrew form as to constitute in fact a new creation. The ele-

ment contributed by the Hebrew is more important than that contributed by the Babylonian, precisely as in a beautiful sculpture the creative work of the artist is more valuable than the raw material.

The most important recent discovery in the Babylonian field, one of the most important discoveries of the remains of antiquity ever made, is Hammurabi's Code of Laws. Much has been written about the relation of that code to the legislation of the Old Testament, especially the older strata of that legislation contained in the Book of the Covenant (Ex. xx.-xxiii.). In general, it may be said that the relation between Babylonia and the Bible here, as in the case of the Flood story, the story of Creation, the Garden of Eden, etc., is indirect rather than direct. The Code of Hammurabi, the Amraphel of Gen. xiv., was a codification of laws already existing, with what modifications and additions it is impossible, in the present state of our knowledge, to say. It is the earliest codification of law of which we have any certain knowledge. Its highly developed character, however, is evidence that there were before that time codes of law in existence, a fact of which we have further evidence in the contract tablets of an earlier period, discovered at Nippur, Tello, and elsewhere. The legislation of Babylonia affected the regions northward, westward, and eastward, which were within the sphere of Babylonian influence, commercial and political. The racial and linguistic affinity of Canaan and Babylonia, added to the political dependence of Canaan on Babylon in the time of Hammurabi and his successors, must have made that influence especially effective in Canaan. The Hebrew, assimilating Canaanitic civilization, found there, we may fairly

assume, a legislative system based on or influenced by the code of Hammurabi. The more primitive patriarchal right and patriarchal customs of Israel gave way in some measure, certainly, to these laws, better adapted to their new conditions, having their parentage in Babylonia. The old Hebrew use and right made themselves felt, however, in the adaptation of these laws to their new conditions. Hence in the Hebrew code, to which I have referred, while there is a general sense of kinship with the Hammurabi code, there is no direct relation and the Hebrew code, from the point of view of civilization, is lower and more barbarous than that from which it derives, altho higher on the spiritual side, especially in its monotheistic conception or tendency.

Without going into any comparison in detail of the Hammurabi code and early Hebrew legislation, I would call attention in passing to two Bible passages, outside of the legislative books, which have received curious elucidation from the Hammurabi code. Law No. 146 of that code, following the ordinary numeration, reads as follows (Harper's translation): "If a man take a wife and she give a maidservant to her husband, and that maidservant bear children and afterward would take rank with her mistress; because she has borne children, her mistress may not sell her for money, but she may reduce her to bondage and count her among the maidservants." Now this was precisely what happened in the case of Sarah and Hagar. Sarah, being childless, gave her maid Hagar to Abraham, and when Hagar "saw that she had conceived, her mistress was despised in her eyes." Sarah makes plain to Abraham the wrong done her, and calls the Lord as judge between him and her. Whereupon Abraham surrenders Hagar to her to do as she pleases. She is again a bondswoman in the hand of her mistress

(Gen. xvi. 14 ff). This does not mean that in this particular case Babylonian legislation affected Hebrew practise. The law is such as we should expect to find in the unwritten code of a primitive people, and the Babylonian law may, therefore, be nothing more than a codification of an early use common to many kindred people. But while we can not say that Hammurabi's code directly influenced Canaanite and Hebrew use in this particular, the law itself does give us an illustration of the usage which prevailed among the early Hebrews and makes us aware that in the incidental description in the Book of Genesis of the relation of Sarah and Hagar to Abraham, we have a picture of the legal and customary conditions of the early time.

Another Bible passage which receives most curious and interesting elucidation from the Hammurabi code is the story of the spies who lodged with Rahab at Jericho. In Josh. ii. 1 we read: "And they went and came into a harlot's house and lodged there." There is in this statement something peculiarly shocking to us, something which seems to reflect on the moral character of the Jewish leaders of that day.

Turning to the code of Hammurabi, we find that laws 108-111 deal with the wine-seller. The gender of the wine-seller in these laws is always feminine. It is evident that the trade was in the hands of women. It is also evident from these laws that the places where wine was sold were places of resort and lodging-houses for the traveler. Perhaps tavern-keeper would be a better rendering of the word used in the Babylonian than wine-seller. It is further evident, from the terms of this legislation, that outlaws and bad characters were apt to collect in these taverns and that they were places of doubtful repute. A priestess was forbidden to enter a tavern for a drink or herself to

become the mistress of a tavern. This throws light on the character of the place to which the spies went in Jericho, and on the position of Rahab. They went to the tavern, because it was the only place to which one could go unless one became through courtesy the guest of a resident of the town. Rahab was the keeper of the tavern. It may be added that we have corroborative evidence of the disreputable character of the hotel business in Palestine from Jewish sources. A Jewish ritual provision forbade the marriage of a priest with a woman connected with the business of keeping a tavern.

Turning now to the ancient magic we know that the predecessors of the Semitic Babylonians, the Sumerians, reduced magic to a science. Their magic texts, in the original language, as that was supposed to be especially efficacious, were handed down from generation to generation and a number of these texts were found in the library of Ashurbanipal, King of Assyria. There were also translations of some of these texts. Latterly scholars have devoted much time to the systematic study of these magical texts, with some very interesting results. The main principles of this magic are the same with which we are familiar from the study of magic in other times and countries. In fact, the general principles of magic are so much alike everywhere, that it is always difficult to say with regard to a given practice whether it was borrowed or developed independently. The same is true also with regard to much early law. We have seen, in the case of the laws of Hammurabi, that the codification of Babylonian law tended to make that law influential in surrounding countries. So it was also, apparently, with Sumerian magic. Its developed and systematic form caused it to influence in a peculiar degree the magic of surrounding and related countries.

One of the fundamental principles of magic, as it shows itself in the old Sumerian texts, is the power that lies in the knowledge of the name—to know the name gives power over or through the being which that name expresses. The most recent writer on this subject, R. Campbell Thompson, in his volume, "The Devils and Evil Spirits of Babylonia," says: "In attacking the powers of evil it was of no avail for the magician to rely solely on his own strength; it was necessary for him to call to his aid some divine authority to support him in his combat. This aid is generally known as the 'Word of Power,' and in its simplest form is the name of some divine being or thing." It is this same conception which is at the bottom of the references to the name in the New Testament, as, for instance, Acts iv. 10: "By the name of Jesus Christ of Nazareth—doth this man stand here before you whole." It is by the power of His name that the evil spirit of disease was cast out.

In Babylonian use one of the common methods of exorcising disease—we say exorcising, because the disease was cured by the exorcising of the spirit which had occasioned it—was by means first of the recitation of the legend of Marduk's visit to Ea, his father, to ask advice:

"Marduk hath seen him [the sick man] and  
Unto the house of his father Ea hath entered and spoken:  
'Father'  
Twice he hath said unto him,  
'What this man shall do he knoweth not,  
'Whereby he may be assuaged.'  
Ea hath answered his son Marduk:  
'O my son, what dost thou not know,  
What more can I give thee?  
O Marduk, what dost thou not know,  
How can I add unto thy knowledge?  
What I know thou knowest also.  
Go, my son Marduk.'"

This is a set formula which is used as a preliminary to introduce the various special incantations. It establishes the general principle of the knowledge of

Marduk and Ea, whose names are the words of power. To know the spirit that caused the disease and then to adjure him by name in the name of one more powerful was to ensure the cure of the disease.

That this system derived from the Sumerians affected not only the Babylonians but also the Jews, is clear as the result of excavations in Babylonia. We have found great quantities of bowls inscribed in Jewish characters with magical incantations, based on precisely this principle. All this throws light on the conception of the Jews, up to and beyond the time of Jesus, with regard to disease and demons, and hence throws light on the New Testament. In these Jewish incantations the names of angels and archangels are used in place of the names of the gods and demigods used in the Babylonian incantations; but above all the great Word of Power to the Jew was the mystical, unpronounceable name of his God, Yahaweh. The Christian recognized in Christ a new expression of that divine power to which the world of spirits is subject ("At the name of Jesus every knee should bow"—Phil. ii. 10); hence such phrases as that which I have quoted from the Acts of the Apostles.

The most common form of magic is that known as sympathetic. The melting of a wax figure, with the invocation of a curse, made use of in Rossetti's poem "Sister Helen," is a familiar example of sympathetic magic. This principle was used freely in Sumerian magic in the healing of diseases. A pig or a kid was placed by or upon the sick person, and the demon of disease exorcised out of the body of the sick man into the animal. Here is an exorcism to be used in such a case:

"Give the pig in his stead,  
And give the flesh as his flesh,  
The blood as his blood,  
And let him take it;

Its heart (which thou has set on his heart)  
Give as his heart,  
And let him take it."

One is reminded strikingly of the devils in the country of the Gadarenes which went into the herd of swine.

I do not mean that there is a direct connection between such passages in the New Testament and the Babylonian magic texts, but that the latter, throwing light on the whole conception of demons—sickness caused by demons, and the exorcism of demons—do illustrate and interpret such passages.

But while such New Testament passages are merely illustrated by the Sumerian magic texts, with some of the ceremonial prescriptions of the Old Testament the case is different, and it is not only a question of illustration, but of similarity or identity of application. This is true, for instance, of the peculiar idea which underlies the sending forth of the scapegoat (Lev. xvi.) into the wilderness on the Day of Atonement, in order that he may carry the sins of the whole congregation of Israel; altho it must be said that no precisely similar ceremony has yet been found in the Babylonian texts. Another similar application occurs in the ceremony of cleansing a house from leprosy (Lev. xiv.), part of which ceremony consisted in letting go a living bird out of the city into the open fields, in order to make an atonement for the house.

The word atonement is identical in Hebrew (*kipper*) and Assyrian (*kup-puru*). It is the word used throughout these magical texts; and it is the word which is used in the Jewish ritual codes of the Book of Leviticus. There is in Leviticus (4 ff.) a series of prescriptions of atonement (*kipper*) for evil caused by witting or unwitting violations of ritual or moral law. We have from the library of Ashurbanipal a series of tablets, called *shurpu*, a great part of which is devoted to the removal of the *mamit* by

means of an atonement (*kuppuru*). The *mamit* is the ban or calamity which has come upon a man because wittingly or unwittingly he has broken divine laws, and is therefore the same as the calamity or misfortune or evil of the Hebrew code. One of the tablets of this series gives a list of one hundred and sixty-three of these *mamits*. Roughly, we may divide them into two classes: the *mamit* which results from breaches of morality and the *mamit* which results from breaches of ceremonial law. The breach of either of these classes of law, which are not distinguished in the Babylonian use any more than in the Hebrew, will bring upon a man a curse which shows itself in sickness or some other calamity. The first knowledge that a man may have that he has broken such a law is that he becomes sick, or that some calamity befalls him. Then it is necessary that an atonement or *kuppuru* should be performed. Now this is precisely what is provided for in the fourth chapter of Leviticus: "If any one sin unwittingly and do any of the things which Yahaweh has commanded not to be done;" it may be the priest, it may be the congregation, it may be the ruler, it may be one of the common people; a man may have unwittingly touched an unclean thing or the uncleanness of a man; he may have rashly sworn to do something; the evidence that he has done one of these things is the calamity which befalls him. To be set free from that calamity it is necessary that atonement (*kipper*) should be made by the priest.

The things which bring calamity according to the Hebrew code are strikingly similar, in principle at least, to the things which bring *mamit* in the Babylonian rule:

"He trod on some libation that had been poured forth, or  
He put his foot in some unclean water,  
Or cast his eyes on the water of unwashed hands,

Or came in contact with a woman of unclean hands,  
Or glanced at a maid with unwashed hands,  
Or his hand touched a bewitched woman,  
Or he came in contact with a man of unclean hand,  
Or saw one with unwashed hands,  
Or his hand touched one of unclean body.

Just as in Babylonian use the *mamit* might be incurred by a breach of either ceremonial or moral law, so it was also in the Hebrew. Here, for instance, are moral provisions of the Hebrew code which may produce the calamity and thus involve atonement. If any man commit a trespass against Yahaweh, by dealing falsely with his neighbor in the matter of deposit, or pledge or robbery; if he oppress his neighbor; if he finds what was lost and appropriates all or part of it and swears that he did not find it (Lev. vi.), these cases require atonement (*kipper*), but so also do cases of merely ritual defilement, such as unwittingly coming in contact with unclean things or persons; there is no difference between the two. In fact, so striking is the resemblance between the Babylonian and the Hebrew law of atonement, that Mr. Thompson, in the book referred to above, argues that the Jewish Levitical code must have been framed in Babylonia as a result of direct contact with the Babylonian code.

We do not think that Mr. Thompson's conclusion as to the method of connection is quite correct. While there is a striking resemblance between the two, there are also equally striking points of difference, and there is also much in the Levitical codes which is evidently older than the period of the Exile. The Levitical codes represent, we believe, the ritual practises of the Jerusalem Temple. While in the final compilation, tabulation, and combination of laws in and after the Exile considerable modifications may have been introduced, especially on the theoretical side, and while these compilations may have been affected in their ideas and

expressions by the theory and practise of the Babylonians, it seems to us that the main features and principles of the laws were fixed long before that time. We should, therefore, suppose that the contact which produced this resemblance is to be traced farther back than the Exile; that we have here, in fact, that same indirect contact which is evidenced in the civil legislation, in the Flood stories and the like.

In conclusion it may be said that while the general underlying conception of the ban in the Babylonian and the Hebrew codes is the same, that the breach wittingly or unwittingly of some rule of the spirit world, ceremonial or moral, results in disease, that is, the possession by demons or calamity, and that the existence of such disease or the occurrence of such calamity is, *vice versa*, evidence of some breach, known or unknown, of the laws of the spirit world, we find in the Hebrew code that

same exaltation and purification in comparison with the Babylonian which we find in the different versions of the Flood, Creation, and other tales. What the Babylonian ascribes to the action of indefinite gods and devils, so that he does not know which one it is that is acting, is ascribed in the Hebrew to the one God only, Yahaweh; and that which in the Babylonian is the possession of devils, in the Hebrew becomes the finger of God, a punishment inflicted directly by Him; so that while in our minds there may seem to be caprice in these punishments which may be inflicted on the man for unwitting sins of a merely ceremonial character quite as much as for witting sins of a moral character, there is still a moral element behind, a conception of the moral character and being of God, which leads the Hebrew to put his scheme, even of ceremonial law, on a far higher plane than that which satisfies the Babylonian.

## THE PERSONAL FACTOR IN TRUTH

By TRUNIS S. HAMLIN, D.D., WASHINGTON, D. C.

Is truth an objective reality? Or is it to each man what he sees it to be?

Etymology favors the latter. Truth is what the speaker trows, *i.e.*, supposes, thinks, believes, to be fact. Usage, however, has much broadened the meaning. Truth, in our ordinary sense, is conformity to fact, or reality. Or, in the realm of authority, conformity to what by general consent is assumed to be fact, or reality.

The classifications of truth are various. For our present purpose the following will suffice:

1. Scientific, including mathematical, truth; the conformity of thoughts to things.

2. Logical; the coherency or consistency among themselves of thoughts about things.

3. Moral and religious; the correspondence of thoughts with reality, and of words with thoughts, about principles and persons.

In the last the personal factor is obvious. In the first and second not so obvious. Does it exist?

Take, for example, the mathematical truth of measurement. A foot is always and everywhere twelve inches; an inch always and everywhere the same. So of all multiples of an inch. Here, then, we have an absolute standard of size; identical here and at the antipodes; universal, since to it may be reduced all other local and temporary terms of mensuration. No individual idiosyncrasy can make an inch or a mile either longer or shorter. Each is an objective reality.

But even in so perfect an instance of absolute and universal fact there is in practical use an inevitable personal equation. The moon's diameter is two thousand one hundred and sixty-two miles. I am not competent to measure it; hence can not know it at first hand; but I accept it as fact; as truth. What it really means to me, however, is not what those figures, spoken or written, convey; but what the moon itself appears to me to be when I see it at its full. We have all been asked, and have asked others, the old question, "How big does the moon look to you?" and have found the answers varying from, "As big as a silver dollar" to "As big as a cart-wheel." Now in practical effect, the moon is to each man of the size that he sees it to be. The variation of vision does not change the size of the moon; each observer knows what that size is; but for his own purposes one reduces those two thousand one hundred and sixty-two miles to two inches, another to three feet. The absolutely external fact is two thousand one hundred and sixty-two miles; the subjective, practical truth to this person is two inches, to that person three feet. The miles constitute a truth learned and held in memory; the inches or feet a gross untruth objectively, but a realized and useful subjective truth. To all practical intents and purposes the moon is to me what I am capable of seeing it to be, tho my acquired knowledge of that satellite, and which I accept as objective fact, is immensely different.

A very interesting question is this: "What do numbers really signify to us?" Do they signify anything beyond the point at which we cease to realize them concretely? We say a man owns property to the value of one hundred millions of dollars. Is that statement anything more to us than an impressive form of words? and impressive because of its vagueness? Does it differ

essentially from the statement that he owns fifty millions, twenty-five millions, one million? Can we so comprehend one million that it becomes to us a subjective truth? Or a half million? Or one hundred thousand? This depends chiefly upon native talent for mathematics, and the discipline to which that talent has been subjected. The ignorant understand numbers only so far as they can count concrete objects; their fingers, for example; hence they reckon by fives or tens; or by marks made in or upon a convenient piece of wood or stone; hence a score. By and by they may double or treble the five or the ten or the score; so the ancient Hebrews: "The days of our years are three score years and ten; or by reason of strength, four score years." But this process soon reaches a usable limit. Thus our North American Indians are very acute and accurate about small sums of money, but easily defrauded in large sums. Beyond five dollars or ten or possibly twenty, all amounts are alike to them; hundreds, thousands, have no meaning. The agent whom they employ to conserve their rights may set his fee indifferently at one thousand dollars or at one hundred thousand; either sum is equally beyond their reach; equally a nonentity. Which is to say that while mathematics is abstractly the same on the reservation as in Wall Street, what is mathematical truth in the latter place is a perfect blank in the former.

Even in the exact science of mathematics, therefore, the personal factor enters; not modifying the absolute, objective fact, but vastly modifying the subjective truth. And here we recur to the etymological meaning of "truth" as what one perceives, or believes, the fact to be. The diameter of the moon, or millions of dollars, are to me what the solar spectrum is to the color-blind; they hear of it as a fact, but can not

appropriate it as truth. And only what we can appropriate is truth to us. For instance, there are innumerable facts in science of which we have never even heard. To us they might just as well be non-existent; indeed, they are non-existent. But to certain scientists they are as much truths as gravitation is to us. Those scientists not only know them as facts of nature, but also shape their thinking and living by them as truths. And nothing is truth to any particular man, whatever it may be to others, which does not do for him at least these two things, mold his thoughts and influence his life.

We need not pause in the sphere of logic since it is entirely obvious that here truth is a matter of the natural constitution of the mind, and of education. One man sees all facts separately, disjointedly; his thoughts about them lie in his mind like grains of sand on the seashore. Another sees all facts in their sequence and relation, as cause and effect; like those grains of sand held together by cement, and forming the bond of a great structure. The former has a vast number of truths, but no system of truth. Individually each truth affects his thinking and living, but neither his thinking nor his living ever becomes a coherent whole.

We pass at once to moral and religious truth; and for the sake of brevity will consider them together. The principles of ethics may be stated abstractly, but in use are concrete. One can not be abstractly honest, for example, except in theory; to apply the theory is to deal with other men. One may hold the most exalted maxims of kindness, but can never know whether he is really kind until thrown into such relations to other sentient beings as to ascertain whether or not his maxims control his conduct. Ethical principles thus constitute an objective system of ethical truth, which may be stated in

words, studied in books, committed to memory. A hundred men may study this system; each of them may know it equally well; but it is truth to them only so far as they reduce it to practise. One will take out of it the truth of thrift, another of prudence, another of industry. All have learned that love is the fundamental ethic; but fifty are cold, haughty, vain, envious, jealous, selfish. Is love truth to these? Only as an abstraction; they know that such a thing exists; and they may be able to talk wisely and beautifully about it; but it is truth to them only as they actually love; and to each one only in the precise proportion in which he loves; while those who fail entirely to love have no truth on this subject.

In religion the personal factor is even more notable, since religion is the relation of the spiritual nature of man to God. But who is God? And what is He? A definite objective reality, beyond question. "Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." But the very first word of the definition proclaims that He can not be fully known by finite man. Only the infinite can know the infinite. Only God can know God. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Or, in the words of our divine Lord, "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." And again, "O righteous Father, the world knew thee not, but I knew thee."

So far as Jesus of Nazareth is man He may be known by man; i.e., the objective fact of His manhood becomes to



us a subjective, realized truth, that shapes our thinking, feeling, acting. So far as He is God, that objective fact can become subjective truth to us only as the divine Spirit illumines our minds. And that illumination varies according to each one's natural capacity to perceive, willingness to open eyes and heart, and especially obedience of life. So Jesus says, "If any man willeth to do his [God's] will he shall know of the [my] teaching."

Now the God-man is the center and sum of our religion. Christianity is in substance and effect the Christ. He is "the way, the truth, the life." The way; the way to God and holiness and heaven. No other way is needed; no priesthood to mediate between the divine Spirit and any human spirit; no sacrament as an indispensable method of approach; no form or ceremony, whether simple or imposing.

He is the truth; not teaches it; not illustrates it; not is a part of it, greater or less; but speaking Christianly—and it is only thus that we are now speaking—He is the truth. Theology is Christology; since whoever hath seen the Son hath seen the Father.

He is the life. He gives life, but the life that He gives is Himself. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life"; which St. Paul paraphrases when he writes, "The letter killeth, but the spirit giveth life." Jesus pronounces His words life; not as articulate sounds, that the bodily ear can hear; nor as letters that the hand can trace and the eye read; but as divine disclosures of Himself to human spirits, so far as the human can apprehend the divine. There must be nerves of life between God and man; such are the words of the Son of God spiritually given and spiritually received. The life is not in the words, but in Him who speaks them; and they

are channels of life only so far as they impart Himself.

Accordingly Jesus the Christ is not the same to any two men. He is indeed a definite, objective fact; a divine fact; hence all that He is man can never know. That body of truth which is Himself is a definite, objective fact; but only so much of it becomes subjective, realized, potent, vital truth to us as we are capable of receiving and willing to receive. We all call Him by the same incomparably sweet and precious name Jesus; we all adore Him as the God-man; we all trust Him as the Savior; we all obey Him as the King; yet to one, whether as way, truth, life; whether as Savior, Lord, Friend; He is either more or less than He is to another. The absolute fact about Him none can fully apprehend; but so far as it is humanly apprehensible, it is one thing to this man and another to that man. From that objective reality each takes what he can or will, and thus constructs his own Redeemer. The truth is absolute in itself; but each man's truth is limited by his personality. That is, the personal factor determines for each his Christ and his Christology.

The same statements apply to the Bible. As a printed volume the Bible is the same to all. As a disclosure of God, it is not the same to any two; partly because of varying native ability, scholarship, study, reverence, faith; partly because varying methods of using it give varying results. The book is one thing to the literalist, who holds to verbal inspiration; and quite another to the spiritualist, who finds great truths disclosed "by divers portions and in divers manners," through all forms of literature. As the "rule of faith and practise" the Scriptures are to each what he finds in them. However totally true as an objective reality, only so much of them is true to any man as

he apprehends and believes. However totally reliable as a guide of life, they are a practical guide to one only so far as he follows them. There is no man whose actual Bible is this entire book; partly because no one has appropriated its entire content; partly because no one effectively believes its every utterance. The common protestation of accepting the Bible from cover to cover, every word precisely as it is written, is either buncombe or superficiality; no man knows it well enough to say that, in its full, natural, and obvious sense. Should any one so accept it, making the whole book his own in both faith and life, he would be the perfect man for whom the world still waits. What is the body of truth of Holy Scripture? No human mind can know, since the revelation embodied in it is divine. Could any human mind know, human language could never state it. Only God knows; and even God can not reveal it to man, since He must work through human minds and human language. "We know in part." And each of us in a different part. Biblical truth to us is so much of objective total Biblical truth as we know and practise.

The first corollary from all this is a broad and deep charity of judgment. No one of us can impose upon another his Bible, his Savior, his ethic, even his science or mathematics. Nothing could be more absurd than to attempt to compel a man to accept truth upon authority. He simply can not do this. His lips may utter assent, but mind and heart remain unchanged. Galileo, moved by fear of torture, may recant; but the instant the crushing load of fear is lifted, the mind rebounds to its normal attitude, and forces from the lips the truth of the intellect. "But it does move." And this would happen all the same whether Galileo's view of the solar system were true or false, since it was true to him; and no amount or quality

of torture, only new light, could make it false. The personal factor in total, physical, or astronomical truth made the motion of the earth true to him while it was false to nearly all his contemporaries.

But had it been true to them; i.e., had they known the fact as all the world now knows it, and had Galileo alone been ignorant of it, the total power of the human race could not have made it true to him. How much less can the ecclesiastical authority of a council, synod, assembly, enforce upon any man dogmas as the truth of God? The Apostles' Creed is true to one only so far as he can see and believes it to be true. That may be totally or partially. But, however he may reverence its antiquity and stand in awe before the wideness of its acceptance among Christians, the personal factor determines, and nothing else can determine, what is the truth of that creed to any man. The Supreme Court of the United States is the court of last resort; its decisions are final. This does not mean that its decisions are right; only that, for practical, administrative reasons, litigation must stop somewhere. Litigants must abide by these decisions; their attorneys must advise them so to do; but neither attorneys nor litigants need believe that the Supreme Court's law is correct, or its reasoning sound. And, if their personal convictions are otherwise, they can not so believe, despite their great reverence for that august tribunal. The Roman Catholic may subscribe to the infallibility of the Pope, but can not abjure his own opinions. Everywhere truth is determined for every man not by the objective reality, but by the personal factor. Hence, not only is it impossible to establish truth by ecclesiastical discipline or pronouncement, but the attempt to do it is contrary to both Christian freedom and Christian charity.

Another corollary is that altho throughout Christendom there is surprising harmony in fundamentals and essentials, yet the reunion of Christendom is not to be effected by identity of opinion or belief. The simple recognition of this is the longest step that can now be taken toward that reunion. And the next longest is now being taken in the rapidly growing tolerance of opinion, and respect for the intelligence and sincerity of those that differ from us. Which is only another way of saying that however definite truth may be as an objective reality, we are recognizing that its vitality and working

power in every case is determined by the personal factor that makes this or that, more or less, true to each man. This should push us ever nearer to the irreducible minimum of truth as a basis of reunion; and should make us more and more perceive how small that minimum really is. This however, is not the chief centripetal impulse; but rather the recognition that Christianity is not dogmas and ceremonies, but the Christ; that the Christ is not the body of doctrines taught and believed about His person, office, and work, but is Himself, the God-man, Jesus of Nazareth, Son of God.

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## EFFICIENCY IN THE PULPIT—THE HEART OF THE GOSPEL AND THE PREACHER'S COMMISSION

BY S. PARKES CADMAN, D.D., BROOKLYN, N. Y.

Let us take for granted the ideal minister of God: the consecrated and devout cleric who has laid bare his heart to his Redeemer, who has sought by prayer and meditation that enlargement which enables him to run in the way of God's commandment.

This man by dint of incessant practise can write and speak in a natural, lucid, and attractive style. He has entered the gateway of knowledge in the spirit of reverence, fearless in research, yet humble in temper. The rolling landscape of theology, with its varied features, its heights and its depressions, its lights and shadows, have been surveyed by him with a keen and instructed eye. What is to be the watershed of faith and utterance for such a man?

I am persuaded that this is no supposititious case. Yea, more, that this question is agitating many breasts of honest men, who have greatly desired the more excellent way, and whose earnest entreaty of heaven's wisdom is

that they may be rightly guided in preaching *the* gospel, and not merely *a* gospel. When we reflect upon the momentous issues which depend on a wise and adequate answer, and recall the thousand and one agencies employed in colleges, Bible schools, and an endless supply of literature, that such an answer may be given, the vital importance of this discussion is apparent.

Nor is the case met by solemnly informing a young minister that he must, at all hazards, be faithful to the evangel, for he has the right to reply, "What is the evangel, and wherein does evangelical preaching consist?" The term has been sadly overworked, and made to mean different things in different mouths. It has often been employed to signify various facts, contrary ideas, and irreconcilable mental attitudes. No one word has meant so much and again so little, or has been so frequently everything in turn and nothing long. It is calamitous in the history of preaching to note the ignoble

uses of a great and noble phrase submitted to the bigotry, the caprice, and the prejudice of men. Some have avoided it as tho it were a tainted and contagious word; others have appropriated it to their exclusive benefit and service as tho they had secured heaven's patent therefor; and still others have grasped it as a weapon of chastisement to punish opponents.

Jesuits and Unitarians alike avow their hold upon the only saving gospel, and sections of sects as well as sects at large, have exulted in their manifest right and title to the essentials of that gospel. Some have ventured so far as to assert that they possessed a practical monopoly of its grace, leaving non-adherents to the uncovenanted mercies of God.

The evangel itself has been identified with the ebb and flow of human opinions about the evangel. Many orthodoxies and heterodoxies have invoked its aid to secure a verdict in their favor, and specialized groups of doctrine, carefully elaborated theories of the origin of the universe and of man, of the nature and extent of redemption, of the relations of divine sovereignty and human freedom, have been declared by their advocates as part and parcel of the message of eternal life.

Here is a preacher so possessed by the ethical beauties of the teaching of Jesus that he can see very little beyond the program of life thus laid down, and he does not realize the awful deficiency which besets his fellows who do not need a new ideal so sorely as they need strength to carry out the ideals they already have. At polarities to him is the man who is jubilant with antinomian speech about unconditioned forgiveness for all wrong-doing, and total obliteration of its consequences, because he has never made a sufficient study of the doctrine of forgiveness as set forth

in the New Testament. It is evident that confusion must be decreased, and the ground is cleared when we discover that the evangel of Jesus covers three distinct objects of thought, and that while these are vitally related, they exist apart and can be viewed as an orderly progression.

The late Dr. Reynolds of Cheshunt College, England, first called attention to this threefold order, and he enlarged upon it with the spiritual insight and mastery which have made his name a fragrance among all students of preaching.

First and last, the gospel is the life of God in the souls of believers, the holy communicable vitality which animates all spiritual growth and tendency, and in which is the peculiar genius of the Christian religion as compared with all other religions.

Despite varieties of theological complexion or ecclesiastical association, the absolute right of all men who accept Jesus as Lord to share His boundless, indestructible life of love and perfectness, is established beyond cavil by the reiterated assertions of Jesus Himself, and of those who stood nearest to Jesus and inherited His message. Here in the fullest sense Christ is all and in all; and to all ages of the church, to our own age especially, the teachings of the New Testament read a great lesson. They recall the preacher from expending his scanty strength on lesser concerns; they show us that beyond our distractions and our disputes the very center of the evangel is in the life of Christ and the life in Christ. "Here," said John Barber Lighftoot, Bishop of Durham, and the prince of Anglican scholars, "is the meeting-place of all our differences and the healing of all our feuds; here is the true life alike of individuals and of churches; for here doctrine and practise are wedded together, and here is the 'creed of creeds,'

involved in and arising out of the work of works."

As a mother's love is the one grand human passion from Greenland to Malabar, so the life eternal, whether in St. Francis, or John Wesley, or in the least of all saints, links all to Him who is Alpha and Omega. It underlies all rents and fissures of credal difference and various churchly ties, and enfranchises all conditions of the Christian experience.

One can not deny that many starve it in their souls by the meager faith they have in it, and more smother its radiant beauty by imperfect attachment to it, and others disfigure its expression in them by their passional acquiescence with extreme and unreasonable notions about it.

But notwithstanding human failure properly to receive the boundless tides of love and life encircling every created soul, they can not be hidden, they will not be set aside, and they pour their ocean wealth into every nook and cranny where vent is found for them. The richest privilege of the pulpit, a privilege which commands every gift and occasion, is our undoubted warranty to tell men that Christ came to give them an order of existence and blessedness which can not be enjoyed apart from surrender to Him.

The possession of such good tidings has helped to bestow upon the gospel its second meaning. We speak of it as the truth, as that ascertained verity which feeds our souls with the assurance of these things. For truth is reality perceived, apprehended, and assimilated by the Spirit, that we may be succored and strengthened in all holy conversation and deed.

Here men arrive at the point of divergence; but not so much divergence about the facts of Christianity as about the interpretation of those facts. And as our theology gains in simplicity and

catholicity, this divergence is reduced in its proportions. For, notwithstanding the storm and stress of the modern period the unity of the faith is coming to its own, and men are learning that when firmly fixed here, they can freely float in matters subordinate. The merit and efficacy of the evangel are not under tribute to any theory of past or future events in God's dealing with His creatures, so long as His manifestation in Christ is accepted. Cosmogonies come and go, speculations as to our origin and the destiny of unrepentant sinners or the exact nature of Biblical inspiration, or the value of certain methods of spiritual appropriation are dependent upon widening knowledge and fuller light; but the truth which saves men is in this eternal life, antecedent even to eternal love, causative of all virtue and purity, and residual in the Christ of the Father, who is the King of men.

So the third meaning of the evangel is spoken of as the way to God, the line of advance along which life in truth lovingly compels us toward our manhood's coronation. Temperament plays its part here, and some look with primitive zeal upon symbols and memorials, their peril being that they may exalt the sacrament beyond the recipient. This is done whenever the Lord's Supper and baptism are made in any sense independent of the royal faculty of faith. Again, legalists there are who resent saving faith by emphasizing obedience and works, forgetting that faith is the root of the tree whose fruit is in all godlike men and godlike deeds. Thus faith in the promise of Christ and in His power is the one supreme and constant method which invests all other methods of appropriation with their unutterable worth and solemnity.

I have used the phrase, "the watershed of faith," and this of purpose. For as a man conceives of Jesus, so

will he conceive of all else in Christianity. He is set before us as the great objective, and for the rising and falling of many. He is the unconditioned and the absolute hope of the race; and whenever Christ is exalted, the Holy Spirit's presence in the church is made known, while as the exaltation grows, the more intensive is that Spirit's action and the holier is the church. I do not hesitate to say that if any part of our theological thought interferes with Christ's supremacy as the revealer of the highest will, our work as ministers is measurably invalidated. Certainly the testimony of the past ages points to this conclusion as steadily as the needle to the north.

For when Christ is thus accepted there is given transcendent and impregnable ground to our message for men. We speak through Him with authority upon Christianity's main revelation, namely, its doctrine of God and its proclamation of human salvation.

There are certain elements common to all religions because they are common to man. In these elements the gospel finds an advocate for its completer unveilings. It elevates them by its inspiration and sanctifies them by its achievements. But in Christ's word about the "Holy Father," a word of which Dr. T. P. Forsyth has said that it is the life-blood of a truly catholic theology; in his setting forth of that modest God, the Holy Spirit, who dwells in the depths of personality, to witness with reason, conscience, and the affections to the glory of the Father and the Son, are the outstanding and otherwise unknown and unknowable assurances which have made our faith a victorious energy.

And the question of human salvation is bound up in the question of Christ's personality. Mr. Emerson spoke many years ago of the "noxious exaggeration about the person of Christ"; the philosopher's calm forsook him, and so

did his wisdom. But such acerbities are oblivious to the effects of that personality and the gigantic superstructure of trust, hope, and love built thereupon. The Christ of God has been our supreme and organizing factor. We give thanks for His historical and experimental merit. We realize that Judaism, native and adapted, is a retrograde movement in human thought, and that the Incarnation lies behind all that we have to believe and offer for men's belief.

Sequentially, the death of Jesus was an adventuring of that personality beyond the uttermost, that He might make His soul an offering for sin. And the worth of the person there voluntarily offering Himself has made the rock of Calvary the altar of the universe. There the Father's love for man came to its fullest proof; and the given life of the divine Sufferer was a sacrifice or it was a patient submission to intolerable wrong. It was, with all its mystery, a rational basis for pardon; for, if Christ did no more than reveal the ultimate beauty of His own character, how exasperating are the risks of goodness! Love was there and so were righteousness, life and death, height and depth, immeasurable offering of the Father in His Son, and unlimited help for man in the victory obtained. All were there.

This, as it seems to me, is the true and effective way in which to set forth the gospel, and the way that in the long run will vindicate itself again and again. To make Christ known as "God only Begotten," as the Redeemer crucified, as the everlasting Ruler of the race and the Head of the church triumphant and militant by reason of His ascendancy over sin and death, as gathering mysteriously and wonderfully all the shame and wickedness of men into His grasp of omnipotent love, and in ways more numerous than we can esti-

mate and more deep than we can fathom, bearing them away forever and thus opening the kingdom of heaven to all believers; this is distinctively Christian preaching, and this is emphatically the Christian evangel.

When Algernon Wells lay dying, he had a gleam of hope that he might be spared to preach again.

"Ah," said he, "I shall proclaim the glorious gospel as I have never yet done. Not that I reproach myself with having concealed or forgotten it, but I covet the pulpit once more that I may tell my fellow men what the gospel has been to me while I have lain here. I would make it my burden, and all else, knowledge, history, poetry, science—all I am and think and feel now should subserve the salvatory message."

It was not his thus to come back, like Lazarus, and speak with heavenly accents. But we are in the precious light of such a ministry, and we should burn with desire over such a message for our time and for all time.

To this end a minister should accept his commission from Christ alone. Let the matters of ordination be kept in their place; and if God stamps your diploma, the countersigning of human institutions is strictly derivative. It pleased the Father of lights to kindle in the soul of Dwight Lyman Moody a flame which lit the thick darkness of the past century; and let it not be forgotten that the peerless evangelist was a layman of the American church.

A close acquaintance with the Holy Scriptures, accurate and extensive, bearing on their less known books and familiar with their unfrequented pathways, a faithful study of devotional literature and of the great hymnologies of the church and best of all a constant intercession before the face of the Father will cause the evangel to spread and deepen in every preacher's utterance.

We have been reminded that America is in need of a genuine revival, and truly the evils which threaten us are serious and radical. As I write this closing word the air teems with ill-flavored recitals of fraud in high places; wrongdoing, plunder, rapine, murder, and the whole bill of infamous particulars spreads before the sad gaze of the Christian citizen. Prominent educators have warned us that mere culture will not avail to stem this torrent of debauchery. Libraries must be multiplied, colleges endowed, universities equipped, and the public facilities for instruction increased. But the world will not live by culture, and ethical teachers post proclamations they confess they can not enforce. The underlying lack which breeds our anarchy and our discontent is the lack of Christ and the lack of Christ's life in men. Did He have power for a single epoch as He has authority for all eternity, and if men were willing to sit in His school and learn of Him, how vast and grateful would be the change! Let us leave the legislator and the moralist to do their own work. We can best aid them by being singular in ours. We have no quarrel with culture; we preach no ignorant delusion; we make no unfair bargain with mere passion elements. But in the strength of grace and with holy boldness we may and we must return, every one for himself, to the central point of healing, to the inner soul of preaching. Disputes about criticism, high, low, and middle, can be left to those equipped and devoted scholars who serve the church in their special field. In the mean time the evangel will prosper when we are in intellectual preparation, moral elevation, and spiritual insight, evangelists—men who mingle all the elements of great preaching in a glad submission to Christ's life and teaching, His death and resurrection.

## SERMONIC CRITICISM AND SUGGESTION

### THE PREACHER'S RELATION TO NEW CHURCH WORK

BY PROF. FRANKLIN JOHNSON, D.D., LL.D., UNIVERSITY OF CHICAGO.

SIXTY years ago the practical work in which the students in our divinity schools received instruction was substantially what it is to-day. They were taught to preach, to conduct prayer-meetings and evangelistic meetings, to administer the ordinances, to officiate at funerals and weddings, and to visit the families of their congregations. The instruction in the duties of the minister to-day goes little beyond this.

Sixty years ago there was a good reason for the limitation. The churches did not demand that their pastors should come to them trained in any other official duties. The Sunday-school was not in their province, except that they might be called on to teach; and some pastors were dismissed for meddling with it. The organizations of young people, now so prominent, were only beginning their career, and were opposed in many places; and, in any case, they managed themselves. The minister was often called on to raise money for missions and for church buildings by personal solicitation, and was criticized if he failed in this work; but it was not supposed that he needed any special training for it. Hence the chief emphasis was laid on the sermon, and, as a rule, the pastor who succeeded in the pulpit succeeded everywhere. Pastors often became literary men, and there were few churches which were not pleased if the pastor was known to be a student, a writer, a scholar.

Have we come to a time when the limitation of which I have spoken should be removed? Should the preparation of the student in the divinity school be essentially changed?

The work done by many churches is different in kind. Our population sixty years ago, whether in city or country, was organized in families owning or renting homes. Young men came into the cities from farms and villages, yet, tho we thought them many, their numbers were so moderate that we could provide for their religious and moral culture by inviting them into our families and our pews. The young women employed away from the parental roof were few indeed, for women

were not yet compelled to get their living by competing with men in the labor market.

The great change produced in sixty years is apparent when we examine the picture which I have just sketched and then look about us. The methods of conducting every successful business now demand that an enormous number of persons—often men, often women, often both—be employed under expert directors and superintendents. A sort of military organization of these forces has become necessary. Invention has supplied means by which one man can control an army of subordinates and keep them busy. The army is composed largely of the unmarried, who live in boarding-houses; and, when any of its members marry, they still live in boarding-houses. The old-time home exists in this world of the employed, but it is a rare survival of the past. The principal operations of commerce and all the operations of manufacture are carried on by means of this system. It prevails not only in our large cities, but in many of the smaller ones, and a village becomes a city when a factory or a mine brings in its hordes of the employed under the expert manager. All our large cities and many of the smaller ones now have their immense boarding-house populations, for the most part unmarried.

We might easily overcolor this picture. The change is not so great in the South as in the North. It affects the majority of our rural communities only by taking away from them the more enterprising of their young people. There are vast districts of our large cities which do not feel it. There are many cities of eight and ten thousand inhabitants which it does not touch. Hence the great majority of our churches are not directly concerned with it. But when we have made these qualifications, we go back to it with the clear perception that it has made necessary extensive alterations in the work of many of our churches.

At the beginning of the change which I have sketched the churches most seriously affected by it seemed to be unable to provide for it. They were what we call family



churches. If a pastor attempted to attract the homeless element, he disturbed the peaceful domestic atmosphere of the services, and perhaps brought in a mass of persons whose hands showed the marks of toil and whose clothing diffused a composite odor of cabbage and perspiration; and he was made to understand the impropriety which he had committed.

It was to meet this growing necessity that the Young Men's Christian Association was formed, and it fulfilled its mission so admirably that great sums of money were poured into its treasury. A little later, when women had learned that they must earn their own living, the Young Women's Christian Association came into existence and prospered. The majority of the churches in the boarding-house districts appeared to be contented with this division of labor, by which they were left in undisturbed repose while other organizations did a large part of the work of saving souls. Some of them felt disposed to enter this neglected field, but did not know how. The pastors laboring in the boarding-house districts were not regarded as "our leading pastors." On the whole, the Young Men's Christian Association and the Young Women's Christian Association sufficed.

But to-day we are confronted with another change. A few churches have found out how to do this work, and are actually doing it with admirable efficiency. I may point out, as examples of this increasing class, the immense establishment of Dr. Conwell in Philadelphia and the equally immense establishment built up by Father Scully in Cambridge, Mass. The churches of this new kind are doing all that the Young Men's Christian Association and the Young Women's Christian Association were originally expected to do. They are formidable and successful rivals of those organizations. They are attracting much of the sympathy and the money which those organizations once received. The pastors of the churches engaged in this work are among our most highly honored leaders.

The rise of these churches, with their immense and intricate organizations of workers under a single executive head, is creating much quiet agitation and some readjustments of our other agencies for the prosecution of religious work. It is possible that we may view these readjustments too timidly and refuse to carry them out thoroughly. It is also possible that we may carry them too far, in

the zeal born of admiration for mere change and novelty. It is possible, still further, that we may attempt readjustments where they are either hurtful or impossible.

1. Many of the churches are changing their work to meet the new conditions, and are establishing plants and calling pastors with reference to them. Many others, as yet too conservative to change, ought to do this, and will do it before long. Very many others, however, whose fields do not present the new conditions, are rendered restless by their limitations. They want an evening service crowded with a boarding-house population where no such population exists. They want all the appliances for the new church work, where there are few to be reached by them. They call pastors of the executive class, only to discover that the pulpit and the parish visiting are neglected. In fact, the churches occupying fields that demand the new kind of work are relatively few. The others should not grow restless in their longing for a sort of success which it is impossible for them to achieve, to the neglect of the customary means of success, which the characteristics of their fields admonish them to employ.

2. The Young Men's Christian Association already feels the effect of the new church work. The churches are learning how to supply the necessities which led to its organization. They are doing this better than it ever did, because they are supported and cheered by what we may call the church consciousness. They believe that they are the kind of organizations which the apostles founded. They are not external, irregular, temporary, but normal, always necessary, always triumphant. They are encouraged by the denominations to which they belong. Their pastors are held in special honor as practical men, who can keep a large force of workers busy, can cope with difficulties, and can bring things to pass. If I am not mistaken, the religious work of the Young Men's Christian Association is already suffering because it is done better by these churches. The young people's societies, now connected with all churches, even those which we call family churches, take away much of the territory which the Young Men's Christian Association occupied twenty years ago. The Young Men's Christian Association is rapidly becoming a social and educational institution. Whether it can succeed in these fields remains to be seen. The churches are begin-

ning to occupy them, and are accumulating money and establishing plants which are unrivaled for variety, for convenience, and for beauty, that they may occupy them worthily.

Some of these things might be said of the Young Women's Christian Association, but perhaps not all. The new church work has not done for the homeless young woman what it has done for the homeless young man. The Young Women's Christian Association is actually furnishing homes to these homeless young women, and it may always be necessary in that gracious field of action. If it is to turn its attention to new duties, perhaps it should take up the task of rescuing fallen women.

8. The divinity schools have taken but little account of this new church work. They do not give instruction with reference to it in their department of pastoral duties. The directors of these schools are not blind to it, but they do not know as yet how to provide for it. Some of them have proposed a department for the training of Young Men's Christian Association secretaries, a part of whom might drift over into the pastorates of the churches desiring executive tact and push as the chief things. But if the Young Men's Christian Association itself is about to enter upon a new phase of its useful history, that expedient would seem to be of doubtful utility. Others would teach directly the best methods of managing the new work. This appears to me the only wise course. It remains a question, however, whether executive efficiency can be taught. Even in the hard school of actual business, where it commands immense rewards and where millions try to acquire it, few find what they seek. There is still another question. If this instruction is provided in our divinity schools, will not the majority of the students rush into the new department, and discover, when it is too late, that they are not fitted by nature for the tasks to which it has introduced them? It would be necessary, and yet perhaps difficult, to guard against this danger. But I have no doubt that our divinity schools will soon provide instruction in the new work. It should be given by men who have succeeded in it, and not by men who view it theoretically and speculatively.

4. The new church work has already created a certain restlessness and discontent among divinity students. They see that success in it is regarded everywhere as the

ideal of success, and that they are not being trained for it.

The new work is so exacting in its demands upon the pastor that he can not always become a thoughtful and attractive preacher, if he devotes himself to it sufficiently to succeed in it. He may deliver from the pulpit practical talks rather than finished sermons. He is sometimes very frank in saying that his executive duties leave him little opportunity to study. Under the influence of this example many divinity students and young ministers, who might learn to preach well, betake themselves to the practical talk as a means of success, when their congregations long for preaching and the old-time evidences of literary culture and of scholarship. These students and young ministers should not forget that attractive preachers are always in demand, and that there are a hundred men who can learn to preach acceptably for every one who can learn to be the executive manager of a large organization. They should reassure themselves. There are a thousand churches that ought to demand thoughtful preaching for every one that ought to demand mere executive management. The able preacher and pastor will always find fields, while the fields open to the executive manager who does not preach well will always be a small minority of the total number.

Moreover, the churches now doing the new work will soon demand the services of special preachers. The next step in their development will probably be the employment of a preacher beside the executive manager, or over him, or under him. This step has already been taken at Tremont Temple. In the congregations devoted to the new work there is often a great hunger for good preaching. This work can not be done without the banding together of thoughtful and educated men and women who are devoted to it. The nucleus of the church doing the new work must be formed of solid and conservative and intelligent persons. These persons grow hungry for the Word of God in forms acceptable to them. I have met this intellectual and spiritual famine in many instances, and I have learned to regard it as a constant attendant upon certain kinds of work and certain kinds of success. The new church work, instead of discouraging the higher kinds of preaching, will soon create an additional demand for them, and the young men who be-

come skilled in them will have far greater opportunities of usefulness than those of the immediate past.

Yet, further, it is to be observed that one can continue to grow as a preacher till very late in life, while executive enterprise and nimbleness disappear much earlier. The Young Men's Christian Association secretary seldom finds it possible to continue his work beyond fifty. But some of our most successful preachers are at the head of great churches between seventy and eighty, and the number of churches demanding maturity in the pulpit is rapidly increasing. If I do not mistake, the thorough organization of our young people is contributing to this happy result. The churches once tolerated in the pulpit the inexperience of the un-

trained youth in order to keep their young people from wandering away. But the organizations of the young now keep them from wandering. Moreover, these organizations create thoughtfulness by promoting study, so that even the young people are now preferring instructive preaching.

On the whole, therefore, the new church work ought not to lead any minister or any divinity student to neglect his preaching. On the contrary, it is rendering the highest homiletic excellence more than ever valuable both to the minister and to his church. In general, for the coming generation of ministers, the road to success in their calling will probably lie through the study and the pulpit, rather than through the business office and the business desk.

### PERSONAL ELEMENTS OF EFFECTIVE PREACHING

By PROF. JOHN M. ENGLISH, D.D., NEWTON THEOLOGICAL SEMINARY.

It has been extravagantly said that in preaching the thing of least value is the sermon. In the more recent years there has been a pronounced trend from the sermon to the preacher. The preacher's personality in both the preparation and the delivery of discourse has come to be emphasized as central. He must not only get ready something to say, he must also get himself ready to say it. And in the saying of it he himself is potent. What are some of the personal elements in effective preaching?

The preacher's affectionate self-surrender to Christ as Savior and Lord is back of everything else in effective preaching, so far as the preacher has agency in it. This is essential to his keeping Christ before his hearers as their only hope of salvation. If the preacher is self-centered, tho he may glibly talk about Christ, he is really preaching himself. Where the people should see Jesus, they see the preacher. Loving obedience to Christ evokes in the preacher a unique winsomeness and persuasiveness of personality. Out of his self-effacement in Christ is born a singular power of utterance. This baffles analysis, but it is a radiant and encouraging fact in preaching.

Such loving loyalty to Christ involves a personal, living experience of the things of Christ. The best preachers are always in the best sense experimental preachers. Frederick W. Robertson was notably such. These men

do not retail to their audiences bits of personal biography, yet they speak with an assurance and a helpfulness which proceed from their own knowledge of the blessings of salvation. They are genuine witnesses of the truth as it is in Christ.

The sermon is a message to life. The truth communicated in the discourse is not the preacher's own; he simply holds it in trust as a divine deposit. He is a steward of the mysteries of God. There is a "Thus saith the Lord" in the truth of which the preacher is a minister. He is only the vehicle of its transmission from God to man, the King's messenger. This notion of the sermon tends to impart to the preacher confidence, enthusiasm, authority in delivering it. It is fundamental in a ministry of power. It saves the preacher from the miserable bondage and paralyzing weakness of treating Christianity in the pulpit as tho it were still a problem for solution as truth that needs to establish its right to be, and to commend itself to human reason by elaborate argument—a thing to be ever apologized for. The Christian religion utters its voice to the human spirit deeper than the intellect. It speaks to the soul itself. It intrinsically commends itself to the spirit of man as the revelation of God. The freedom, the joy, the usefulness of a ministry largely hinge on this correct idea of preaching.

The sermon is a message to life. This is

grounded in the nature of Christianity. It is a force, a life, rather than an idea, a system. Neither God nor Christ impresses us as fundamentally intellectual; no more, of necessity, does the Christian revelation, the divine salvation. Christianity is not in the world ultimately to furnish information on Christian topics; it is not here merely to be clearly grasped and correctly stated as a close-knit mental scheme in creeds and theologies. From the highest point of view Christianity is not intellectual at all. It is "a power that makes for righteousness"—"the power of God unto salvation to every one that believeth." Preaching is the divinely ordained agency for bringing men back to God, for starting and developing in them moral likeness to Jesus Christ, who is the image of the Father. No matter what the form of the sermon—typical, textual, expository, inferential—no matter what its method—explanatory, argumentative, illustrative, hortative—it fails to accomplish its true and only mission if it does not make, or strongly tend to make, those who hear it Christian in their deepest selves; if it does not reach, or tend to reach, for saving ends the heart, the conscience, the will, the whole moral personality. The entire color, tone, point of a man's ministry largely depends upon his notion of the radical function of the sermon. It greatly determines whether the temper of his current preaching shall be intellectual or spiritual. While it is clearly true that thinking of a high order must mark the most spiritual ministry, it is as clearly true that the final impression that a good sermon makes is never a distinctly intellectual impression. It does not occur to us to speak of the truly great preachers as merely intellectual preachers—Isaiah, Jesus, Paul, Chrysostom, Bernard, Luther, Whitefield, Spurgeon. It has been truthfully said that one element of Phillips Brooks's power as a preacher "was the beautiful combination and harmony in which he possessed the intellectual, imaginative, and emotive faculties. His preaching touched all the purest and deepest chords of human nature." That which constituted the most central characteristic, the largest usefulness of his preaching was that it was a ministry to life.

Preaching should express the preacher's intention to communicate. This is the opposite of the intention to acquire. The two states of mind are radically different. One is the state of mind of the orator, the other that

of the scholar. Now, the constant danger of the ministry of a studious and thoughtful preacher—and no man is fit for the ministry who is not studious and thoughtful—is that, in making his sermons, if not in delivering them, he will be turned inward upon himself rather than outward toward the people; that he will fall into bondage to the process of discovering and mastering truth purely from his own point of view and for his personal growth and satisfaction, and so will fail to hold it as a precious possession to be passed on to others for their highest spiritual welfare, as well as for his own nourishment. The student's temper ever threatens the orator's temper. The mind is differently geared, so to speak, in the two tempers. The standing problem of a growing minister is twofold—the adjusting of the mental machinery for the acquisition of truth, and also for the communication of truth. He is to remember that, in the deepest sense, the inlet into his mind and personality is in the service of the outlet. The streams that flow into him are to flow out again for the weal of others. It is probably true that, as a minister advances in years, in thoughtfulness, and in knowledge, he is in considerable peril of giving the maximum of attention to acquisition and the minimum to communication. The moment this occurs he is beginning to die as a preacher. He is losing his feeling for an audience, and in losing this he is losing all as a communicator of truth.

The intention to communicate is a homiletic habit. It must be attended to. It is the fruit of culture. The preacher must bethink himself of this and not leave the homiletic instinct to untutored working, for it may fall him. He needs constantly to cultivate it as a sort of second nature. What the London *Athenæum* said of Lord Acton, the learned historian, holds a valuable caution to every preacher. "Lord Acton's search for knowledge became so absorbing a passion that the desire to set it forth had largely decayed." A maxim influential in the minister's consciousness should be: I intend to communicate the truth of this sermon to a popular audience for the end either of changing lives into Christian lives, or of lifting lives already Christian to a higher spiritual level. This attitude puts him in an oratorical mood. He is in the adequate frame for composing. The product will be that, not of the cloistered student, but of the public speaker—an oration. An in-

describable persuasive influence has thus been engendered within him, and goes forth into his preaching not wholly unlike that which is set free when in loving devotion he yields himself up to Jesus as Savior and Lord.

It is the natural history of an intention to communicate to become an impulse to communicate. It gradually passes from the will to the feelings. The preacher is sensed by a strong emotional mood to pass on for richest spiritual ends the good things that possess him. They come to him in transition. As another has said: "One may believe in and love the truth as a philosopher or as a theologian. The preacher touches truth on its way to men." So it was with Peter and Paul.

Peter declared to the Jewish council: "We can not but speak the things which we saw and heard." And Paul could never think of the sublime contents of the gospel of the Son of God without having his impulse to communicate it to others mightily stirred. At such times his characteristic expression was, "Whereunto I was appointed a herald and an apostle." In the light of the foregoing considerations how forcibly apt is the statement of Phillips Brooks, that "the preparation for the ministry must be nothing less than the kneading and tempering of a man's whole nature till it becomes of such a consistency and quality as to be capable of transmission. This is the largeness of the preacher's culture."

### MR. DAWSON AND HIS WORK

BY THE REV. F. STANLEY VAN EPS, NEW YORK.

REV. WILLIAM J. DAWSON, of London, has been for some time engaged in evangelistic work in America, having conducted meetings in various cities in the New England and other States. He has been in and around New York City. From a careful study of the man and his work we may form a fair estimate of both, and this may be of interest to those who have not had the privilege of attending any of these meetings and seeing for themselves.

Personally Mr. Dawson is interesting, his smile and his warm handshake making you feel that he is a friend, tho you are meeting him the first time. As you study his utterances and the spirit behind them, you find yourself becoming acquainted with a genuine character, a sincere soul, a man with an experience. There is no attempt on his part to "put on," or to impress you with his superiority, or with the distance between you and him. Nor does he forget you when he meets you after the lapse of some time and the meeting of many others meanwhile. "Have I not met you before?" he asks, and then comes the remembrance of the time and place. This confirms the first impression of friendly interest and of sincere regard, a matter of no small importance in the work of a public man, and especially one who is an ambassador of God in the work of evangelism.

Mr. Dawson declares that there are certain conditions to be fulfilled before a revival takes place, and states these conditions of divine

activity as purgation and prayer. These were shown in the gathering of the disciples at Jerusalem. There are conditions of the divine activity in reaching the secret springs of human action and bringing men to Christ. Shall we not investigate these and profit by what we learn?

There is a gentleness in Mr. Dawson's manner which impresses one favorably. It is winsome and attractive. At the same time there is evidence that he is sure of himself, self-possessed, confident of his position when he speaks or acts. He is a picture of health, and his frequent meetings, continuing long and kept late with his work of speaking, do not appear to have wearied him to a very great extent.

He exhibits a steady good cheer, even when his expectations have not been met. He does not show nervousness or vexation at anything which I have seen occur, but always self-possession, and there have been things which would have made some people impatient, as when a man arose and asked a question in a manner by no means pleasant, betraying an animus not far from that of a "crank." The answer made to this man was as mild and gentle as if the question had been asked in a proper manner and spirit. One is impressed with the speaker's evident sincerity and earnestness. He means to convince and to win. He is convinced himself, and so he seeks to bring others to the truth. Mr. Dawson is not an evangelist after the order of the

swift speaker with exaggerated utterances; but rather he is calm and steady, not a fire of kindlings, but one of glowing coals not to be quenched. He is sometimes humorous, but he tells no funny stories and never sets the audience in a roar of laughter. He has none of the tricks which sometimes are used. He pictures no harrowing scenes of death or of pain to get the people stirred up and weeping. He tells of men and women who have given themselves to Christ in heroic, self-sacrificing service to mankind, people who have acted deliberately and determinedly, not on sudden impulse.

His voice is clear and penetrating, easily heard, and every word understood, carefully modulated; but sometimes he comes out in tones so deep that we are surprised that he speaks mostly on so high a key. One of these occasions was when he was speaking on the deep things of the soul, the self. He asked a question which he answered with the one word "self," saying it three times with increasing depth of voice, the effect of which was marked. His speech is not much unlike our American speech, not so decidedly English as might be supposed. Certain words are a little different from ours, but they are few. His delivery is pleasant and attractive. Tho he speaks for an hour, one is interested throughout, and wishes that he would continue longer. The ancient church official who went about keeping people awake during the sermon is not needed where Mr. Dawson is preaching.

Mr. Dawson, has a spirit of gentle persuasiveness, breathing a strong conviction and a deep experience, a real spirituality, and drawing one to follow Christ more closely, if already His follower, into the deeper life of self-denial, crucifixion of the old self, to sacrifice to God for man, to service such as that which Jesus rendered. Listening to this speaker, or even reading his published sermons, one feels that he is gaining an acquaintance with a rare soul, a rounded character, a man who has found Christ a living Savior and Friend, personal and ever present.

The method of Mr. Dawson in his meetings is simple and free from set rules or machinery. He is not a commander, has not yet exercised his abilities in this line. When Mr. Dawson goes to a church or to a city, the pastor or pastors and the people place themselves at his disposal, looking to him to take the direction of affairs. He says to those who gather

about him to receive his suggestions or directions in their endeavor to help him in the work: "I have no set rules, but adapt myself to the conditions, and am willing to learn of any new and better methods."

At times Mr. Dawson speaks in such a manner that his hearers seem to be brought face to face with God; and, indeed, that is the case. In that discourse on "The Unavoidable Christ," whose text is, "Then came Jesus, the doors being shut," one feels as if he can not shut out this strange visitor, do what he will, whatever barriers he may erect to bar him out, whatever doors to his being he shut and bolt.

As the hush of thoughtfulness and prayer comes after the words of the preacher have ceased to be audible, but are ringing still within the soul, as all heads bow in silent prayer, the request is made that any who wish to be prayed for, or who are willing in this way to show that they wish to live the Christian life, are asked to rise a moment while the rest are bowed in prayer. Here and there a person rises and the preacher sees them; and after the silence is ended he prays for these.

In the pews are cards which any who wish to be called on or who wish to consult with Mr. Dawson or with another may sign and hand to an usher. After this meeting, there is a special prayer-meeting, given up to short prayers and to singing. Here, again, the opportunity is given for requesting prayer or to pray perhaps for the first time in public.

Thus does Mr. Dawson employ the method which he advocates, the appeal to all that is best in man to accept and follow Christ. People are made to see that this is the thing to do. There is no undue emotion, no wild excitement; merely the steady urging brought to bear upon the entire spirit, upon the intellect, the feelings, and the will. This is what he calls "normal evangelism." He has three words which apply to this: sanity, fervor, adaptability. Normal evangelism is a sane and calm presentation of the truth to the sane listener; it is with fervor and deep earnestness in its appeal to the person; its methods are adapted to the conditions and circumstances, to the persons and the times.

The results of Mr. Dawson's meetings no one can at present tell, as no one has yet become known who can tell spiritual results. We read of the tens of thousands who have professed Christ in Wales during the wonder-

ful revival there in progress; but one is a poor judge of divine things who turns to figures as the basis of his estimate.

And yet we may venture to think that the results of this evangelistic work are going to be secondary rather than primary; and inward before they are evident in outward form. The character of the audiences, so far, points in this direction, since everywhere the vast majority of people who hear Mr. Dawson are ministers and others who are already professing Christians.

A pastor from another State, in whose city a mission has been held during this evangelistic tour, was asked what they were doing

now and what they proposed to do—go right on as before? He answered: "Yes; we will go on as before, but following up the interest which these meetings have awakened." Then we have results worth while, if an increased interest has been awakened in religion in a community, which can be definitely followed up. These are positive and definite results made manifest.

The hundreds of ministers who have attended these meetings, coming from surrounding States as well as from neighboring towns and cities, must have been carrying back into their various churches and communities the effects of the meetings.

### "YELLOW PULPITISM"

BY THE REV. A. D. MCKAY, REYNOLDSVILLE, PENNSYLVANIA.

IN a recent issue of *THE HOMILETIC REVIEW* is an editorial on "Yellow Pulpitism," in which the words of another are quoted in its defense. And the argument used is "that it is what the people want." Should it be the aim of the preacher to give to the people what they want? The people wanted Christ crucified, and according to this logic Pilate did right in granting them their request. Preachers are called of God to deliver His message whether the people want it or not.

But, argues the defender of "Yellow Pulpitism," "the people will attend such services." Yes, so will they a cheap trashy theatrical performance. A dog-fight on the street will draw a crowd. But is it a question of "drawing the crowd," or of lifting and leading the people to the better and higher life in Christ? The claim that this "yellow pulpitis" "draws the crowd" we have reason sometimes to question. Some months ago the writer had occasion to stop over night in a city where one of these "yellow-pulpitism" preachers "draws his crowd." In the afternoon I was passing his church, in front of which was a large sign-board with the following notice in large bold letters savoring of "yellow pulpitis": "Evangelistic services here this evening beginning at 7:30. The singing will be led by a chorus of seventy voices. Dr. —, the pastor, will preside and preach." Having read so much about this divine and "his crowded congregations," I decided I would hear him. I called at the home of a friend whom I wished to accompany me to the church. My friend suggested

that we would better go early, as he supposed it would be hard to get a seat, or even to get in if we were late. What was our surprise on reaching the church to find only the janitor present. Deciding we would not take our seats so soon, we went for a walk and got back to the church about five minutes before time. We were again surprised to see only about twelve or fifteen present, and asked a man, who met us in the vestibule, if this was the place where Dr. — was to hold his evangelistic services. He assured us that it was, and kindly led us to a seat. A few more people came, and when it was 7:30 about seventy were present.

When the services closed in the Sunday-school room all were invited to the session-room, and the preacher and a member of the session stood in the corridor and practically blocked the way out, and asked all to go into the session-room. About all did go in; it was about the only thing they could do. In the after-meeting, after a man led us in a prayer, the doctor rose and asked how many of us were church-members. All hands went up except ten. He then asked: "How many of you who did not put up your hands believe that the Bible is the Word of God, and believe that Christ is the Savior of the world?" All of the ten put their hands up. Then said he: "You are qualified to become members of this church. That is all I ask of you," and invited them to remain with the session while the rest of us were dismissed. I have not been surprised since at the "large accessions" this master of "yellow pulpitis" is having.

## LIVING ISSUES FOR PULPIT TREATMENT

BY THE REV. W. D. P. BLISS, EDITOR OF THE "ENCYCLOPEDIA OF SOCIAL REFORMS," ETC.

### A REVOLUTION IN PUBLIC SCHOOLS

It was Christianity that discovered childhood. Before Christ there were children, but the world scarcely seemed to recognize them. In the Greek, Roman, and Hindu classics there is little or no child life. In ancient law and thinking the child had no rights. It took the Babe of Bethlehem to reveal the worth, the meaning, the possibilities of childhood. Christianity revolutionized child life. In this sense our public school system has recently had a Christian revolution.

*The Old System.*—The old public school was not a failure. There were enrolled in the common schools of the United States in 1903, 16,009,361 pupils with 449,287 teachers. There was spent for such schools in that year \$251,457,625. The United States leads the world in popular education. According to the report of the commissioner of education for 1902, 21.6 per cent. of the population of the United States was enrolled in elementary schools. Ontario, Canada, comes next with an enrolment of 21 per cent; Victoria has 20.3 per cent.; Switzerland, 20 per cent.; England and Wales, 19.5, Scotland, 18, Ireland, 17 per cent.; Germany has 16.5; France, 14.1; Italy, 7.7; Russia, 8.3 per cent.; Japan has 10.7. Our public-school system has grown, too, in efficiency. According to Dr. Talcott Williams, in all our larger cities, altho the grade has risen, from 85 to 90 per cent. of the school population attend public or private schools. A century ago the attendance at such schools was less than one-half the school population.

*The Fault of the Old System.*—It was almost purely intellectual. It did not recognize the child—only the child's brain. It ignored the body and the soul. In the body it ignored the stomach and the hand. In the soul it confused religion and theology, and because it could not teach theology it refused to give any food to the soul.

*The New System.*—The new system recognizes the child. This means a revolution, and one which has grown up in the last few years. It recognizes the unity of the child life. It sees that a full head can not go with an empty stomach. It realizes that to fit a child for life, there must be education of eye

and of ear, of hand and of foot, as well as of the mind. It understands the necessity of play and the educational possibilities of play. It is beginning to realize that the soul must be taught as well as the mind.

*Feeding School Children.*—Mr. Robert Hunter has recently startled the thoughtful world by an estimate that there are seventy thousand children in the public schools of New York City who go to school habitually hungry or underfed. This is not to say that this number go breakfastless, as the sensational newspapers have made Mr. Hunter say. He says they go poorly or wrongly fed, and bases his estimate on figures that can hardly be denied. *Charities*, the organ of the New York Charity Organization Society, which certainly can not be accused of sensationalism, affirms that Mr. Hunter's estimate is probably below rather than above the actual number. Now the new school system recognizes that a child under-nourished can not perfectly learn. Therefore in Europe especially, and in the United States, school children are beginning to be fed.

In the United States, perhaps the most interesting experiment is that made by Miss Elizabeth Farrell, teacher of Special Class, Public School No. 1, in New York City, a class composed of backward children. Writing in *Charities* for March 11, 1905, she tells us that after medicine and surgery had done all they could for the poor bodies of these backward children, it was still found that it was necessary to secure coordinate action with the home. The prime need seemed to be for proper nutrition. A beginning was made by supplying milk at noon. It did so much good that a complete lunch is now served. Each boy brings his own bread and pays one cent for milk. The cooking is done by the classes in cooking.

The expense to the city has been 5½ cents per day for each boy, and the result to these backward children has more than justified the expenditure.

Experiments in the feeding of public-school children in Europe have gone on for a number of years. In Paris, in 1897, eight million meals were supplied to school children; forty per cent. of these meals being paid for by the parents. These meals were supplied from so-



called school kitchens, and the plan embraces the following points: "(1) Free meals to children known to be in want, whether their parents are paupers or not. (2) The establishment of canteens at various schools under the control of the mayor and school-fund committee. (8) No meals to be served except on presentation of a token which can be bought or is given gratuitously to the children. (4) Secrecy as to whether the token is bought or received gratis. The cost of the meals is 15 centimes. The meals vary, as a rule, there being given soup, followed by a course of meat and vegetables and bread without stint."

Birmingham in England has had an experience of five years in furnishing free breakfasts.

*School Parks and Play Grounds.*—Next to food, the body needs proper activity or fresh air. Country and town schools have always had this advantage, but for schools in our larger cities, the supplying of this is new; yet it is being provided for. In 1888 a sand garden was opened by some ladies in Boston. This was the beginning. To-day New York City has school playgrounds of six sorts. The first is the school playground proper. This in New York has too often been merely the basement of the school. Now no school building can be erected without an open-air playground, at least upon the roof. The second sort is the play centers. New York's schools have (in Manhattan) 41 vacation playgrounds, 5 open-air playgrounds, 1 afternoon playground, 9 evening roof playgrounds, 7 playgrounds on piers, and 1 ball playground. Brooklyn has 16 vacation playgrounds, 4 open-air playgrounds, 2 evening roof playgrounds, 1 pier playground. New York has 19 evening recreation centers; Brooklyn, 4. The third class of playgrounds are the roof playgrounds, enumerated above. One of these roof playgrounds in New York has an average attendance of 2,000 per night. Three or four teachers maintain order and there are bands for music and dancing. Fourth, come the outdoor gymnasiums or grounds for basket-ball or other sports. Fifth, are the recreation piers, reaching out into the water for from 400 to 700 feet, and capable of holding 6,000 or 7,000 people. Sixth, are the swimming baths, where thousands of children are taught to swim. All cities, especially Chicago and Boston, are moving in this direction of establishing playgrounds and small parks.

*Schools as Social Centers.*—The modern school is becoming a social settlement. The "gang element" in boys is being appealed to to develop clubs of all kinds, and produce a right social life. Boys are being taught to organize themselves into little republics or miniature municipalities to fit themselves for true civic life. The schools, too, are becoming centers for reaching the homes. Parents are invited and urged to visit the schools, and the teacher enters the home. Evening classes and lectures for adults are held. New York City the last winter gave 4,645 lectures, instituted by her board of education, to 1,155,000 people. The school plants are being used six-teen hours out of the twenty-four, instead of six. Penny savings-banks teach thrift to the children and the parents.

*Industrial Training and Kindergartens.*—The modern school educates the ear and the eye, the lungs, the throat, the hand, and the foot. The kindergarten makes the little child love nature and see things in nature. It teaches the significance and the rudiments of form and of color. Classes in carpentry, molding, wood-sawing, cooking, sewing, laundry work, etc., carry on the education. The beautification of the schoolhouses and illustrated lectures on art and travel cultivate the eye and develop the art instinct. Singing and dancing teach modulation and grace.

*Morals and Religion in Public Schools.*—Significant of the times is the establishment of the American Society of Religious Education, with Chief Justice Harlan as its president, James E. Gilbert, D.D., as its secretary, and a membership composed of many of the ablest educators in the United States. An increasing number of teachers and trustees are seeing that without teaching any distinctive theologies or denominational religion, it is possible and it is necessary to teach morality and the broad principles of universal religion. Children, too, are being taught in the schools to bring gifts for the poor, teaching charity and responsibility for the unfortunate.

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"THE most serious aspect of the waste that surrounds us on every side of education is not the waste of time. It is the dissipation of energy, the loss of effectiveness, the blunting of natural capacity and aptitude."—PRESIDENT BUTLER.

## STUDIES IN BIBLE THEMES

### OUTLINE STUDIES OF OBSCURE PROPHETS—VIII. THE ECSTATIC PROPHETS

By PROF. LEWIS BAYLES PATON, PH.D., HARTFORD THEOLOGICAL SEMINARY.

A STRANGE scene is presented to us in these parallel narratives (1 Sam. x. 5-18; xix. 20-24). The religion of these sons of the prophets seems to have consisted almost exclusively in excitement. Their aim was to work themselves up to the highest pitch of enthusiasm. To secure this they went in bands, for they were aware that emotion is infectious, and knew that a crowd can be roused to a higher pitch of feeling than an individual. They understood also the power of music and accompanied their exercises with song and playing on instruments. They knew, too, that rhythmical movements of the body influence the emotions, so they cultivated sacred marches and solemn dances. Through these means they succeeded in rousing themselves to such a degree of frenzy that they lost consciousness of their surroundings and prophesied in inarticulate sounds. They tore their garments, or even cast them away, and at length they sank exhausted to the ground, where they lay for hours before coming to themselves. So great was their enthusiasm that even unsympathetic bystanders were seized by it and prophesied with them. Such was the experience of the messengers of Saul; and Saul himself, altho an unlikely man, as is shown by the proverb, "Is Saul also among the prophets?" was overpowered by the same spirit, cast off his garments, prophesied, and lay down naked the whole night.

Such phenomena have been common in all periods of the history of religion. The Orient has always been the home of ecstasy, and to-day the traveler may see in the mosques of Constantinople and of Cairo similar scenes enacted by the dervishes. The Christian church has seldom been without such manifestations. The early Christians, as we learn from the Book of Acts, and particularly from the Epistles to the Corinthians, cultivated ecstasy. The Middle Ages were characterized by repeated outbreaks of intense religious excitement. The period of the Reformation also had them, and even our staid, Puritan New England has witnessed scenes that rival anything that is said of the sons of the prophets. At camp-meetings and revivals we our-

selves have seen just such phenomena. The practical question at once suggests itself, What are we to think of such manifestations?

1. Most of us are prone to take the view that such excitement is physical rather than moral, that it is non-religious if not positively irreligious, and that the cultivation of ecstasy has no place in genuine Christianity.

In opposition to this extreme view stands the unquestionable fact, that back of the enthusiasm of the sons of the prophets there existed a genuine religious experience. The more closely one studies them the more evident it becomes that they were not mere enthusiasts, but enthusiasts for Jehovah. Their emotion did not terminate within themselves, but took the practical form of patriotism and labor for the welfare of the nation. In such men as Gad and Nathan the highest moral force is manifested. We must recognize, therefore, that these men were not mere raving fanatics, but were touched with a genuine divine inspiration.

2. In view of these facts some have gone to the opposite extreme and have maintained that such emotional phenomena as we see in the sons of the prophets are necessary accompaniments of genuine religious experience. This was the common view in Israel in the time of these prophets. People could not believe in the inspiration of a man who was not able to work himself up into a state of ecstasy. This is proved by the facts, that the Hebrew word *meekhugga'*, "he who raves," is a synonym for "prophet," and that *mithnabbe'*, "he who acts like a prophet," is a synonym for "madman." The same view has appeared with more or less power at various times in the history of the church, and still exists in certain Christian sects.

Against this view stands the fact that the great prophets of a later day in Israel repudiate emotionalism as a necessary condition of prophesying. After the time of Eliasa we never find song or music used to incite a state of ecstasy. The literary prophets did not cultivate it, and rebuked it as it appeared in others. This has been the attitude which the sound judgment of the church has usually

maintained toward emotional manifestations. Altho they may accompany genuine spiritual experience, the church has never been willing to affirm that they are necessary to such experience. The history of Hebrew prophecy and the history of religion in general teach that such phenomena belong to the earlier and lower stages of religious development. The child is influenced almost exclusively through his emotions, and childlike races or uneducated minds are influenced in the same way. With the advance to maturity reason more and more takes the place of passion, and likewise in religion ecstasy is put away with other childish things.

The emotionalism may accompany genuine religion, yet history and experience show that it carries with it grave perils. Excitement may be regarded as itself religion instead of as an effect of religion. Men have often believed that they "got religion" when they passed through a period of abnormal excitement, and yet they may have had no genuine religious conviction. The history of the sons of the prophets shows the tendency of enthusiasm to deteriorate. Soon after the time of Samuel the religion of the sons of the prophets exhausted itself in mere emotionalism. By the time of Amos and Hosea they had become so degenerate that Amos was constrained to say, "I was no prophet neither was

I a prophet's son;" and Hosea declared, "The prophet is a fool, the man that hath the spirit is mad. My people perish for lack of knowledge." When the prophetic ecstasy lacked moral quality, it was only too easy to identify it with the ecstasy of wine and of sex that were cultivated at the Canaanitish sanctuaries; then the fall of the sons of the prophets was complete. Men who are carried into the kingdom of God on a wave of excitement are apt to lack that element of conviction which gives stability to character.

3. What view, then, shall we take of the place of emotionalism in religion? That view is best which keeps a balance between the two extremes of regarding it as worthless and regarding it as essential. We should not try to win men to Christ by appeal to mere emotional excitement. We should rather seek to awaken in them the deep, moral conviction that Jesus is the Savior of the world, that will lead them calmly and deliberately to consecrate themselves to Him. At the same time we should never venture to affirm that conversions of a more emotional type are not genuine. The Spirit, who worketh how and where He willeth, may use even this lower means of changing the hearts of men, and through pure emotion may lead them to devote themselves sincerely and abidingly to the service of Christ.

### THE NINTIETH PSALM

By PROF. WILLIS J. BEECHER, D.D., LL.D., AUBURN THEOLOGICAL SEMINARY.

The following is a translation of the Psalm:

INSCRIPTION:

1 David's. A psalm.

The utterance of Yahaweh to my Lord:

Sit thou at my right hand

Until I make thy foemen

A footstool for thy feet.

2. The scepter of thy strength

Yahaweh stretcheth forth from Zion.

Have thou dominion in the midst of thy foemen.

3. Thy people are volunteers in thy muster day.

In holy splendors from the womb of morning

Thy dew of youth is thine.

4. Yahaweh hath sworn, and will not repent,

Thou art a priest forever,

After the manner of Melchizedek.

5. It was the Lord upon thy right hand

That crushed kings in the day of his anger.

6. He is dictator among the nations; it is full of bodies;

He hath crushed him that was head over a large land.

7. One drinketh from a brook by the way, Therefore one lifteth up his head.

The thing that is most distinctive in this translation is its regarding the seventh verse as a reflection by the singer, indicating his own state of feeling in view of the theme he has treated. Its conception of dignity and victory for Zion and her king is refreshing to him, and he feels like a dusty wayfarer who has found a cool spring and has taken an invigorating draught. Conjecturally this may be made more specific. The singer had just been reading the account of Abraham's victory over the four kings (Gen. xiv.), and this was the refreshing draught which led him to lift his head and sing an exulting song.

The song celebrates a personage who is called "my Lord," and who is described as a king with a willing people (2-3), a priest (4), and a conqueror (5-6). The theme is "My Lord at Yahaweh's Right Hand" (1). The fact presented is that this personage is ultimately to be supreme over all his enemies, and that, pending this, he occupies an exalted position with Yahaweh.

Ver. 1.—"At my right hand:" As used in this clause the phrase denotes the position of dignity and power. It is parallel with the many passages which represent the Messianic Person, particularly in the line of David, as Yahaweh's king (*e.g.*, Ps. ii. 6, 1 Chron. xvii. 14), or as Yahaweh's *nagidh*, his viceroy (*e.g.*, 2 Sam. vii. 8, 1 Kings i. 35).

Vers. 2-3.—"The scepter of thy strength:" The emblem of thy strong reign, "my Lord" being here addressed. "Yahaweh:" Who is represented as the author of all the achievements of this king, as well as of what is done for him. "Stretcheth:" In Hebrew the imperfect tense that expresses general action, whether past or present or future. "From Zion:" The singer thinks of Jerusalem as the capital whence this king rules. "Volunteers:" Literally, "free-will offerings." The singer is familiar with the details of the ceremonial law. When this king desires to put an army into the field, he does not have to compel men to enlist. They hasten to his standard as a voluntary religious act. "Thy muster day:" The English versions have "the day of thy power," that is, "of thy army," that is, of the mustering of thy forces. The following sentence may be thus paraphrased: "Thou hast thy youthful warriors numerous and resplendent as the dew-drops from the womb of the morning."

What is thus said as to his dominion and his forces might apply to any occasion when the Messianic Person gathers His army; but it is easily supposable that the singer had especially in mind Abraham's little army of eager volunteers and allies marching northward to attack the forces of Amraphel (Gen. xiv. 14).

Ver. 4.—"A priest:" "My Lord" is priest as well as king. This is intelligible, tho the priestly functions of the Messianic Person are not so much emphasized in the Scripture as the kingly functions. But why a priest "forever"? And how does Melchizedek come in? First, I think, because the whole theme is suggested by the narrative in Gen. xiv.

And second, the singer has distinct ideas of the mediatorial, priestly character of the Messianic Person. The exegesis of the matter in the book of Hebrews (v.-vii.) is a correct education of the meaning that was in the mind of the singer. This should be apparent even to one who disagrees with the author of Hebrews as to the relation of the matter to Jesus.

Vers. 5-6.—Perhaps any battle in which "my Lord" crushes His enemies, but especially that in which Abraham defeated the four kings. "The Lord upon thy right hand:" Not "my Lord" upon Yahaweh's right hand, as the English might perhaps suggest, but Yahaweh upon the right hand of "my Lord," as patron and protector. "That crushed kings:" The future, found here in the English versions, is contrary to grammar. The singer has in mind a specific past event. "It is full of bodies:" "It" is the field where the battle has been fought. "Him that was head over a large land:" Abraham's victory was over the armies of the great Hammurabi of Babylon. It was a wonderful achievement for that handful of Palestinian volunteers. No wonder that the singer lifts his head proudly when he thinks of it. No wonder that he finds the incident as refreshing as when a tired man drinks from a spring.

Somehow the singer seems to think of Abraham as in relations with "my Lord." In his mind "my Lord" is a person, the embodiment of the promise made by God to Abraham and Israel and David. God has declared that this person shall reign eternally, and that the promise shall eternally stand firm in him. In some other composition this singer might offer us the idea of a personified people, but here his conception is individual. In this interpretation Jesus and the apostles and their opponents agreed (Matt. xxii. 44, Mark xii. 36, Luke xx. 42-43, Acts ii. 34-35), and they were not mistaken.

Who is this singer? Jesus testifies that the words are those of David. Men who hold that the parts of the Pentateuch presupposed in the psalm originated about 400 B.C. or later, several centuries after David, have to hold that the psalm itself was composed still later. There might supposably be a theory that some late writer composed it in the person of David; but we need not deal with this theory till some one seriously advocates it. As the question actually stands, Jesus affirms the Davidic character of the psalm, while certain men deny it, and their denial is irrever-

sibly bound up with the validity of their critical theories. Which shall we believe? On the one hand, these critical conclusions are largely matters of conjecture; and on the other hand, Jesus, to say nothing of His qualifications as prophet and Lord, was a man of good sense and good judgment, having sources of information which we have not, and He was not in the habit of making asser-

tions which He did not know to be true. This seems to me to be a fair summing up of the evidence, and on the basis of it I find it impossible to think that Jesus was incorrect in the matter.

The testimony of Jesus is invincibly vindicated in a brief article by the Rev. Prof. William C. Wilkinson, published in *THE HOMILETIC REVIEW* for April, 1902.

## EARLY BACKGROUND OF SCRIPTURE THOUGHT

BY THE REV. GEORGE ST. CLAIR, LONDON.

### PART II.

THAT the writer of the Book of Job was acquainted with the astronomical and cosmological ideas of his time is shown again in chap. xxxviii., where some of the sublimest conceptions are gathered and grouped, as befits an argument put into the mouth of the Lord, who answers Job out of the whirlwind. The laying of the earth's foundations is referred to in the day when the stars of the morning sang together; the lawless waters of the sea came next, and the decree which restrained them; the breadth of the earth, and the gates of the shadow of death; the dwelling of light and the place of darkness. A better acquaintance with ancient astronomical ideas might have helped our revisers to give us more definiteness in this chapter. In consonance with the grandeur of all the rest is ver. 12—"Hast thou commanded the morning since thy days began, and caused the day-spring to know its place?" But a certain vagueness attaches to this as well as to much besides in the sublime descriptions of this address. What is the dayspring, and what is its place? And how does omnipotence show itself here? If the dayspring here spoken of is simply the place of sunrise, where is the perplexity of the problem? How does the dayspring take hold of the ends of the earth and shake out the wicked? And what are the ends of the earth? The place of sunrise, as marked on the horizon, advances northward morning by morning till midsummer and then returns, the luminary crossing the equator twice, namely, at the spring equinox and the autumnal equinox. But the reference is not to the constantly repeated annual phenomena. The equinoctial point, where the equator intersects the sun's path, is subject to a slow change, in a backward direc-

tion, and completes the circuit of the heavens in 25,868 years. This is the greatest of the phenix periods, as we have already seen.\* In the course of the cycle the earth's axis (prolonged) describes a vast cone in space, the apex being at the earth's center, and the base being scored by the pole, on the face of the sky. That is to say, the pole of the heavens moves round the pole of the ecliptic and comes round to the same place at the end of this long period. The seasons of our northern hemisphere are completely reversed, and brought back again. Six constellations of the Zodiac go south of the equator and other six come up; and again all of them resume their old places. At the end of the great year all things are restored, as at the beginning. Hipparchus, the Greek astronomer (135 B.C.), has been credited with being the first to detect the slow movement by which these changes are effected; but it was really observed much earlier. The records of Egypt imply a knowledge of it; and the author of the Book of Job was acquainted with it. Sir Norman Lockyer thinks Hipparchus may have borrowed from ancient Egyptian records now lost (*Nature*, July, 1891). Sir Le Page Renouf, also, in his commentary on the "Book of the Dead," conceives that the Egyptians were acquainted with the precession when chap. cxv. was written, and that the chapter is at least as old as the eighteenth dynasty. The precession of the equinoxes is one of the most far-reaching facts of astronomy; and the changes it brings about among the stars made a profound impression on the ancient star worshipers. It was believed that the beginning of the great cycle was the birthday

\* *HOMILETIC REVIEW* for August.

of the world, and that the end of the cycle would bring with it the consummation of all things. The slow-moving point was a pivot in the celestial mechanism, and as profound a mystery as the universe contained. The dayspring of Job xxxviii. is the place of the vernal sun in accordance with this moving wonder; and apart from it the daily sunrise would seem commonplace. The question in the text is not, "Do you know that the sun rises daily with graduated declination?" Nor yet, "Can you calculate the slow speed and the long period of the moving equinox?" It is rather a demand that you recognize the power which has given this decree, and rules the universe on the scale of thousands of years and with such exactitude! Year by year, without error, the pendulum point ticks the moments of the great year, and the end will come! What that end would bring was a fruitful source of doctrine and of speculation. The grand fact most generally looked for was a day of judgment, when the Redeemer would vindicate the just and pass sentence of banishment on the wicked. In the bold figure of this chapter the generation of the wicked, the whole brood of them, would be ejected together, and with sudden completeness, after the fashion of a founder or molder turning a casting out of a mold: "That he might take hold of the ends of the earth, and the wicked be shaken out of it" (ver. 13). We can picture the operator taking the mold by its two ears or wings and reversing it so that the casting drops out. It is the world's sides that are here spoken of and not all its corners or extremities. "Ends" of the earth is not a very good rendering of the Hebrew word *kanpoth*; for קנפ signifies a wing, an extension of the side. In Isa. xviii., where the revisers render the text "rustling of wings (margin, 'shadowing with wings') beyond the rivers of Ethiopia," we have the same noun; and Furst gives "the land of the double shadow," and refers us to Meroe, where the double shadow had been observed. The sun would be vertical at Meroe (lat. 17°) twice in the season, and cast double shadows within the same few minutes about noon. But the typical place of the vertical sun would be the equator; and the ends of the earth, if the earth is conceived of as having ends or wings, would be the two equinoctial points. In the spring, before the sun crosses the line, the shadows of terrestrial objects are thrown on the northern side, and after the

transit on the south. It is "the land of the shadow of both sides," as given literally; but the word rendered sides means wings. The recognition of the "ends of the earth," in Job xxxviii. 18, as the equinoxes, the wings of widest extension east and west, gives a touch of accuracy to the passage and is in good agreement with the context. The earth being taken hold of by these wings or ears and turned upside down, the wicked inhabitants are emptied out of it, and fall into sheol or the netherworld. There, of course, the constellations of stars above them are different; new characters are printed on the sky as on clay just come from under the seal, or as in a garment when the vesture is so refolded as to show a new side and a different pattern. "It is changed as clay under the seal; and (the new patterns) stand there as in a garment" (ver. 14). Compare Psalm cii. 26: ". . . the heavens are the work of thy hands. . . . As a vesture shalt thou change them, and they shall be changed; but thou art the same." The wicked might find the nether world so far interesting enough; only, according to popular belief, it is dark down there, notwithstanding the cold light of stars.

"The sun ne'er views the uncomfortable seats,  
When radiant he advances or retreats,  
Unhappy race whom endless night invades!"

"From the wicked their light is withholden" (ver. 15). Job expects to go at death to the land of darkness—the shadow of death, chaotic (chap. x. 21). The end of darkness is at the farthest bound (xxvii. 3). Here (xxxviii. 8) he speaks of the folding doors of the abyss and the crossbar which barricades them. According to one mode of conception those doors shut in the great waters. The springs of the sea were there (ver. 16. Compare the Greek nine springs of Oceanus) and you went down to the recesses of the abyss. Jonah reached there in his strange adventure, and uses the same language about it. "I went down to the bottoms of the mountains; the earth with her bars (closed) upon me forever" (Jonah ii. 6).

We shall better understand the Hebrew conception (perhaps also the Arabian and the Assyrian) if we recall the doctrine of the Egyptians. In the cosmology of that people there was a nether sky, which was an abyss; and there was a nether side of the earth which was their "Amenta," or world of the dead. Cruder conceptions can be traced in their

writings, but they were probably earlier, and were discarded by the educated as knowledge advanced. The way into the Amenta and out of it was the way of the sun; and the life of the deceased in the under world was said to be generally that of him "who entereth into the west of the sky, and who cometh forth from the east thereof." More precisely, the gates of entrance and exit were at the equinoctial points, for there alone did the earth seem to touch the sun's path. The earth-god Seb was the lord of these gates; and he was naturally the first god of the dead (cf. Budge, "Egy. Rel.," page 98). In Egyptian story Osiris, who was killed by Typhon, passed through the under world and rose on the eastern side (in "Annu," the celestial On or Heliopolis), coming through the gate of Seb. Among the vignettes which illustrate the "Book of the Dead," the vignette of the Bennu (phenix) shows the risen god sitting in the sacred tree of Annu, outside a gate. Every good Egyptian that died was believed to be assimilated to Osiris, to go the dark journey, and have his resurrection in Annu in like manner. In the Egyptian ritual the suppliant prays: "Let the two doors of heaven be opened to me. Let the bolts of Seb open to me."

When he has obtained entrance at the western gate we can imagine that his difficulties begin. He might ask, in the words of Job xxxviii. 19, "Where is the way to the dwelling of light?" It would be a long journey through the world of darkness to the eastern gate of life; and none would be able to thread the perilous way without guidance. At the dividing river a false charon would try to take him the wrong way. The unwary might not escape the snare of the fowler or the bite of the serpent. He ran risk of being burnt in fire or boiled in water. There was a crocodile who might carry him off. In the place Mes-gat he would have a struggle with a fiend. He would come to the place of reckoning; he would pass through the highway of the damned. In one place was a pond of fire, over which a monster with a dog's head kept watch. In another, loathsome worms live upon the flesh of men and swallow their blood. Through stage after stage of the long and perilous way the pilgrim only escaped one danger to fall into another. But because his god was at his right hand his soul was not left in Amenta, and he was not suffered to see corruption.

Worms and fire and the snare of the fowler are objects familiar to living men; and without this world of human experience the Egyptian scribe or priest could not have dreamed his dreams of Amenta. But after the imagery had become known in its mystic sense it would return to tinge the language of everyday life, or be the frequent subject of literary allusion. It would also travel abroad and tinge the thought and expression of poets and preachers in other lands.

In the Egyptian "Book of the Dead," chap. cliii, a net is spread for the deceased by hidden genii, who will treat him as is done to water-fowl or fishes. The vignettes represent a clap-net used for water-fowl; and the chapter instructs the good man how to escape it. Compare Ps. xci. 3, "For he shall deliver thee from the snare of the fowler." Chap. cliv., "Book of the Dead"—which is "the chapter of not letting the body decay in the nether world"—was written on the wrappings and bandages of the dead. The deceased goes "down into the land of eternity"; but for him there are no worms, and he is not handed over to the destroyer who causes corruption. He is confident that he will not perish, but will awake in peace. When we know of the existence of writings such as these, sacred in the neighboring country of Egypt, we have no difficulty in the interpretation of Ps. xvi. 10—"Thou wilt not leave my soul to sheol; neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life. In thy presence is fulness of joy; in thy right hand there are pleasures forevermore." The Hebrew Psalmist is not saying—as Hengstenberg, for example, argues—that altho he is sick he will be saved from dying, his soul will not be surrendered to sheol; he is rejoicing to believe that his flesh may rest securely, for his soul will pass safely through sheol, following the path of life and arrive at the heavenly places.

Here I stay, for the present, content to offer a sample of what might be done on these lines. Unless I am quite wrong in my ideas, a fuller knowledge of ancient Gentile beliefs would clear up many obscurities in the Old Testament. It would show that the Scripture writers were better acquainted with the thought and knowledge of their time than has been supposed; and would add to the evidence that they enjoyed a confident hope of a future life with God.

## PASTORAL HELPS AND HINTS

### PASTORAL EVANGELISM

BY CHARLES L. GOODELL, D.D., NEW YORK.

THE new evangel, for the coming of which all good men pray, will not be promulgated by a passing evangelist. If this movement is one of real and permanent value to the church it must be heralded and led by a hundred thousand pastors in as many communities. Life is too short, interruptions too many, and the world too large for a few evangelists to do a work at all proportionate to the world's pressing need. The pastor has spent years or decades in learning conditions and making his own credentials. If there is any edge or point to his words, he has the weight of his character and the momentum of his opportunity to send them to the hearts of men. He is unmatched in his fitness for evangelistic power and success. Let him have care that he do not prejudice his ability to his own depreciation and so foredoom his cause. When a man is a grasshopper in his own sight, the Philistines will hold him at the same rating.

In many cases the fitting response to the pastor's assertion, "I am not an evangelist," would be, "How do you know?" That one's inclinations are against it and one's habit of mind other than that of the ordinary evangelist are not proof in the least that he may not be a mighty power when once God has him in hand. So shrank Moses and Elijah and Jonah; so shrank Luther and Whitefield, Gough and Moody. We can not tell what victories will be ours when we have complied with the conditions. "All things are possible to him that believeth." What that means is known only to the man who has "stood God-conquered with his face to heaven upturned," ready and uncalculating in the doing of the Master's will.

**Public Evangelism.**—It is a great thing to have what is called "the gift of eloquence," or the power to convince and persuade men. But how little this depends upon the words spoken. The old Greek rule for eloquence was in a single word, "action." We move others when we are moved. Therefore the prime requisite for the evangelistic preacher is a soul thrilled by the message he brings. "I never heard any one

preach like you," said a gay and fashionable woman to the pastor of one of our New York churches. "You preach as if you cared for my soul as my mother used to, and I must stop my gay life or stop coming here."

But not every one can translate his soul's longing into public speech. It is difficult to break through one's intellectual method. We have become so used to the repression of ourselves for fear we should offend some canon of good taste. We have built about us artificial barriers which make personal contact of soul with soul difficult, if not impossible. We have unconsciously taken on a pulpit vocabulary which is too formal and cold for a warm-hearted message. We have erred in thinking that ponderous words are the only proper vehicle for great thoughts, and so congregations are assaulted with sesquipedalian adjectives and Greek derivatives until the average listener grows indifferent to the message delivered in a language which he does not understand. It is worth our while to make an heroic effort to speak the language of the people. Our message should be as direct as a business man's letter, as soulful as a lover's to his maid, as solicitous as a mother's to her child.

**Personal Evangelism.**—If one is still conscious, after he has done his best in the pulpit, that he has failed to accomplish his purpose in bringing men to a personal acceptance of Jesus Christ, there still remains the most fruitful field to cultivate, and one which has been neglected as no other. What is not accomplished by union meetings and evangelistic sermons can be done by individual, heart-to-heart conferences. Here any one can be an evangelist. To finish a year without the consciousness that we have led some to Christ in this personal way is to prove ourselves cumberers of the ground. There is absolutely no excuse for failure. Any man who can move men to any decision in any matter, may, by the grace of God, face to face with his friend, win him to accept his Savior. At least he can not justify himself until he has unbosomed himself to the uncounted people of his parish.



**A Typical Victory.**—It was at the close of a month of special revival meetings. Many had professed conversion; but one man for whom the pastor had daily prayed, and whose salvation seemed of great importance to the community, was unmoved. In vain the preacher marshaled fact, argument, and entreaty in the pulpit. The man listened, seemed interested, spoke well of the sermon and the preacher, but did nothing. He had come up from humble beginnings to a position of wealth and influence. Left an orphan, he had struggled against poverty and neglect, had made his way slowly without the help of friends or education. From a position as clerk he had ventured to start a little furniture business of his own. He was his own delivery clerk, carrying out at night in a wheelbarrow the goods he had sold during the day. His wife shared his spirit and zeal. Together they toiled, and practised every economy.

Little by little success came. At forty he was a leader in his business. He had scores of clerks and salesmen and acres of floor space. "But he was a leper."

The pastor's heart was burdened. Sermons had failed, but there was yet one thing untried. He had never pressed upon the rich man's attention, by a heart-to-heart talk, his need of Christ. To the great factory and salesrooms the pastor went. The owner met him at his office door with cordial greetings and asked the privilege of showing the plant. He told again the story of his early struggles and triumphs. He passed from floor to floor, calling attention to costly woods, elegant carvings, burnished mirrors, still discoursing of the things which had made him successful.

The pastor laid his hand upon the shoulder of his friend. "You have showed me great things to-day and I do not wonder that you feel proud of your success; but I have a question that I am very anxious to ask you. You have gained thousands of dollars; but 'what shall it profit a man if he gain the whole world and lose his own soul?' Is it not time for you to give your heart to Him who has given you all things richly to enjoy?"

The two men were looking each other in the face, each tremendously moved. Still the pastor pressed his suit. "Will you not settle the question here and now?" A strong "I will" was the answer; and kneeling there among the refrigerators there was surrender and pardon, and the strong man came into

the liberty and light of a child of God. Both men and the church of God had good reason to be thankful for the work of that afternoon.

**The Urgency of Duty.**—It was in this personal way that the church of Jesus Christ began. If in our time Andrew will find Peter, and Philip will find Nathaniel, the two will soon become twelve; the twelve will become seventy, and the seventy an innumerable company, heralds of an unconquerable evangel. In all this the pastor must lead.

If it is objected that such personal work is unpleasant for many, and one that the sensitive shrink from, one should gaze at Calvary long enough to be ashamed to raise such a feeble objection. Jesus never affirmed that it was easy to do duty. He uses a figure as terrible as human ingenuity ever devised as an instrument of torture. It is the cross for the Master and the cross for the disciple. There is a germ of truth in the flippant *mot* of a worldly Christian: "It must be my duty because I hate it so." We have no need to pose for sympathy. We make a life easy which Christ said was hard. "We ask for tasks fitted for our powers where we should ask for powers fitted for our tasks." The thing that ought to be done any minister of Jesus Christ can do; or if he will not do it, he is fit only for the condemnation of the blind, who lead others to their death.

**Men's Hearts Prepared.**—The Spirit of God is certainly stirring wonderfully with the hearts of men. We have never seen a time when the Word of God had such results as now. The arbitrament of events is turning his world to Christ. The great verities will speak out in his soul; and those who during the last generation have sounded the whole gamut of materialism and commercialism are crying for help. Like Chesterfield they are fain to say: "I have run the silly rounds of vice and pleasure and have done with them all. I have exhausted all the evils of Pandora's box without finding hope at the bottom." The following letter, received a few days since by a New York pastor, is typical, we believe, of a feeling that is rapidly spreading among those who have been indifferent, if not skeptical, concerning the claims of Christianity:

"REVEREND SIR: I have sat several times, as I did last night, listening to your sermons. I am sure you *believe*, and your faith is the faith of my father who died in the harness

as a Methodist minister. Here I am at forty-eight without faith—a materialist pure and simple; perhaps, as I sum up my belief, not even an agnostic. I sincerely envy you. In the time of life when shadows are getting longer, when men I have known and loved are dropping out forever, when ambitions begin to fade and burst like bubbles, and before me is the blank unknown, the end oblivion, your faith is your light-house while I steer into the blackness. You are fortunate. Philosophy may make a stoic of me, but it is a mournful thing at best.

"At forty-eight to be a child again, to unlearn and to learn again is of course impossible. My non-belief is due to not having proved yours by living it. As I look over the sweet, pure faces in your congregation I seem to see again those of years ago, whose lives of purity shone in their countenances as a halo. How sweet they were, how free from the evil that has marked and scarred me until now, old, worn, and despairing, I am

ready to curse the day of my birth as I compare my character with theirs.

"Let me say this. Don't forget to tell in your sermons that in the end, when the dirty dress is stripped from life, religion glorifies a man. Not so with the other article. The brute that is in men has no master save your Christ. In this I am saying what I know to be true, for I have thoroughly tried one side of life as you have tried the other.

"Now when you stand up to preach, think of the men of my type who, young and old, will in the end come where I am and see as I do that philosophy and materialism do not lift a man above the brute, while your faith transforms him.

"Entangled in various nets of my own construction I can see no way out; but as a man of some honor I must make this confession to the faith of my father and mother and to yours. I do it so that if your faith should falter, your zeal lag, you may be benefited by the experience of one without a faith."

### THE ORGANIC UNION OF THE CHURCH\*

By AMOS R. WELLS, BOSTON.

As Christ, at this hour, is one with the Father, and needs no waiting nor ever has needed waiting for that unity, so at this hour all Christians might be one with one another and with Him.

We have been talking too long about the way to do it, those of us that are eager to have it done. There needs no method where there is yearning. Determination always organizes itself. When Christians once understand Christ's wish that they be one as He is one with God; when they perceive that every wish of Christ's is possible and immediately possible; when they come to fear their Lord enough to recognize the peril, the loss, of any disobedience to His desire; when they come to love their Lord enough to make His hunger theirs and to have their chief delight in His blessed will—on that happy day the result will be reached, and they all will be one.

I do not care—need any one care?—how it is brought about, whether by the absolute revolution of our church life, or by the slow transformation of it, or by its retention in form precisely as it is. If we are animated by this spirit of love to Christ and surrender to His will, it will be brought about in the way that is best for the church and the world. We have only to look to our spirits, and look to Christ for the way.

"Let us have fellowship among the denominations," some say, "but not federation." "Let us have federation," say others, "but not organic union."

There can be neither fellowship nor federation without organization. Both fellowship and federation, so far as they are vital and not mere dead names, are organic.

It is the organic union of all Christians that is urged in the New Testament, and it is no other kind of union—if, indeed, any other kind were possible.

"For," said Paul, in his immortal analogy, "as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased Him. And if they were all one member, where were the body?"

\* From advanced sheets of a book "That They All May be One," to be published soon by Funk & Wagnalls Company.

But now they are many members, but one body. . . . Now ye are the body of Christ, and severally members thereof."

At this point some may wish to object: "Paul was not talking of denominations, but of individual Christians in local churches."

With happy reason he was not talking of denominations: that folly had not yet arisen. We know with what indignant vigor he checked the beginnings of it in that same Corinth: "I am of Paul," you Corinthians are saying, "I of Apollos; I of Cephas. Is Christ divided?"

Were our hundred denominations\* existing in his day, can we not imagine Paul's dismay? "Hath Christ one hundred bodies?"

Paul's analogy is as strong a recognition of the need of differences among Christians as it is a plea for vital union. Organic union implies organs. All life is organic, has organs as its instruments. The higher the life, the more numerous and complex are the organs. Paul's ideal is not a formless ameba, a bit of protoplasmic jelly, thrusting forth a portion of itself for an arm, and again the same portion perhaps for a leg, and anon, very likely, the same portion for a stomach, wrapping it around its food. Paul's ideal is the highest organism, with thoroughly differentiated and permanent organs, not interchangeable, and measurably independent, but fed from the one life-fountain, and linked together by the one mesh of sympathetic nerves.

Organic union, then, is not identity. Some bodies of Christians are full of fire and fervor, but no one wants to make the body all heart. Other denominations are more cautious, deliberate, and thoughtful; but no one wants to make the body all brain. Still other denominations excel in preaching, and others in missions, and others in charities, and others in the reception and adaptation of new ideas; but no one wants a body that is all mouth, or feet, or hands, or ears. The very conception of organic union is an implication of diversity, of organs.

Yet this must be fairly said, that less and less, as denominations grow from their individualistic beginnings, can they justly be characterized by any one attribute. As I write, the Presbyterians, popularly deemed

argumentative and scholastic, are engaged more widely and aggressively than other denominations in evangelistic work, and that in tents. The Methodists are supposed to be the people of fiery impulse and unschooled enthusiasm, but theirs is the only Protestant university in the city of Boston, the modern Athens.

The denominations have sprung from necessities, probably the hundred denominations from a hundred different necessities, which impressed upon them a hundred different individualities; but as time and the work of these same denominations conquer the formative necessities, the denominations inevitably lose their individualities. They come to resemble the trees of a great grove, their trunks distinct, but their branches blended in a sea of green.

Organic union, if it is to be vital, is not to be a congeries of historic organs. In the long organizing thought of God, I am told, my hand has been the matted claw of the pterodactyl, the fin of the fish, the flipper of the trilobite, the jelly of the ameba; but were a man to be born now with a fish's fin, he would be a monster. And historic denominations, whose differentiating characteristics are historic memories rather than present-day realities, can never be the organs of a living body of Christ.

Organs, however, Christ's body must have; men and groups of men and vast denominations of men whose likings and fitnesses point them to one task rather than another, and to one characteristic mode. Let no one speak of organic union as implying a dead level of uniformity. Only, the organs must be actual and not phantasmic, determined by present powers and not by the memories of the past.

But—and this is the truth to be emphasized—the organs must be united, or there is no organism.

Even granting, as Paul would not grant, and as no student of the churches would grant, that the denominations as they exist to-day are so differentiated and characterized as to be workable members of the body of Christ, what absurdity is their present sundering! Organs must be united or they are no organs. Sever a nerve in your shoulder, and your hand and arm fall limp, a disorganized mass of bone and muscle. Clog a tiny tube in your neck, and your brain instantly ceases to think. Spread a bit of clotted blood

\* We have really in the United States more than one hundred and fifty denominations, but many of them are very small. One hundred, however, is far below the sad truth.

over a corner of your brain, and your heart at once ceases to beat. There are no organs, there is only the form of organs, without vital union.

The ideal of Christian fellowship, of church federation, that many entertain is a bundle of sticks tied together. The sticks can be broken separately—for they remember the old story—but the bundle can not be broken.

Brothers, when sticks are tied into fagots, it is not that they be broken, but that they be burned! What an ignoble symbol for the Church of the Living God—a bundle of dead sticks!

Rather, the body, the body! One presiding intelligence, directing every part to vigorous deeds; one weaving sympathy, that all may sorrow and rejoice together, and move in harmony; one well-poised strength, all the body fitly framed and knit together through that which every joint supplieth, and one Spirit of the living God at home in every organ, in one no more than another and no less than another, rejoicing in the instrument of His will!

Why should we long for this organic union with one another and with Christ?

Because it would be the climax of our splendid church history, the consummation of our Christian evolution; because it would place the ability of each at the disposal of all and the power of all at the disposal of each; it would combine the utmost flexibility with the utmost strength, absolute freedom with perfect stability; it would inspire every Christian with the momentum of the church universal, and overbear all evil with an infinite phalanx of good; it would be the maximum of utilization with the minimum of machinery, the most results with the least waste; it would transform religious drudgery to religious zest, and the aching strain of a dwarf into the easy swing of a giant; it would put the church of Christ in harmony with the organic union of nature and the organic union of the triune God; and to return to our initial thought—it is the will of Christ, who desires all good for His churches, and nothing but good for them—it is His loving will.

### THE AFTER-MEETING

BY JOHN BALCOM SHAW, D.D., CHICAGO.

THE service known as the after-meeting is rapidly becoming a popular institution of the Christian church of America. Ministers are feeling that this little service is a means of clinching any evangelistic effort which they may be making of getting better hold of new people, and also of bringing the membership of the church into warm and vital fellowship. I have held such a service for six years now without interruption, excepting during the two summer months, and I have found it to be a most helpful and fruitful way of closing the services of the Sabbath. When I came to my new charge in Chicago, I was told that I could not continue the habit. It was felt that the traditions of the church would make such a service impracticable. The second Sunday evening of my ministry, however, I made the attempt, and it proved so successful that this service has become a standing appointment of the church, the attendance having steadily increased since its inception.

Some prefer to hold the service in the main auditorium, but I have always found it better to retire into the chapel. Of course, some

are lost in this way, but those who are deeply impressed, and who, therefore, need this service more than the others, can ordinarily be induced to come into the chapel if the proper methods are used. First of all, much depends upon how the minister states the invitation. I sometimes refer to it as "family prayers," and sometimes as a service of song and prayer with which to close the holy day. At other times I speak of it as the conclusion of the service, taking pains to tell people how to reach the room and also assuring them of the bright and attractive character of the service.

The next thing necessary is a band of personal workers, who will shake hands with the people as they come out and try to turn them into the after-meeting. Then the minister must be careful not to do anything that will embarrass the people who have stayed to the service or to put them to a disadvantage. Much also depends upon the atmosphere which the minister gives to the service. There should be good singing, started the moment the benediction has been pronounced, thus tending to attract the people to the

chapel before they get out of their pews and start for the vestibule of the church. An occasional solo, effectively rendered, is a great help. The minister ought always to keep the meeting in his own hands, tho it has been my custom to have one of the assistants announce the hymns until I could get out of the church and take my place upon the chapel platform. He will also need to be inventive, if the meetings are to continue with sustained interest. No method can be followed habitually. Sometimes I use pledge cards, which are passed through the room during the singing of some hymn, and the people are asked to sign these. At other times I solicit a show of hands. Not infrequently I simply make the appeal and ask those who are impressed to drop into the little room off the vestibule on their way out. Oc-

asionally I turn the meeting into a service of prayer, in which special requests are presented and borne to the throne. Once a month a testimony meeting can be introduced with good effect. If the minister will take pains to arrange with one or two people who are consecrated and wise to start the testimony, it will usually prove contagious and elicit a word from many who are ordinarily silent in such a meeting. It was the universal testimony of our people in New York, and I find it is rapidly coming to be so here in Chicago, that the after-meeting is the most delightful and blessed of all the services of the day, and I have invariably found that people who come once to the service are certain to come again, and soon get into the habit of regular attendance.

#### AN INSTITUTIONAL CHURCH WITH A WOMAN PASTOR

THE Rev. Caroline Bartlett Crane established, in Kalamazoo, beginning in 1889 a "People's Church" with institutional features, the growth and success of which were quite remarkable. Of this work Mrs. Crane says:

"There are two things I have never been able to understand: Why there should exist any doubt as to the wisdom of institutional work in churches; and why, when the wisdom is granted, it should be assumed that the church of the great city occupies the only field suitable for such work? . . . The small city, having just escaped the ignominy of being a country town, and having not yet achieved the pride and self-consciousness and the enormous wealth of a great city, stands in peculiar danger of parting with the pure joys of the one while failing to acquire the compensations of the other. . . . I believe that it is as true of the institutional church as of the church in general that 'the field is the world'; that there is no church so small, weak, and isolated that it can not and should not find 'a work of love to do.' And surely one need not look long or far for such work to do in the community which, having outgrown the simple conditions of village life, finds itself confronted with many evils common to the great city, and with some peculiar to the small one."

The church at this time was badly "run down," poor, and discouraged. In three years it grew so much that a new building had to be erected. "A public-spirited citizen was moved to offer \$20,000, and the church was begun and completed, with ar-

rangements for all possible future contingencies, and in ten years there were on an average twenty-seven meetings a week in that church. Besides the regular services there was first the kindergarten, then the gymnasium for women, with a trained physical director; there were mothers' and fathers' monthly meetings; the Audubon Society; choral union; the Unity Study Club, which studied everything about the city—water-supply, police and fire department, city government, its schools, etc.; Frederick Douglass Club for Colored People; manual training schools; a school of household science, etc." Mrs. Crane says:

"It is the small city which has a hundred or more juvenile delinquents a year—and no juvenile court and no separate place of detention for children, apart from the common jail. It is the small city which has a sufficient number of transients to bring all sorts of communicable diseases, but no contagion hospital. It is the small city, which is too big to do charity in the fashion of the country town where everybody knows everybody and his business, disposition, and circumstances; and yet not big enough to realize the need of a charity organization society. It is the small city whose sick poor lack the ministrations of the visiting nurse in their homes; whose poorhouse is a cheerless barracks void of healthful occupations, where the inmates sit and stare at blank walls and at each other all day long, and where no nurse is provided for the bedridden, who suffer from cruel neglect and from the well-meant but scarcely less cruel ministrations of their fellow inmates."

## THE PASTOR AND CHURCH FINANCES

BY THE REV. C. L. PALMER, KINGSTON, NEW YORK.

It is the opinion of wise pastors and congregations that the minister should have but little, if anything, to do with the finances of the local church. According to modern methods, it ought to be possible for the officers to conduct every detail without involving the pastor. Where the subscription plan is followed, it would be very much out of place for the minister to visit the congregation and solicit pledges for church support; it would be no less unbecoming to collect the subscriptions. The pew-renting system is still followed in some churches. It is a system that has both advantages and disadvantages; but it is very evident that the pastor should be spared the time and annoyance it requires. Never in the history of the envelope system has so large a proportion of churches been using it. It is being adopted by all denominations, and has converted giving into a means of grace. With all its advantages, it is a real disadvantage to have the pastor burdened with its management. Some churches are favored with an endowment, which in connection with the envelope system makes an ideal method of support. Tho the several methods may be reduced to a complete system, so that mistakes are almost impossible, still there are reasons why the minister should not handle the funds of the local church under ordinary circumstances.

1. It often occurs that ministers are not financiers. This is not strange, since but few have had business training. A young man attends the high school, goes to college, and enters the theological seminary; after which he is ordained and located in a parish. He may have learned to be economical in the distribution of his personal funds, but has had no practical experience in the management of moneys other than his own. It is not to be expected that such a one should be qualified to conduct the interest of the church along this very important line. The author has the impression that in the Roman Catholic Church the priest or assistant has entire charge of monetary matters. This may be a success in that denomination, but it is not in most Protestant denominations. The organization and conditions are so unlike in the two principal divisions of the Christian church that success in one may be failure in

another. If it should occur that a minister found it necessary to serve as treasurer, he ought to do so only as a temporary expedient. One exception to this position may be taken, and that is in regard to the benevolent funds. It frequently seems best for the pastor to see that offerings are received for missions and other objects of beneficence, and, further, to deliver the money to the object for which it was given. But even the benevolent funds might better be in the hands of some honorable laymen.

2. The pastor ought to avoid handling church funds because it is one of the most fruitful causes of complications. Human nature seems to be very much the same everywhere. People will waste money on all kinds of clap-trap performances and keep no account of it, but if the treasurer or financial secretary of a church should make the slightest error, many would leave no stone unturned to disturb the peace of the congregation. The envelope system, when properly conducted, protects the church from suspicion; but if carelessly managed is capable of producing an almost incalculable amount of trouble. The author of this article has in the vestibule of his church a bulletin board on which is itemized every week every contribution contained in the envelopes. This makes it impossible for any one to find any fault, unless a mistake should be made in itemizing, which is not apt to happen; and should it occur, it may be easily detected and corrected.

3. No pastor can do justice to his legitimate work and devote the necessary time to financial matters. Few in a congregation have any conception of the amount of work the minister has to do, and still less are able to realize the time and labor required properly to care for the church funds. While the envelope system is without doubt nearer the ideal system than any other, it requires a vast amount of labor. The subscription list must be passed, envelopes assigned, account kept, bills for arrears mailed, and monthly or quarterly reports published. This requires more time than a busy pastor is able to give. Some of our most capable business men find it impossible to act as church treasurer on that account, while others place the actual

work in the hands of a private secretary. Quite a few congregations employ a man to act as both financial secretary and treasurer, and pay him either a salary or commission. The plan is worthy of careful consideration, since the monetary matters of the local church are too important to be neglected. The duties of the pastorate are such that the pastor must be relieved of all unnecessary care, and the congregation that allows the minister to carry the financial burden is doing all concerned a great injustice.

4. It is very much to the advantage of the church to have the funds in the hands of the officers. It is seldom that a congregation is not supplied with capable business men. It is not necessary that a treasurer should be an officer or even a full-communion member, so long as he is a man of ability and good reputation, tho it is usually better to have a treasurer who is both a communicant and officer. It is the best man in the congregation who ought to act as treasurer, for no one can have too much executive ability to fill this office.

### COOPERATIVE VISITATION AND PERSONAL WORK

BY THE REV. CHARLES E. LUKENS, ROSWELL, NEW MEXICO.

EVERY pastor, busy with the multitudinous duties of the pastorate, has felt his limitations in getting the names and addresses of the newcomers in his city, and especially of those who frequent his church. With a large membership and constituency he is not always able to know those who come under his ministry, who may be, for some peculiar reason just at that time, especially susceptible to direct personal effort. Not being ubiquitous, he is not able always to know when his members are ill, and he often feels that a visit to a new family by a few of his good workers would help him greatly in tying that family to the church. He is not able to do all this work to the best advantage without aid, and he is at a loss often where to turn for just the help he needs.

The following method, which was introduced by the originator in his own church through his Woman's Mission Society, has proved peculiarly effective; and the pastor can point to souls saved and brought into the church; the sick visited before they recovered and reproached the pastor for not calling, and a largely increased amount of calling on strangers in his parish by the members. The plan may be adapted to any society in the church, or one may be organized especially for the purpose. The city, or parish, should be districted, and certain blocks or streets placed in charge of a worker who will give the necessary care and sympathetic interest. With the blanks used and envelopes addressed ready for use, there is a minimum of work. A minute spent in this way may be fraught with great results.

A letter-head should be used bearing the name of your society, and blank lines for addresses. A dozen of these blank letters with

envelopes addressed to the pastor should be left with each worker to be filled, and mailed when information is obtained. The following form is commended:

DEAR PASTOR:

The following named persons are newcomers to our city, and I wish you would as soon as possible call upon them.....  
They reside at.....

The following named of our congregation are sick ...

I wish that you would speak to.....  
as I believe that at this time..... is subject to influences which may help win..... to Christ.

If you will call on the family of.....  
I believe you will find a recruit for the Sunday-school.

With prayer for the continued prosperity and usefulness of our beloved church, I remain,  
Sincerely your friend,

(Signed).....

The following printed postal card should be mailed by the secretary to each member, as a reminder, one week before the monthly meeting:

#### WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

DEAR FRIEND:

Have you made report to the pastor the past month for the territory assigned you for our Home Mission work?

Will you not try to bring a new member, or some friend to our next meeting?

(Signed).....

Secretary, Woman's Home and Foreign  
Missionary Society, Presbyterian Church,  
Roswell, N. M.

The following postal-card, printed with blank lines for names and addresses, should be mailed by the pastor to workers, who, he feels, will make themselves agreeable and be congenial to strangers. The right worker should be selected. The names of several strangers may be placed on the same card:

#### PASTOR'S STUDY FIRST PRESBYTERIAN CHURCH.

ROSWELL, N. M., ....., 190 .

DEAR FRIEND:

At your earliest convenience I wish you would call upon.....

They have lately come to our city, and being among strangers will appreciate a friendly visit.

Most cordially, your pastor,

(Signed).....

## SERMONS AND ADDRESSES

### THE CHRISTIAN LIFE AS AN EDUCATION \*

By PRESIDENT FRANCIS L. PATTON, D.D., LL.D., PRESBYTERIAN, PRINCETON THEOLOGICAL SEMINARY.

*But ye have not so learned Christ.*—Ephes. iv. 20.

I. THE Christian life is an education. Education, so far as results are concerned, is the product of time into industry. A man may go to a summer-school like Chautauqua and be very assiduous in his studies for six weeks; but if he thinks he is going to master the Hebrew language in six weeks by sheer industry, he is mistaken. That is a matter of time. And a man may go to college and stay there four years; but if he thinks that the sheer lapse of time is going to make him an educated man he is vastly mistaken. Education is a matter of industry. It takes time, and it takes industry too. We see this in every other sphere of life except religion. Education is repeated failure. So it is in religion. You can not expect to put old heads on young shoulders, or to do things that can not be done but by assiduous endeavor. There are one or two things we may learn with respect to the phrase that comes so largely into theological thought, "salvation by character." The whole idea of salvation of some people is that it consists of doing, and being, and getting better. They emphasize the ethical side of religion; and it is so hard for people to get the idea that the true sphere of religion has a much more important side than the juridical or legal side, or even the ethical; it calls for a change of character by sanctification. "This is the will of God, even your sanctification"; and we can only have this by justification through Jesus Christ.

This idea of salvation by education throws light upon another popular phrase, or one which used to be popular, commonly spoken of as the higher life. I do not think people are troubled very much now to talk about the higher life. There seemed then to be two kinds of Christians: the common ordinary kind of Christian who made his way up slowly, who moved through tortuous and winding paths to the top; and the Christian who was wafted there in a balloon without effort on his part—the ordinary and the aris-

tocratic Christian; the commoner and the peer of the realm. I do not know any authority for these two kinds of Christians; I imagine that they are all alike. I imagine we are all Christians like Paul, who began low and worked up slowly, and got where he was by continual cooperation of the Holy Spirit. He was fighting the good fight all the time. The Christian life in his case was an education. He reached his place by slow and patient effort.

II. Christianity being education, we may very properly ask ourselves, What is the great thing, what is the chief thing for us to study? The text tells us that the chief thing to study is Christ. It says that the great topic of inquiry, the great subject is Christ. Ye have so learned Christ. We are all the time hearing people talk nowadays about getting back to Christ. There is a sense in which that is true, and there is a sense in which it gives a very wrong idea. With a great many people who use this phrase it is a kind of contemptuous way of treating Paul. They would say, that is, do not let us get away from Paul; but let us get back to Christ. If they mean to compliment Jesus at the expense of Paul they are wrong, because a large part of what we know about Christ we get through Paul. Still there is a sense in which it is true that the great topic of thought in the Christian life—the *locus* of inquiry—is Christ. We are perhaps brought more familiarly into this relation through the abundant lives of Christ that have been written during the past forty years, and they have been very helpful, presenting the information in a very interesting way. Yet, all we know about the life of Christ is contained in the four Gospels, and a great deal of the information that we do not gain from the four Gospels and which is put into these lives of Christ is not information, but imagination. A great many things go into these lives sometimes that make the reader wonder how they know.

Men have more opportunity now to study the life of Christ, and that raises another

\* Stenographically reported for THE HOMILETIC REVIEW.



question: Why should we read the life of Christ? Why should we read anybody's life? It is interesting to know why anybody's life should ever be written; and I confess that a great many lives are written with respect to which I have not found a satisfactory answer to the question. Is it not enough for a man to live his life and die? What is the use of writing up the story of that existence for other people? I do not know why anybody's life is ever written except it should be of a man whose life is that of a representative man, or because he has been an enunciator of great ideas, or the exemplar of a very exceedingly pure and exceptional life. If a man be this, there is a reason why his life should be written, and why his survivors should be able to profit by his experience and know something of the elements that entered into that existence. Is Jesus Christ's a life that comes within this category? Is His not a worthy life to study for each of these three reasons? Let us look at the life of Christ from the first standpoint regarding Him as a representative man. You take for instance the history of England. Take up the portion of that history, say, during the Victorian period, and read the story year after year, with its ministries coming in and out, Tory succeeded by Liberal and Liberal by Tory, and you will know the history of the development of British power. Then there is another way to look at it. If you wish to study the men who entered so conspicuously into the making of that history, you must read it from the standpoint of biography. You will find that there was such a man as Mr. Gladstone. The Victorian period, as we know it, stands crystallized round the personality of that man, and any man who is going to read the Victorian period had better read the life of Gladstone.

This is true also of our Lord Jesus Christ. He is a man, a representative man, of such importance that unless we know His life and understand His life we can not understand the history that crystallized around Him.

Men tell me sometimes that we want religion without theology, and that we want just to get back to Jesus, and that we want to study the life of Jesus. I do want to study it, but just as I want to study any other great life; but I would not study any other great life in the way that men study the life of Jesus in the present day. Before one is aware of it he is deep in the problem of sin, and we want to know whether He was divine,

or human, or both, and what was the object that brought Him into the world. And before you know it you have discussed the doctrine of the atonement. You can not consider Jesus as a representative man and deal with that problem without dealing with the great theological *loci*: Temptation, Sin, the Incarnation, and the doctrine of the Atonement.

Our Lord is not simply a representative man who is worthy our notice because He was the enunciator of great ideas, out of which you can make a syllabus for an examination. Tell me the subject in life that He has not touched and put His imperishable imprint upon? Not one! He asserted that "Ye have the poor with you always," but that was in a very simple condition of society. That was in a condition of society long before this extremely articulated and concatenated scheme of things, when the classes are getting richer and richer and smaller and smaller, and the masses are getting poorer and poorer and larger and larger. What He said about the poor applies to-day just as it did then, and it is the only philosophy that will go to the root of the matter.

III. And what are you going to do about it? There are just three things. As things get worse, and they will in all probability get worse, and the tension will get stronger, the attention of men will be fixed more and more upon these inquiries, and the old doctrine of *laissez faire* will help a great many people, and will excuse their indulgences and indifference. And the very poor people will say, We may just as well drift along until we die; and the rich will say, We may just as well let them die; for what we can do for one is a negligible quantity: let the weak go to the wall; it is nature's rude surgery, but after all the true way. There are some people who rise up against this doctrine of *laissez faire*. *Laissez faire* is simple, a doctrine that furnishes a plausible excuse for downright cruelty.

Or we will adopt the doctrine of state socialism. It will be the old, old cry of *panem et circenses*; and let the state pay the bill. Make every one a state employee and give him a reasonable amount for his service, and pension him, and nationalize the land. Let us municipalize our street-railways, and let the Government operate the railroads as it does the post-office. Will that be right? No, there will still be some who will rise up against that; and I do not blame them.

Let every man seek to do good to all men. Let each man within the sphere opened to him act in the practical application of the law of the Sermon on the Mount. Let every Christian employer deal in that way with his employees. Let every Christian business man in the same spirit meet the competing business men, and realize that the great law of life is live and let live, and there will be more Christianity in the world than there now is. That is the doctrine which Christ enunciated, and it is well worth studying to-day. Christ is the enunciator of great ideas. More than that. He has given us an illustration that a great life is a life of pure love. It is not hard to get up a scheme of ethics that is fairly good. As between getting up a theoretical scheme of ethics that will pass muster and living the practical ethical life, I would choose the scheme every time for the easy life. If you give a man all day to devote to ethics, and all night to give loose rein to his appetite, he can have a good time nights and get up a good scheme of ethics in the daytime. The world has been full of philosophers of that sort. The glory and the beauty of Christianity is that our Lord Jesus Christ has given us a scheme of ethics which for sheer beauty, charity, and sublimity is more than the world has ever seen; but more than that,—He has matched His life to it. "Which of you convinces me of sin?" Take that life of Jesus Christ. Watch Him going in and out among the people; and the life that He lives is the life that He has embodied in His precepts. Jesus the man and Jesus the teacher of morals does not have to be watched. You can trust Him. He says: "For this cause was I born, and to this end came I into the world, that I might bear witness unto the truth."

The blessed Lord was a friend even unto death. He bore His testimony to the truth against fearful odds, counting not the cost, thinking not of Himself. He saw His followers drop one by one away until He found Himself outstretched upon the cross and alone. And that is, I suppose, what is meant by living the Christian life. "Ye have not so learned Christ."

Well, how much have we learned? The apostle says that is the great subject of study. Have we transcended the gross sensual things of the flesh? How far is our conduct a test of our culture? How far has our education proceeded, and how far will it bear the test of

practical behavior? I know that you do not lie and cheat in the vulgar way that people talk of. But have you overcome the vulgar pride and the vulgar selfishness of the world? Does a man transact business always on the principle of "live and let live"? Does he not read the New Testament at morning prayers, and then go down and beat every man he can in business? Does he not have a good time at night and have family worship, and teach in the Sunday-school class on Sundays, and feel perfectly satisfied no matter how much this poor business man has been ruined so long as he can say he is strictly within the law? The law will allow a man to go to great lengths, and he can keep within the law. I have no fault to find with a man for making money or getting rich; or if he has money, for giving it away; and if he has given it away, I am not going to be very minute in my inquiries as to how he got it either. I am not going to look in the collection-plate and ask him how much of that money was honestly made, for I do not know. Nobody knows. And if you can not do that with little money, how can you do it with big money? But this I do know, that men are immensely benevolent in giving away money that they have made, and immensely selfish in the way they make it. What the world needs is not so much that a man shall be immensely benevolent in giving away money, but that he shall have some of the spirit of Christ in him in the way he makes his money.

Unless we as individuals carry our Christianity from the individual to the nation, I think we are downright pagans; and, indeed, I think the pagans have the best of us sometimes. The individual is a well-conducted individual just as you and I are supposed to be. He will not steal or cheat. He will act fairly well according to the ten commandments and the requirements of Christianity; but when you have that individual multiplied by a million or by forty million or sixty million, and you put these sixty millions of individuals together and let them act as a community, they will lie and steal and cheat in a wholesale national robbery in the name of the Father, the Son, and the Holy Ghost; and carve out spheres of influence among the weak nations of the earth and parcel them out among themselves in the name of civilization and foreign missions. You take these millions of people of the Occident, and who belong to the Anglo-Saxon race—and we two

nations lead the world in the van of civilization—and you put a gun into the hands of these two nations and they are off for the conquest of new markets and new spheres of influence; and it takes very little to give a provocation for a *casus belli*. The question is, Are they in the school of Christ—whether there is such a thing as a code of authorita-

tive and obligatory morals for nations as well as for individuals? I think it is a good sign that in the diplomacy of the United States we are beginning to tell the truth. That is only a beginning, and “there remaineth much land to be possessed.” In the school of Christ we are far from graduation day when we shall be ready to teach the world how to live.

### DRAWING MEN—AN EVANGELISTIC SERMON\*

By R. A. TORREY, D.D., CONGREGATIONAL, CHICAGO.

*“No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day.”—John iv.*

God draws every man. There is not a man or woman in this building to-night that God has not drawn in one way or another, at some time or the other, to forsake sin and come to Jesus; but many of you won't come even then.

How does God draw men? The first part of our text tells us that primarily it is through His truth that God draws men. “No man can come to me except the Father, who sent me, draw him.” It is written in the Scriptures, in the prophets, that they shall all be taught of God. The word of God contained in the Scriptures is the mightiest instrument that God is constantly using to draw men and women to Himself. Sometimes it is by reading the Scriptures. Some verse startles us, awakens a sense of sin. By the power of that verse, maybe, God draws us to Himself. Sometimes it is when you hear the old words preached. The preacher takes an old, familiar text, but, as he preaches, that passage lays hold on your heart to draw you to Jesus. Sometimes you see it written up in a 'bus, or a tramcar, or at a railway station, or even sometimes, as I saw it the other day, on a tomb. That old, familiar verse of Scripture, as it stands there before your eyes, burns itself into your heart, pulls you out of sin to Christ and to salvation.

Oftentimes God draws by His providence, when we are going on in sin, occupied with business and other cares, giving scarcely a thought to God day after day, night after night, right on for weeks, months, and years, right in the midst of the light, thoroughly immersed in the world; when, suddenly, God puts forth His hand and arrests us, turns

the whole course of our life, draws us to Himself.

When we were in Edinburgh, a company of young men came from a business establishment in the city to our meeting out of curiosity. I was told that they came to make sport and interfere, but I can scarcely believe that is true; but any way they came out of mere idle curiosity. They sat throughout the service. Not one of them was at all moved by the service. They went away as careless, as heedless, as they came. The next day they went down to their place of business. The ringleader was walking across the floor of the shop, and suddenly he dropped down dead. There was no more carelessness, no more heedlessness. I am told that every one of those young men, except the one who dropped dead, accepted Christ as their Savior in a few days.

God has the strangest ways of drawing us sometimes—sometimes by a trifling dream. God drew Pilate's wife to Christ by a dream. Pilate's wife came to Pilate and said: “I have suffered many things in a dream because of this man.” No doubt there is nothing more idle than a dream. Nine hundred and ninety-nine dreams out of a thousand are unmeaning, the result of a disordered state of the system or something of that sort, oftentimes thoroughly absurd and foolish; nevertheless, God oftentimes met a man in a dream, or a woman. God reaches you in any way that He can reach you. In my church in Chicago a young foreigner was converted, a stranger to the city, a Swede, thoroughly heedless, thoroughly careless. I don't think he had a Christian in his whole family circle. To-night he is superintendent of our Sunday-school. He came to me in the first place and said: “I want you to pray for my sister.”

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The sister was considerably older than himself, a married woman. That sister had had an accident, a very serious accident; she had to go to the hospital for treatment. She was put under ether, utterly careless. When she woke up she woke up rejoicing, and cried. She said to me afterward: "While I was under the ether, Jesus came to me. I saw Him as my crucified Savior. I believe in Him." She went to sleep lost, and woke up saved, and has proved a steadfast Christian from that day to this.

God uses other men and women to draw men and women to Christ. No real Christian can live in a home without having influence on the lives of others, drawing them away from sin, drawing them to accept their Savior. I remember receiving a letter one day in Minneapolis, asking me to call on a well-known woman in the city, a very brilliant woman, a writer. The letter was anonymous. I do not usually take notice of anonymous letters, but the thought came to me: "I wonder if the woman didn't write the letter herself; anyhow, I will go and see her." I went to her. She gave me a cordial welcome. I talked with her a few moments. She burst into tears. "Why are you weeping?" I said. "I am an infidel," she said; "I don't believe in Christianity." "But why are you weeping over it then?" "There is one thing that I have never been able to get around, and that is my dear old father's life." Her father was a Congregationalist minister, who not only preached the Gospel on the Lord's Day, but lived what he preached all the week round. She said: "I have seen my father's life; I don't know that I believe in Christ, but I can not get around my father's beautiful life." I opened to her the Scriptures; I showed her the way of salvation. She promised to take the course that I pointed out to her, and her infidelity and her skepticism took wings. It was my privilege to receive her as a member in our church. It was not my influence, it was not my expounding; it was the influence of her father's holy life that had drawn that woman from her worldly, proud, vain, and—yes, wicked—life to accept Jesus Christ.

God draws men and women by the power of His Holy Spirit. How often, friends, right in the midst of our guilt, in our worries, in our sin, the Spirit of God, all-seeing, works in these hearts of ours, making us dissatisfied with the vanities of this world! How

often when we are in the world, in our box, in our seat in the theater, trying to enjoy what is going on on the stage, there steals into our heart a longing for something else, a longing for something real, a longing for something that we can never find in this world! What means it? God drawing us by His gracious Spirit in our heart. How often in the midst of the excitement of the ballroom, when we have been going through the mazy delights of the waltz to entrancing music, suddenly there comes over us a sense of the foolishness and the vanity and the emptiness and the unsatisfactoriness of the entire kind of life that we are living, and aspirations for something more worthy of men and women made in the image of the Creator come over us, and the whole evening's excitement and pleasure pass away from us! We try to shake the feeling off, but in vain. We feel thoroughly disgusted with the whole business, longing for reality, longing for that which can satisfy the deepest depths of the soul. What means it? God drawing us by His Holy Spirit.

How often some of us who are men have been sitting at the table, with the wine bottles all around, wine-glass after wine-glass empty, singing and jesting and joking, trying to put on an appearance of happiness; but in the midst of it all we are utterly wretched, dissatisfied, yearning for that which we have seen in others, but have never realized for ourselves! Why is it? God drawing us by His Holy Spirit to leave this vain and empty and unsatisfactory life, and turn to other and great realities.

Again, God draws some by the personal work of God's people—one individual telling another the way of life, and God using the individual to draw the other to accept Christ. Now you read of the thousands of people who have been converted by my preaching. Don't you believe it. Of all the thousands who have been saved since we started on this tour round the world, by far the majority have not been saved by my preaching or Mr. Alexander's singing, but have been saved by the personal work of men and women who have gone out and dealt with other individuals, outside the mission, in the home, in the factory, in the street.

We had in America a well-known infidel newspaper editor. Out of curiosity he went one night to hear Mr. Moody preach, but he was not convinced. He sought an interview

with Mr. Moody after the sermon was over. Mr. Moody turned him over to his wife, who never appeared in public, but did mighty things for Christ in private. She sat down beside Mr. Brown and showed him the way of life, convinced him of the truth, and he was drawn to God through Mrs. Moody's speaking. He is now a saved man, and for four years has been the editor of the *Ram's Horn* in Chicago. Formerly a rank infidel, but laid hold of that night by the word of a devout Christian woman, and drawn to Christ and saved, and he has been a faithful witness for Him from that day to this.

But by far the mightiest way God draws men to Christ is to be found in the twelfth chapter of John, the thirty-second verse: "And I, if I be lifted up from the earth, will draw all men unto myself." By the cross of Christ. Oh, yes! men may resist everything else, but this they can not resist. Some of the most desperate sinners this world has ever seen, who have hardened their hearts and stiffened their necks and plunged headlong to destruction, have been often drawn back and saved by one look at Christ on the cross. Old John Newton, the hard, blaspheming, old slave-dealer, saw one day Christ hanging on the cross represented in a picture, and from that day he was a changed man.

I have a friend in America, a very celebrated, beautiful Christian woman, who has turned her back on society and has devoted her life to the rescue of the perishing. In them she is especially interested. At one time she was out on the Pacific coast. There was an old miner who was dying—dying alone in his hut. People rarely went to see him. When they did he cursed them, and they called him by the nickname of "The Lost Soul." A man has to be pretty depraved, even among miners, to get a nickname like "The Lost Soul." No sooner did Mrs. Barney hear of him than she wanted to go and see him. They tried to persuade her not to. "He will only curse you," they said. But her heart was touched. "I am going to see him," she said; and one beautiful spring morning, when the sun was shining and everything looked beautiful on the Pacific coast, Mrs. Barney started for the old miner's hut. A friend asked if she might go with her. This friend had a beautiful, golden-haired little girl. The child went along with them. Right up among the golden-rod they went, with the birds singing gloriously over-

head, until in the distance they saw the old miner's cabin, and the friend stayed behind and Mrs. Barney went on alone. As she came to the door of the hut she saw it was open, and her shadow fell across the old man as he lay in his bed, and he turned and cursed her, and said: "Get out of my sunshine." She tried to find an avenue to his heart. She referred to his wife; he cursed his wife. She mentioned his mother; he cursed his mother. Mrs. Barney thought: "How can I get to his heart?" Just then there was in the distance the ripple of a child's laugh. He started with a groan. Mrs. Barney saw the open door. She said: "Did you ever have a child?" The man groaned. "Did she live?" "No, she died"; and he cursed God for taking his child. Mrs. Barney said gently: "Would you have liked her to have grown up to be like her mother?" "A thousand times no!" "Like your mother?" He said: "No, a thousand times!" "Then," said Mrs. Barney, "God in infinite mercy has taken that child, which you loved, out of the midst of the world in which she was born, in which she would have been sure to have grown up to be a woman like her mother, like your mother." The man's heart was softened, and Mrs. Barney read him the story of Christ's dying love, showed him how Christ had died for him; and the man lay still and listened, and when Mrs. Barney made it clear to him his heart was broken. He took Christ, the "Lost Soul" did. He said: "Mrs. Barney, will you come back again?" She promised she would, and did so a few days afterward. She said to him when she saw him again: "What shall I read to you?" "About the Man who died for me." And again she read it. Then he said: "Mrs. Barney, couldn't you get the boys in to hear it?" And Mrs. Barney gathered the miners from near and far, and they came and stood in the old miner's hut. She said: "What shall I read to them?" "About the Man who died for me." When she had finished, he said: "Let me tell them about the Man who died for me." And, propped up in bed, he told as best he could the story he had learned. The hard miners stood around with the tears coursing down their cheeks as the once Lost Soul, but now the Saved Soul, preached the Gospel about the Man who died for him. A few days afterward he sank very low. He said: "I want no minister at my funeral. I want you to conduct the funeral, Mrs. Barney." A strange request to make of

a woman, but she promised; and when the man died the next night word was sent round that there was to be a funeral, and that a woman was to conduct it, and from far and near they came, and little Mrs. Barney stood up and read the story. She said: "The man who is here dead asked me to tell you about the Man who died for him." Saved! saved! Within a few steps of hell, drawn to Christ! What by? The Crucified.

Men and women, many of you in Albert Hall to-night are given up to sin, many of you are heedless, many of you are careless,

many of you have tried to satisfy your souls in earthly pleasures, earthly joys; but you know they don't satisfy. Look! on yonder cross hangs the fairest of all the Sons of men! Crowned with thorns and beaten, wounded for your transgressions, bruised for your iniquities, the chastisement of your peace laid upon Him; and to-night from that cross there goes forth throughout the Albert Hall a mighty drawing, drawing you from sin, drawing you from every vain pursuit of man, drawing you from worldliness, drawing you to Him, the Man who died for you.

### THE APOSTOLIC COURAGE\*

BY GEORGE P. ECKMAN, D.D., METHODIST EPISCOPAL, NEW YORK.

*Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it.—Acts iv. 13, 14.*

RELIGION makes no headway until it emerges from the land of dreams and takes its position in the forum of fact. The Christian religion would not have conquered a single Roman province in a thousand years if its apostles had depended for the extension of their gospel upon the mere proclamation of doctrines; but by the bold recital of events, by the mere statement of facts of which men were cognizant, they took the civilized world captive in less than three hundred years. We have in the episode of the text a fair illustration of the manner in which Christianity has propagated itself. Peter has preached a sermon and performed a miracle. By the performance of the miracle he has astonished the multitudes, and he has gratified the man he has healed. By the sermon he has convinced five thousand men of the credibility of his message, and he has awakened the implacable hatred of the Jewish authorities, who desire to suppress the new religious cult which he has been advocating. When truth can not be properly confronted by weapons of reason, it is frequently assaulted by mere brute force. In this instance Peter and John were confined in prison, and they were cited next day to appear before the bar of the most powerful political and ecclesiastical council in Jerusalem, that they might give some reasons for

their performance and explain the method by which they had accomplished what had been witnessed by so many persons. Now perhaps there was not a soul in all that assembly that cared a fig for the method by which the miracle had been wrought. Here was an attempt to suppress this agitation, and it was a very abortive attempt; for when Peter was called upon to declare the power by which he had performed this miracle, he arose, and being filled with the Holy Ghost, this "unlearned and ignorant" man delivered a speech such as would have brought a round of applause if delivered in any American court, and which even moved these Jewish councilors and made them marvel. Peter said that the power by which this thing had been done resided in Him whom they had crucified, but whom God had raised from the dead. "You rejected him," he said; "God has accepted him"; and he concluded: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it."

Now these two facts, the boldness of Peter and John, and the man who was healed standing with them, and the implications which are involved are of concern to us all. Courage is naturally associated with religious sentiment. Religion itself is essentially heroic. It means

\* Stenographically reported for THE HOMILETIC REVIEW.

subjugation to that high spiritual sense which is sovereign in us all, and which can not be denied in any man's soul, however serious an attempt he may make to overthrow its sovereignty and jurisdiction. And that is shown in the worship of the invisible, in the adoration given to a Personality in whom we believe ultimate authority rests, and by the sense of duty which we must observe in our association with our fellow men and upon which human society as an organism is absolutely founded. Whatever sentiment is most akin to the religious sentiment; whatever passion in the hearts of men seems most to resemble religious emotion is in a secondary sense responsible for heroism. It is something that is closely allied to religious sentiment which has produced the most thrilling spectacles of heroism. I think, with a thrill, of Moses before Pharaoh, with the strength of the Egyptian court against him; I think of Nathan before David, accusing him of his vile iniquity; of John before Herod, rebuking him mercilessly for his evil conduct; of Elijah before Ahab, smiting him with relentless vigor; of Paul before rulers and kings, a little man in physique, but with his spiritual power addressing the mighty men and defying them dauntlessly; of those old apostles, in this crisis of their lives; Luther before the Diet of Worms, facing an angry papacy and an awakened civil authority; Latimer before Henry VIII.; and Fénelon before Louis XIV. By the examples of these men we discover that religion depends very largely for its propagation in the world upon the heroism and valor of its advocates.

Courage is always convincing. Men may think our propositions are preposterous, but they will respect our valor. A brave man will secure a hearing whatever may be the view he seeks to defend; and once having secured an audience, almost irresistibly men are moved by his spirit. They reason that a man of such deep convictions must have some foundation for his position; and a conviction is a force always to be reckoned with.

A valorous man who thus exhibits courage and boldness will raise even those who are weak and cowardly into something of strength and courage, and whatever may be the project they will carry men with them almost involuntarily. Thus the apostles seem to have drawn even the Jewish Sanhedrin over toward their side. They marveled at the boldness of these men, and if there might be

anything to add to that display of courage it is found in the fact that these men were "unlearned and ignorant," who had not the natural equipment which would have seemed essential to give them power of speech.

Yet God never uses crass ignorance in the accomplishment of His purposes. These men were not technically cultured, but they were not rude. Read their literary products and see how perfect they are, and observe what keen intelligence they must have had; but they had not been equipped for public teaching. It is always surprising to us when men who have not the equipment of the scholar are able to provoke a cheer from us. Moody is an unparalleled marvel to some men—that a man unschooled should be able to make men strong. In the religious world, just as we have come to fancy that an organization is indispensable and that an educated ministry alone can be the method for the future, God picks out a young Welsh miner and sends him forth without any culture to set the whole English public aflame with the intensity of his zeal.

Now these Jewish authorities were led to consider the matter of Peter and John on account of their sublime courage, and some one who had seen Peter and John before suddenly remembered that they were accustomed to consort with Jesus—"they took knowledge of them that they had been with Jesus"—a very subtle fact; a thing full of inspiration, for Jesus was a very brave man. Jesus after His temptation in the wilderness, after the descent of the Holy Spirit upon Him, took up His commission with His whole soul, and never faltered, until at the end of His ministry He fell smitten by the darts of His enemies. He went into the synagogue at Nazareth and declared that He was the Messiah, and that the prophecies related to Him. He went into the Temple and drove out the money-changers. He concluded His sermon of salvation with a sentence which was calculated to alienate His friends and make His enemies more malevolent. He went into the city and defended the poor woman taken in the very act of adultery, in the very teeth of the hypocritical Pharisees. He opposed nothing against his enemies except His own unimaginable character, and said nothing in His own defense. A character like that must be contagious. A brave soldier once said that no one could go in for a private conference with William Pitt without coming out a brave man. We all

know that to rub our shoulders against the shoulders of a man whose spirit is unquenchable is to put new strength and greater intensity and zeal into ourselves. When Napoleon Bonaparte was with one of his battalions which was shrinking back from an unexploded shell, Napoleon led his horse up to it and bade it put its nostrils down to it, and when it exploded he called for another horse. Contact with Jesus was in this respect like the contact of his soldiers with Napoleon, and long years afterward any man who had had fellowship with him was inspired with double energy by recalling his valor. But He was something more than this. In their association with Christ He taught them principles which would be calculated to make always a coward into a hero. He brought to light the immortality of life in His gospel. The pagans and the Greeks had had some intimation of the immortality of the soul, but what was a hypothetical case with the Greeks became an absolute certainty with Him, who came from the eternal world, invested with the helplessness of the flesh, and declared unequivocally that there was behind this life a life unseen to this human vision on earth and true and eternal; and to think and to believe that is to give a man a stimulus of heroism greater than that from any other source whatever.

But in addition to this, and perhaps of greater value, was the fact that these men had a spiritual fellowship with Jesus Christ. He gave them to understand that they were to be harmonious, and to court not the riches of the world, but the salvation of souls. "Go ye into all the world," He said, "and preach the gospel to every creature! Lo, I am with you unto the end of the world!" To feel wisely inspired by such a commission, to march forward regardless of consequences for the saving of human hearts, would be sufficient to make any man a hero, and if once it is found, it is absolutely irremovable. And this these men experienced in life. What is it that gave them their inspiration? It is the consciousness that in some inscrutable way, under the providence of the eternal will, they are working out a great mission. It is their indignation at tyranny that has given them a rightful position among the galaxy of the nations. It drove these men with relentlessness against those who were their superiors in many connections, but apparently their inferiors in the matter of personal conviction of right. If in our own time we possess this animation and faith for the cause which we have openly espoused, the world about us and especially the church will be stimulated and intensified.

### GIDEON THE FIGHTER

BY LEN G. BROUGHTON, D.D., BAPTIST, ATLANTA, GEORGIA.

*And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor.*—Judges vi. 12.

GIDEON's introduction to the world was at a strategic moment in the history of his people. Israel was greatly oppressed by the Midianites. Leader after leader had failed. It was a time when something far out of the ordinary had to occur or else Israel was doomed to defeat.

This was a fine condition to produce men. Almost any kind of man can lead when there is no great emergency, but when strategy, diplomacy, and fearless aggressiveness are demanded, it takes a man. It not only takes a man to meet such a situation, but such a situation has much to do with the production of the man. Washington would never have been such an honored hero had it not been for the opportunity that presented itself; the

freeing of his nation from the bondage of the mother country. True, he was in himself a great man. Yet the crisis of the hour furnished the opportunity for the expansion of his powers, which otherwise would not have been known.

So with Gideon; in himself he was a man of sterling character. He would have graced the citizenship of any country or any people. He would have lived an honorable life and doubtless done good, but the crisis in the history of his people furnished an opportunity for the enlargement of his powers and made it possible for him to do what otherwise could not have been done.

How careful every aspiring mind should be to keep an eye upon these two conditions: himself and his environments. Great crises do not come every day. Opportunities for the enlargement of usefulness in a way come



every day, but such opportunities come very seldom, if ever, and consequently there is need of great watchfulness that such opportunities may be seized.

Gideon also came at a time when Israel prayed. It is always that way: when God's people begin to pray at one end of the line, God Himself begins to move at the other. As Israel prayed, God began to work to answer their prayer. To be sure they did not expect Him to answer it through a man like Gideon, but this was God's business, it was God's way. All He wanted was to find a man who embodied the principles that He could indorse. These He found in Gideon.

Again, this is true of God's methods today. Whenever God's people begin to pray as they ought, He is going to find the Gideon of deliverance.

Our great cities need to learn this lesson. There is scarcely a city of any importance in this country at this time that is not dominated by the powers of darkness. Here and there God's people are crying and groaning under the blight of sin. The church should take cognizance of these conditions of evil. It is folly for it to shut its eyes. They exist, and will exist until God moves for their overthrow. I have absolutely no confidence in all the reforms of man with God left out. Like Israel in the days of Gideon, the church in these great immoral centers has got to band itself together in prayer, and then, with all selfish sectarianism and politics left out, unite around the man whom God chooses, and deliverance will come.

Following Israel's prayer came the call of God to Gideon. It came through an angel who sat under a tree and looked on while Gideon thrashed wheat. Like every true man, when he realized that he was in the presence of God, Gideon trembled. He did not dread the call of God. What he wanted was the assurance of the call.

This is an important point to be kept in mind. Many of God's true men and women have failed here. Not a few preachers have failed at the same point. God calls every man, especially His children. He has a place for every one of them to work. He calls one to the pick and shovel, one to be a statesman, one to rock the cradle, one to preach the Gospel, and so on through every walk in life. To make most out of life we must hear God's call and be sure that we properly interpret it. Many a preacher, I am afraid, has heard the

call to the pick and shovel, and interpreted it to mean a call to the pulpit. This accounts for so many misfits among preachers.

There is many a man in public life who ought to be filling a place in the background. Professional men and business men have failed oftentimes, not because they were not intended to succeed, but because they got in the wrong place.

Gideon was careful to know about his call, and, that he might know about it, he asked a sign from heaven. God agreed to this proposition and directed that he should take some flesh of a kid and unleavened cakes and lay them upon a rock. Then the angel of the Lord touched the flesh and cakes, and fire came out of the rock and consumed them.

When God brought the fire out of the rock it was enough to convince Gideon that his call was genuine, and his next step was to build an altar and worship God. What a wise start for such a responsible position!

Following this was his attack upon the altar of Baal which had been set up by his father. This enraged the worshipers of Baal, so that a call was issued by the Midianites and other allied powers to make war against Gideon.

Gideon learned of their intention and gathered together the hosts of Israel to meet the attack. He sent messengers up and down the country, through valley and mount, until Israel was ready for battle.

Realizing the great task that was before him, Gideon again asks for a sign from God. We are not to take this so much as an evidence of his doubt, but his desire for reassurance. He did not doubt but that God had called him in the beginning—the fire from the rock satisfied him of that point; but he desired now to know if God was with him in the method that he was pursuing, and so the second test was put—God moistened the piece of wool and then dried it again; and seeing this, Gideon was satisfied.

After the test was over, Gideon looked around about him and saw the hosts of Midian camped by the hill of Moren, and his own people near the well of Harod. They were just a short distance apart.

Here the strange war tactics, directed by the same miracle-working God who had been in his preparation, began.

First, the Lord said: "The army is too large. When victory comes Israel will be puffed up and my name will be left out;

therefore proclaim to the people that whosoever is fearful and afraid, let him return and depart early."

Gideon did as the Lord directed, and all the cowards in the army dropped out, 22,000 in number.

My! If God were to put out all the cowards in the army of Christ to-day, we would have a greater proportion of drop-outs than Gideon had. I am afraid in this class would be two-thirds of the preachers and about nine-tenths of the deacons and officers of our churches. I have often wondered how many of my own flock would be left.

Hear me: there is just as much demand today for battle as there was then. It takes just as much courage. But oh, the cowards! We sing,

"Sure I must fight  
If I would reign;  
Increase my courage, Lord";

and seek the first hiding-place that we can find.

No wonder God wanted to get rid of the cowards. If such a thing is possible, He has contempt for every one of them. He can not use them; they are in the way. I only wish He would draw the line somehow today. I should like to see the people of God that are true and not afraid—not afraid of public sentiment, not afraid of their own interest, not afraid of society, not afraid of the world, flesh, or the devil—divided from the great mass of whimpering, self-seeking cowards. I believe verily if we had a division that it would be to the interest of the kingdom. I had rather have one hundred noble, fearless, godly men and women to fight with me the battles that confront us than ten thousand rich and worldly compromising church-members.

But the Lord said to Gideon: "The people are yet too many. All the cowards are out, but there are too many left who are not willing to endure hardness. We want only such as are able and willing to fight." So He directed Gideon to bring his soldiers down unto the water, and He would try them there. Those that lapped like dogs were selected, the number being three hundred only.

Now the Lord had gotten His army like He wanted it. Three hundred! A small number to be sure, but they were three hundred faithful men. The preparation having been finished, the battle was fought. Like everything else up to this time, it was a strange

victory, but thorough and complete. Like the fall of Jericho, it was won without the crack of a gun. They simply presented themselves, blew their trumpets, and cried: "The sword of the Lord and of Gideon!"

But that was enough. The hosts of Midian heard the defiant shout and fled for their lives. Gideon and his three hundred men, joined by others, followed. Up and down the land they searched, conquering everywhere. God moved with them, giving direction and power wherever they went.

It was such a victory! No wonder Israel flocked around Gideon. They saw in him not only a man of true greatness, but one in whom God imposed trust and one with whom God worked.

We have now to record the instance of Gideon's backsliding. It does seem like he had had enough experience with God to cause him to remain firm. He had seen enough of God to want ever to stand in His favor.

But Gideon was human, and broke down at the place where so many men fall. He was the conqueror of his enemies and had been made judge of Israel. From a poor, laboring farmer man he had come to the position of greatest honor and trust. God had brought this about. But in the very flush of his victory he became enamored with the golden ornaments worn by the Ishmaelites. They were of enormous value. These he coveted. What shame! A man who had everything that a nation could give him, yet coveting the wealth and glare of golden ornaments. He obtained these ornaments, and they were made into an image of worship, and "all Israel went thither a-whoring-after it." It is not said that Gideon worshiped the idol, but it is said that it became "a snare to him and his sons." To him the sin was the sin of covetousness.

The supreme lesson to be learned from all the ups and downs of Gideon is that true victory is God-inspired and God-directed.

Sometimes we grow discouraged when we see the strength of the forces that contend against the truth. I sometimes share this feeling myself. But God forgive me, the fight is God's and victory is bound to come. God is more powerful than all the forces of evil.

WHEN men are rightly occupied, their amusement grows out of their work, as the color-petals out of a fruitful flower.

—Ruskin.

## THE REVIVAL

BY THE REV. GEORGE JACKSON, B.A., WESLEYAN, EDINBURGH, SCOTLAND.

*And they were all amazed and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine.—Act ii. 12.*

*Seeing the man that was healed standing with them, they could say nothing against it.—Acts iv. 14.*

*In those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand.—Matt. iii. 1.*

I SHOULD like to speak about the present revival movement and our own relation as individuals and as churches toward it. Probably never since the great awakening thirty years ago, under Moody and Sankey, and probably not even then, has the heart of the nation been so profoundly stirred touching the matter of religion as now. An eminent authority of the journalistic world told us that during the great meetings in London thirty years ago, held by Moody and Sankey, the press of the metropolis was either neglectful or derisive. But to-day, as every one knows, the columns of our daily papers are full of the subject. In Wales, as everybody knows, every other interest is suspended. Sport, drink, politics (I had almost said the educational controversy itself) for the time being are forgotten, and there is the soul-moving spectacle of a whole nation on its knees before God. What is the meaning of this? It means many things. I think it means this preeminently—it is the awakening of a nation's soul. For years past our nation, like another prodigal, has been wasting its substance in riotous living, trying to stay the hunger of the heart with the husks of sport and commerce and politics. But the nation's soul, because it knew it was made for bigger and for better things, refused to be satisfied, and to-day is crying out aloud for God, even for the living God. "Thou hast made us for Thyself, and our heart is restless until it finds rest in thee." That is what revival means. It is the soul's protest against the iron bondage of the things that are seen and temporal, and it is the soul's passion for the things that are not seen but are eternal.

Will it last? people say. Will what last? The excitement, the daily meetings for prayer, the solemn midnight songs of praise—

will these last? No, I suppose not. But what of that? Nearly twelve months ago, through the good-will of my people in Edinburgh, it was my privilege to leave for the shores of Lake Geneva for a long holiday in Switzerland. When I reached the country, so long delayed was the spring even there, that the trees seemed as bare of foliage and blossom as in the homeland, which we had left a week past. Then it seemed summer came at a stride. Day after day our eyes feasted on such a wealth of bud and blossom as not only never before seen by me, but such as had never entered into my heart to conceive. Did the glory last? But because this wondrous wealth of beauty and blossom drooped and faded and fell away, had great nature failed of her purpose? The blossom was past, but another stage came, the ripe and the rounded fruit. I don't suppose that it is any part of the divine purpose that this wild florescence of the blossom of spring-time in Wales should continue. It will pass, but it shall yield the fruit unto holiness and the end thereof, eternal life, life higher and holier for the nation and for the individual, and that shall not pass. But, after all, it seems to me, it is far better, instead of worrying ourselves about matters of this sort, to ask ourselves the question touching our own relation toward this great religious movement. Now it seems to me that there are three possible courses which are open to us. We may, as many men on the street of Jerusalem did in the first century, meet this movement with mocking. "They are filled with new wine." Or we may meet it with silent perplexity as those of a later time did, when, seeing the man that was healed standing in the midst, they could say nothing against it. Or, lastly, we may do as John the Baptist exhorted the people of his day to do in relation to the coming of his Lord—we may welcome and make ready for it.

I. As to the first of these three attitudes it is hardly necessary to say much. Perplexed concerning the religious movement we may be; mockers we can hardly be. But it is perhaps worth noticing in passing that the point against which such hostile criticism as there is to-day is directed, is curiously alike to the point toward which criticism was di-

rected nineteen centuries ago. When the people of Jerusalem beheld the outward visible signs of spiritual exaltation, they said: "They are drunk—they are filled with new wine." A few will say,—if not right out, they will whisper: "Blind hysterics of the Celt." "All excitement," said the wisecracks, nineteen centuries ago; and that explained the whole matter. "All excitement," say the wisecracks again to-day; and with this less excuse, they have had nineteen centuries of history to teach them, but they have not learned the lessons of the centuries. But, after all, is it remarkable that all such great religious awakenings through the centuries have been attended with a greater or less degree of spiritual excitement? It is so with the Salvation Army, and not less so in regard to the great revival of the eighteenth century to which all the free churches to-day are indebted. Is it not a good thing to be zealously affected in a good matter? Let us clear our minds of cant. Of course, if you are as cold-blooded as a fish, if you never shout and never get excited about anything, then I suppose you will take your religion quietly as you take everything else. But if when you go to hear Lord Rosebery or Mr. Balfour you stand up and shout, "For he's a jolly good fellow," with the loud-est, or going to the football match you scream yourself hoarse with delight when the victory is won by your side, then for decency's sake let us hear no more from you about the excitability of people who come to religious meetings. After all, I think religion is as well worth a shout as a prime minister or a football victory. Look at the eighteenth-century revival. There were superior persons even then who were confident the revival was but the noisy manifestations of the crazed enthusiast. Well, the superior persons are out of court to-day. Calm, philosophical historians like John Morley and Mr. Lecky say that but for the revival of the eighteenth century the sons of the superior persons would have had their heads sheared off in a frenzied reign of terror worse than that which drenched France with blood.

Look at our own times. Any stick was good enough once to beat General Booth with. The Salvation Army, some of you will remember that Huxley, in a clever gibe, called "corybantic Christianity." The mockers had their day, which was more than usually brief. To-day from the King to the cottager there is not found one who is not ready to cry

from the heart: "Thank God for the Salvation Army!"

II. There is the second attitude, the attitude of silent perplexity. "Seeing the man that was healed standing in the midst, they could say nothing against it." Have you not heard men speak about what they called proving Christianity? As if it were a sort of mathematical problem to be worked out step by step down to the Q.E.D. at the bottom! You can not prove Christianity step by step. Christianity must prove itself, or there is no proof. "The Gospel is the power of God unto salvation." "Therefore," some one said, "its proof must be not logical, but dynamical"; it must be demonstrated, not by what it says, and still less by what others say about it, but by what it does. You remember what is written about the Baptist; how in the hour of his darkness and doubt he sent his disciples to ask: "Art thou the coming one or look we for another?" But we don't read that Jesus said anything just then. The time for saying was not come. What we do read is that in that hour He healed many of divers diseases, and on many that were blind He bestowed sight. Then He answered and said: "Go your way and tell John the things that ye have seen and heard." There is the real silencing answer—not in the persuasive words of wisdom, but in demonstration of the Spirit and of power. If you want to see Christianity in all the greatness of its strength, you must see it at work. So long as it only argues, some one argues back again. But when it gets to work it puts all its enemies to silence. "Seeing the man that was healed standing in the midst, they could say nothing against it." Of course they could not. The God that answereth by healed men, He must be God. But what I want you to see is that every great revival, every true revival has never failed to produce the healed men. What I mean, in other words, is that every true revival has been an ethical revival. It has meant the quickening of the moral sense, the purging of the moral vision, the bracing and the invigorating of the whole moral life. That, according to the practically unanimous testimony of all who have witnessed it, is what is happening in Wales just now. It is not merely, mark you, that men are putting away the grosser sins of drunkenness and lewdness and gambling, but they are putting away the subtler sins. They are paying their debts and forgiving one another.

ant maid who, when asked how she knew she was converted, answered because now she swept under the mat, may have been very simple-minded, but the instinct was a true one.

III. But there is another and a more excellent way. "In those days came John the Baptist, preaching and crying, Repent ye, for the kingdom of heaven is at hand," as tho saying: "A better day is coming; make ready, for the King is coming." "Prepare ye

the way of the Lord. Repent ye, for there cometh after me one mightier than I, who bringeth salvation." "Sanctify yourself, for to-morrow the Lord will do wonders among you." So once more the prophet's cry on Jordan's bank is: "Wash you, make you clean, put away the evil of your doings." "Repent ye, for the kingdom of heaven is at hand." Is not that God's word to the church in this hour?

### JOHN KNOX

BY DAVID JAMES BURRELL, D.D., LL.D., REFORMED, NEW YORK.

*Add to your faith virtue ("manly courage")—*  
BENJEL).—2 Peter i. 5.

THE day is being celebrated in the churches of Scotland as the four hundredth anniversary of the birth of Knox. The exact date of his birth is in fact quite uncertain, as are many of the particulars of his eventful life. So far as his historic influence is concerned, his life really began in 1546, when George Wishart was burned at the stake for preaching against the mass. John Knox was one of the company who gathered at St. Andrew's Cross on that tragic occasion. For twenty years or thereabouts he had been a priest of the Romish Church, tho not without many doubts and misgivings. All uncertainty as to his position was dissipated, however, when he saw the steadfast faith and unflinching courage of that martyr as he went up to heaven in a chariot of fire. So deep was the impression made upon him by that event that he at once committed himself fully and openly to the great protest.

Knox stood for the untrammelled freedom of the individual conscience. The people must be heard! Not only so, the least among them must be vindicated in his rights. It is little wonder that Mary should have been provoked: "Who art thou within this realm?" she asked. "Madam," he replied, "I am a subject-born within the same." She persisted: "Dost thou believe, then, that subjects may resist their princes?" To which he answered, "Aye, madam, when princes do exceed their just authority they may be resisted with power!" In those days of *jus divinum* that was like a thunderbolt out of a clear sky. Its reverberations have been heard along the succeeding ages. Carlyle says Knox was "the maker of Scotland"; we may go farther and affirm that he was among the founders of re-

publican freedom throughout the world. The original symbol of American independence as formulated in the Continental Congress in 1776 is a mere amplification of the manifesto of John Knox at Holyrood.

But Knox was far-sighted enough to see that the vindication of the rights of the individual conscience would be but a vain endeavor were not that conscience enlightened as to its privileges and responsibilities. If every man is a prince in his own right, then, obviously, he must be educated for the throne. For this reason the reformer was most strenuous in insisting upon a system of free and general education. He anticipated by centuries the necessity of the public school. To the court at Holyrood with its sacerdotal retinue he bluntly said, "Ye consume upon yourselves the revenues that should be devoted to the enlightenment of the masses." Here he betrayed the acumen of a true statesman, perceiving clearly that no governmental reform could be permanent unless the people are made aware of their rights and prerogatives.

But the supremely important work of Knox was that of a religious reformer. He has been justly regarded as a strenuous advocate of the Protestant system in detail and particular; he would, however, have himself preferred to be known simply as an advocate of the Word of God. He addressed himself to the proclamation of Christ as the incarnate Word. We do not affirm that the Romish Church had denied Christ; it simply refused direct access to Him by referring the people to the Virgin Mother and the calendar of saints. John Knox stood for Christ as the people's prophet or teacher. They had been standing at the door, like the ancient Greeks, saying, "We would see Jesus," and the hierarchy had barred the way. "Out of the light," cried

Knox; "let them draw near!" He set forth Christ as the people's Priest, who had offered Himself as their sacrifice "once for all." No lifting of the mass! No holy wafer! No penance must obscure Him! If there is any "confessional," it must be between the soul and Him. If there is to be any "indulgence," it is for Him alone to grant it. The priests insisted on their "*Absolvo te*": to which Knox replied: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous!" He presented Christ as the people's King, supreme and solitary in matters pertaining to the spiritual life. He raised a blue banner bearing the legend, "For Christ's Crown and Covenant!" The final authority is not with pope or hierarchy, nor with any ecclesiastical council or judicatory, but with Christ alone. "He hath upon His vesture and upon His thigh a name written, King of kings," and those who believe in Him must crown Him Lord of all.

And He stood for the written Word, also as the complement of the incarnate Word of God. He loved it, believed it, and preached it. His portraits usually represent Him with the Bible in His hand. No one claims that the truth of the Scriptures was denied by the papal church; only that their authority was fatally impaired by the association of apocryphal writings, papal bulls, and infallible decretals as having collateral value. The Reformation was a return to the Scriptures as sole, ultimate, and absolute authority; the one infallible rule of faith and practice for God's people. The preaching of Knox was distinctly expository; usually from notes along the margin of his Bible; and in this he was in perfect sympathy and accord with all who have ever successfully preached the Gospel of Christ.

In pursuance of his faith in the incarnate and the written Word, the reformer presented to the Scottish Parliament in 1560 four books, on which, as the four corner-stones of its foundation, the Church of Scotland was destined to rest. One of these was a confession of faith, in which were contained the doctrines of the great protest, briefly summed up, as indicated, in the Word; the second was a book of discipline; the third was a liturgy, as full and as complete in most particulars as that of the Romish Church; the fourth, and by no means the least important, was the Book of Government.

Knox was by nature a timid man; but, con-

trolled by what is derisively called a "non-conformist conscience," he never swerved from the most rigid advocacy of what he believed to be right. To this fact unwitting tribute has been paid for centuries in the contemptuous couplet,

Orthodox, orthodox,  
Wha believe in John Knox.

He was a man of plain speech. In one of his interviews with Mary he said: "I can not, madam, speak of sin by any other name. I have ever learned to call a fig a fig, and a spade a spade." He was uncompromising in his treatment of wrong and error. His work was familiarly known as "the root-and-branch reform." The leaders of the Reformation on the Continent were, as a rule, in favor of excluding what was forbidden in the Word; but Knox went further and insisted that nothing should be included which is not commanded in the Word; his view being that "whatsoever is not of faith is sin."

And he was a man without fear. The English Secretary of State remarked that "his voice was able to put more life into the party of reform than five hundred trumpets blaring in their ears." At his burial, the Regent Morton said: "Here lieth one who never feared the face of man. He hath long been threatened with dag and dagger, and yet hath ended his life in peace and honor."

While Knox lay dying, the cries of the massacre of St. Bartholomew were in the air. His wife at his bedside asked if she should read from the Word. "Yes, read," he said, "where I first cast anchor." And she read from the seventeenth of John, the sacerdotal prayer of Jesus, as our sole High Priest and Mediator. As the dying man grew fainter and lost the power of speech, one of his attendants called to him loudly, as to one journeying afar, "John Knox, hast thou hope?" He slowly lifted his hand and pointed upward with the finger that had so often been raised in admonition at Holyrood—pointed to the throne whereon his Mediator sat. There was his hope; "which hope he had as an anchor to his soul, sure and steadfast, entering into that within the veil, whither our forerunner hath for us entered." God help us to live so that we may die in that sure hope, as saying: "I know whom I have believed, and that he is able to keep that which I have committed unto him against that day."

## "OUR FATHER WHO ART IN THE HEAVENS"

Abstract of One of a Series of Sermons on the Lord's Prayer

By J. C. AGER, D.D., SWEDENBORGIAN, BROOKLYN.

THE common notion in Christendom that heaven is a place where every human desire is abundantly satisfied, and where men live, in consequence, in the constant delight of satisfied desire, is only the outside of the truth. The other and essential side of it is that the heavens or the heavenly societies consist of those who have been restored to the true order of their life, and who have been freed, therefore, from all perverted desires, and have had opened in them every orderly desire and capacity of human nature. Thus heaven means essentially the same thing as the true order of human life; and there is as much of heaven anywhere as there is of effort to live as man was created to live. Consequently "Our Father in the heavens" means, essentially, our Father working in and through all these true activities of human living both in this world and in the other; and in a broader sense it involves all the relations of our Father to human life. And this aspect of the divine life is summed up in its revelation of itself to us as the Lord Jesus Christ. For the Lord Jesus Christ, or the Father as revealed to us in the gospels, is veritably the divine life asserting and expressing and revealing itself in the forms and activities and terms of true human living on the earth, and by that means clothing itself with a body of true human activity and experience that transcends all finite limitations.

The need of this redemptive work is declared in the prophecy, "I beheld, and lo, there was no man"; which means that true human living had perished from the earth.

Two things were needed to meet effectually this preponderance of infernal influence over humanity.

First, such a clear revelation and exemplification of the true human life as would enable all men to see clearly what a divine and heavenly thing it is, and how infernal, that is, how destructive of all that is desirable its perversions are.

Secondly, such an assertion of the divine life in the human as would implant in every individual life a sufficient power over evil and falsity to enable men, through the clearness and potency of the new truth that had been given them, to repudiate and reject the evil and "follow" the Lord.

And this divine-human life is what is described and addressed in this ascription, "Our Father who art in the heavens," which clearly sets before us our Father in all His heavenly and human activities, in all His indwellings and inspirations in human lives by which our salvation is effected. And every utterance of this ascription should be a heartfelt confession that every slightest movement in our hearts toward better things is the presence and activity in us of that same Holy Spirit which the Lord breathed on His disciples.

## DUTY OF THE COLLEGE GRADUATE

By FELIX ADLER, PH.D., NEW YORK.

THE question has often been debated whether a college education pays; namely, whether it pays the person so educated, whether it helps a man in achieving success, and whether it helps a woman in realizing her highest womanly happiness. I wish today to raise the question whether it pays a nation to lavish so great a portion of its wealth on the college education of a limited number of its sons and daughters. Roughly speaking, there is about one college student to every thousand of the population.\* Does

it pay the community to bestow this education on one in every thousand?

And now, in what peculiar way can the college graduate, man and woman alike, serve his country, serve this vast growing democracy, contribute his share toward the upbuilding of this mighty nation? The college graduate can help to keep alive the historic sense. He represents more than others the memory of the nation. He has had more time than others to acquire a knowledge of past civilizations and bring to

\* Estimate far too low. Total, 176,645, which equals more than two to each thousand.—Ed.

bear the tact which such knowledge produces on the appraisal of present aims and ideals.

The college graduate can help to keep alive the quality of individual disinterestedness in the nation, or the love of truth for its own high sake. Our people are absorbed in the creation of utilities and hence they are tempted to regard science as the mere instrument of convenience and truth as the handmaid of utility. Hence it is necessary that there should be an élite body of educated persons to hold the balance and to maintain the claims and to enforce the value of those inquiries which have for their aim the mere extension of knowledge without regard to practical application.

But above all, the college graduate should stand for the right kind of culture. Culture is a much abused word. The problem of democracy is, as Emerson said, "to domesticate the idea of culture," to give it so vital a meaning as to bring it within the reach of the

humblest classes as well as of the highest. Now, how shall we define culture with this extension of it in mind? Culture is nothing more and nothing less than the development in each one of distinctive individuality. Culture is a point of view. To be cultivated means, not to know Latin and Greek or even the modern sciences. The most erudite persons are sometimes thoroughly uncultivated and the most elegant persons are sometimes singularly lacking in a true culture. To be cultivated means to regard your business, your vocation, and all your relations in life from the standpoint of their reaction on your mental development and on your growth in character. The farmer is a cultivated man if he uses his daily occupation as a means of gaining insight into nature's ways and nature's laws, and if, as he follows her seasonal changes, he draws unto himself something of the silent greatness and patient calmness of nature's operations.

### THE KINGDOM OF HEAVEN

BY JOHN BASCOM, D.D., LL.D., CONGREGATIONAL, WILLIAMSTOWN, MASS.

WHAT is this kingdom of heaven which is to crown human effort and complete divine gifts? It is the fulfilment of all wants, the reconciliation of all interests under the law of righteousness, the law of love, which brings contentment to each man within himself and the peace of all men with each other.

There is no pleasure, physical or spiritual, so ordered as to be in harmony with itself and with other pleasures, which is not included in the kingdom of heaven. It is the good that is in the world, and all the good of the world, that give us vistas toward that kingdom, that make us wish to come into the light of amplified and reconciled human welfare. Even the suffering of the world drives men forward in the pursuit of happiness, and when this happiness is attained, remains the dark background on which the joy of existence gets relief.

Our spiritual wealth is measured by the number we love, and the number who love us. Every man whom we respect gives another surface from which the cheerful light of the world is reflected back upon us. Every man whom we despise is another dark object absorbing the light that is abroad

among men. Hatred not only tends to injure the man who is hated, it injures the hating one, putting pains in the place of pleasures, offense where there should be complacency. The race problem owes its bitter character to this backward reading of the world, this substitution of ill-will for good-will. It antagonizes the kingdom of heaven. Reciprocity is the law of that kingdom.

I. The Kingdom is grounded in nature. It is in the highest sense natural. The world is not being remade; it is being made. God's work is continuous from the beginning to the end. We should conceive it under the conditions of growth; each stage making way for that which is to follow. If a new world, new to its purposes and methods, needs to be made, we can do little or nothing toward the making. We can go a long way, borne by the stream; we can never reverse its current or get beyond it.

II. The kingdom of heaven in being natural is also in the highest degree comprehensive. It comes not so much by exclusion as by inclusion. If there is a constant elimination of evil, there is also a constant retention and extension of good. This is the secret of overcoming evil with good. The good that



is associated with the evil immediately affiliates with the good, and the evil left to itself perishes. The kingdom of heaven will gather in all good and hence terminates in an eternal reconciliation. The world is always seeking an equilibrium, part with part. The physical world nourishes life, and the lives in turn rest back upon it and modify it. We have no life till we have it in itself, in the soil, in the air, and in the progress of events. The conditions of the world have grown and ripened together. Life and its environment

stand for a constant interplay of influences in one joint movement.

III. This kingdom is necessarily and primarily a spiritual one. Its principle of concord is love, the only reconciling force in human life. So only can men concur in bringing forward the world in gratification of their common wants and in establishing a skillful and merciful equilibrium between all lives. The harmony between man and man is the keynote of that harmony in which the orchestra of the earth and heaven peal forth their triumph.

### BACK TO BEGINNINGS

BY THE HON. JAMES DILL, NEW YORK.

THE menace in our so-called prosperity of to-day is that the men among us who become powers—financial, political, social—abuse their power. Conditions in the business and financial world are not wholesome. The trouble is not with matters in the abstract, it is not with theories, it is not with forms. The trouble is concrete. The evils of the past are our fault. The wrong is personal. We are not honest.

I. The early temptation that comes to an educated man or woman is to seem rather than to be. The poser is an incipient fraud. It is passing a human counterfeit on the public. You and I are not only the coin, but the manufacturers of the coin, and if we keep what we attempt to get for it—an opinion of the public that we are better than we are—we are chargeable with theft.

Neither men nor women can persist and continue in an attempt to mislead the public without misleading themselves, and the moment they acquire the power to dull their sensibilities, to stifle their consciences by presuming, assuming, and finally believing that they are what they are not, they have practically accomplished their own self-destruction by passing counterfeits upon themselves. The pretender becomes a borrower and the borrower becomes a thief.

II. We have heard for years that the American people worship the dollar. I tell you they are led astray by the "easy dollar," by the ease with which great wealth is often accumulated. It is the desire for unearned wealth which sidetracks educated men and women from their real careers. Not twenty per cent. of the young men and young wom-

en in this audience are meant to be rich. They are meant to be great physicians perhaps, or great lawyers, or great preachers, or great teachers, or great painters; but when they go out into the world probably eighty per cent. will be tempted to seek wealth, to join in the chase for what the other man wants.

III. Graft is the advanced stage of the craze for unearned money. Primarily it is not so much the desire to get something for nothing, or, rather it is not only the desire to get something for nothing, but it is an attempt to get something for the grafter in consideration of his parting with something that does not belong to him.

The grafter is a double villain. The essential element of graft is a breach of trust. The legislator who is influenced by the argument which appeals to his pocket rather than to his sense of civic obligation practises a form of graft which is dangerous to the community.

If you are to save yourselves and this country, avoid the pursuit of unearned wealth, the accumulation of easy money. That is graft. The man who gets a dollar without earning it does himself an injury and the world a wrong. Such a man is an abstractor. He is not a producer. He seeks to support himself by the sweat of another man's brow. He first does himself an injury, because he disables himself. He loses the ability to create, to produce, to earn. And he does the world a wrong because the man who gets his neighbor's money without earning it, without giving his neighbor full return, is not only a robber; he makes the world a "graft."

These evils, which are undermining the

foundation of American business and the institution of American government, are founded in the weakness of American standards of greatness and if not checked will ultimately undermine American character. "American character" means your character and mine, and the question of the day is, "What are we going to do about it?"

We must all go, where you are, "Back to beginnings." I think that the simplest reform—the hardest, but the first—is to make up our minds not to do ourselves those things which the other man is doing, but which are wrong.

The next reform is to reform the other

man. This is the reverse of the usual process. The common procedure is to try first to correct others. But we fail because we soon see that if we push that sort of reform to the last analysis, we interfere with our own graft; or, if our fundamental honesty is brave enough, we realize that we are not fit to throw the first stone.

At last right and honesty will triumph; a saturnalia of graft and an era of grab will find itself short-lived, eliminated by the uplifting influences of educated men and women of character, a consummation which will receive fresh vigor and renewed impulse from those who to-day are "back to beginnings."

### THE DOUBLE DEMAND

BY PRESIDENT HENRY HOPKINS, D.D., CONGREGATIONAL, WILLIAMS COLLEGE.

THERE are two demands which are made upon the educated man of to-day, both of which he must meet if he is to be worthy of his age and of his training. One is for the utmost hospitality to new truth, and the other for absolute fidelity to the truth already possessed. There is a popular impression that openness and positiveness of mind are incompatible, that the open-minded man is not a man of firm convictions, that the broad man is without well-defined principles, while, on the other hand, it is assumed that fixed opinions rigidly maintained must go with narrowness, and that strong adherence to standards proves a person illiberal. Tendencies in these directions are obvious and illustrations are numerous. Nevertheless there is in the nature of things no basis for this opinion. Concerning these two demands, your attention is called to two facts: First, these traits naturally and rightfully go together; and, second, all true progress must be realized in the combination of these two, of the openness which welcomes and seeks new truth, and the positiveness which stands immovably upon the truth established.

I. Positiveness is legitimate only as the outgrowth of the widest search for truth. It is the man who has candidly weighed all the facts whose conclusions are worthy to stand. It is he alone who has a right to stand by his conclusions, or who will long be able to do so.

II. Every advance is made from the standpoint of ascertained fact. What we call the uniformity of nature is the foundation of all scientific progress, the condition of every dis-

covery. However shifting the phenomena, the law of the conservation of energy never changes. However different the bulk of bodies in space, every schoolboy knows that it is forever true that the attraction of gravitation is directly as the mass, and inversely as the square of the distance. The mighty planet in its orbit and the fluttering rose leaf in its fall are in the grasp of the same unalterable control. No law of nature is ever broken. The man who steps over the precipice is broken; the law goes on. Chemical affinities can be absolutely depended upon. But what is true in the physical realm is universally true. All truth is one. The reign of law is universal. It is this combination of these two that is the condition of all progress. It is worth while to make this an emphatic affirmation. With Lord Bacon, the *Novum Organum* and the inductive method began the modern world of thought and discovery, a new era in the life of men and of nations. The intellects of men were drowsy, the forces of thought were expended upon trifles. Scientific observation and comparison had not been learned. The wisdom of sitting in a childlike spirit at the feet of nature had not been acquired.

I exhort you, every one, therefore, to live with an open mind toward all truth, and always to hold with a deathless grasp the truth you have; hold it in the thick darkness and in the dazzling light, hold it in loneliness and against opposition, through loss, persecution, and scorn, if need be; and hold it, as the martyrs did, to the bitter end. Keep the faith. If it is a feeble flame, therefore keep it.

## HARVEST SUGGESTIONS

BY EDWARD M. DEEMS, D.D.

THE splendors of autumn are now rapidly drawing near. Most precious among these are the grains and fruits of the harvest field. How vast, how beautiful, how wonderful they are! May they turn the minds and hearts of all mankind to the great and bountiful Creator and Giver; and may they be willing to look "through nature up to nature's God!"

## The Feast of Tabernacles

Lev. xxiii. 33-44.

I. The feast. 1. Its names. "Feast of Tabernacles"; "The Feast"; "The Feast of Ingathering" (Ex. xxiii. 16). 2. Date and duration. 3. What was done.

II. Its meaning. 1. Agricultural. 2. Historical. 3. Religious. (1) Gratitude for harvest and for all God's material gifts. (2) Providence. (3) The millennium, or world harvest.

At Passover the Lamb of God is typified; at Pentecost the church; and at Tabernacles the church in the everlasting rest.

## Joy in Harvest

*They joy before thee according to the joy in harvest.*—Isa. ix. 3.

For nearly six thousand years has this earth been realizing the promise which God made to Noah when he came forth from the ark and heard the words: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter shall not cease." From that day until this the earth has yielded her fruits in proportion as man has tilled the soil. In our day as we watch the steady progress of physical science, we are in danger of forgetting that God is in and back of it all.

I. Gratitude should be rendered to the Giver of the harvest.

II. Now listen to the words of Christ Himself with regard to the hidden meaning of harvest thanksgiving. He says: "The harvest is the end of the world, and the reapers are the angels."

As we thank God for the harvest, let us take to heart, amidst our joy and gladness, the solemn lessons that when the reaper death shall cut us down we may be found ready to be gathered into the everlasting treasure-house of God. "They joy before thee according to the joy in harvest."

III. We must ever bear in mind the necessity of Christian joy. The Christian life is essentially a life of joy. The life of the di-

vine Ideal was a life of sorrow, but the aim, the object, and even the motive power of the life of Christ was that of intense joy. "Who for the joy that was set before him endured the cross."—JAMES WELLES.

## Harvest Lessons

*While the earth remaineth, seed time and harvest, cold and heat, and summer and winter, and day and night shall not cease.*—Gen. viii. 22.

I. Every harvest teaches the fact of God's wise providence.

II. Every harvest teaches the fact of God's definite purpose. One vast magnificent purpose has kept everything in exact order during all these years of divine fidelity.

III. God expects every one of His creatures to be as faithful to a purpose as He Himself has been.—C. S. ROBINSON, "Sermons on Neglected Texts."

## Harvest Voices

*Herein is my Father glorified, that ye bear much fruit.*—John xv. 8.

In voices mellow and exultant the October days proclaim that labor has its reward.

I. The abundance of the harvest.

[Statistics of the harvest for the past year.]

II. Recognize the God who gave the harvest.

III. The harvest a mirror of God's character. It reflects the love of the Lord; His riches, His magnanimity, His unselfishness.

Shall not the voices of the harvest, as they now speak, move us the more to possess this spirit? And if you ask, In what way? I can only answer, The groundwork of this Spirit is laid in the person of Jesus Christ.—C. H. NASON.

## Sowing and Reaping

*Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*—Gal. vi. 7, 8.

Some years ago a play was presented on

the American stage entitled, "The Lottery of Life." If the text is true there is no lottery of life!

We are all here represented as working a field, sowing and reaping. Youth is the seed-time and manhood the harvest; life is the seed-time, eternity the harvest. Let us apply this great principle in the life of the business man, the student, etc. The spiritual life is no exception as regards the working of this law. A man reaps that spiritual harvest in middle life and old age which he sowed in youth; he reaps that spiritual harvest at the judgment and in eternity which he sowed in time.

#### The Harvest-Field of Missions

The growth of foreign missions is the best indication of the increasing power of Christianity. The real but insignificant beginning of modern missions was with Carey in 1793. That one missionary has now become 16,000 with 75,000 native assistants, occupying more than 5,000 stations and 22,000 outstations in all parts of the world, conducting 1,000 hospitals or dispensaries and more than 23,000 day-schools and 1,000 higher institutions of learning, and backed up by 537 foreign missionary societies and the annual gift of \$18,000,000. There are 1,500,000 living converts from heathenism and 2,500,000 adherents that attend churches, and there is more than one great heathen nation that is almost ready to become Christian.—PELOUBET'S "Notes," 1906.

The census of 1900 gave the following farm statistics for the United States: Farms, total number, 5,789,657; value of farm property, \$20,514,001,838; land and improvements, \$18,114,492,056; buildings, \$3,660,198,191; implements and machinery, \$761,361,550; live-stock, \$3,078,050,041; expenditures in 1899 for labor, \$365,305,921; for fertilizers, \$54,753,757; number of farms operated by owners, 3,713,371; by cash tenants, 752,920; by share tenants, 1,373,866; by white persons, 4,970,129; by negroes, 746,717.—*Tribune Almanac*.

#### Harvest Texts

The God of Harvest.—Jer. v. 24.

Reaping in Joy.—Ps. cxxvi. 5.

God's Promise of Harvest.—Gen. viii. 21-22.

Abundant Harvest.—Gen. xli. 48-49.

Firstfruits for God.—Lev. xxiii. 10-11.

The Poor Man's Share of the Harvest.—Lev. xxiii. 22.

Gleaning in the Harvest.—Ruth ii. 8.

Sowing for a Harvest.—Isa. xxviii. 24-25.

Prayer in Harvest.—Matt. ix. 37-38.

God's Providence.—Ps. cxlv. 16.

Spiritual Harvest-Time.—John iv. 35-36.

Barren Fig-tree, or "Nothing but Leaves."—Matt. xxi. 19.

Sowing and Reaping.—Gal. vi. 7.

The Husbandman's Patience.—Gal. vi. 9.

Joy in Harvest.—Isa. ix. 8.

The Harvest and the Drought.—Ezek. xvi. 27.

The Harvest Basket and Its Lessons.—Amos viii. 1.

Rural Life.—Prov. xxvii. 23-27.

Growing Until the Harvest.—Matt. xiii. 30.

God's Universal Provision.—Ps. cxlv. 16.

Harvest Lessons.—Gen. viii. 22.

Harvest According to Sowing.—2 Cor. ix. 6.

The Feast of Harvest.—Ex. xxiii. 16.

Seed-time and Harvest.—Job iv. 8.

Reaping the Whirlwind.—Hosea viii. 7.

"Nature has ripened her fruit and grain,  
But what, O soul, are the sheaves you bring?

While the rich earth offers her golden gifts,  
What is the gain of your harvesting?

Have you garnered patience from day to day?

Have you gathered the precious fruit of love?

Has charity grown by the dew of tears,  
And the sunshine streaming from above?"

—M. F. BUTTS.

"We must not hope to be mowers  
And to gather the ripe gold ears,  
Unless we have first been sowers,  
And watered the furrows with tears.

"It is not just as we take it,  
This mystical world of ours;  
Life's field will yield as we make it  
A harvest of thorns or of flowers."

—GOETHE.

The harvest multiplies upon the sowing.  
One grain may produce a hundred. One  
thistle-down which blew from the deck of a  
vessel is said to have covered with full-  
grown thistles the entire surface of a South  
Sea Island.—WYLLIE.

## SUGGESTIVE OUTLINES

## Looking Out of Doors

BY FLOYD W. TOMKINS, D.D., PROTESTANT  
EPISCOPAL, PHILADELPHIA.

*Behold, I have set before thee an open door.*—  
Rev. iii. 8.

SOME doors open inward and some open outward. Some invite an outsider to come in, and some invite one who is inside to go out. In the past the idea has been generally advanced that we are to enter through the door into the ark of salvation. To save one's soul has been the great and chief end of religion. And, of course, it is true that only through Christ, who said, "I am the door," can we receive the blessing of salvation. The ark is a type of the church. Yet we are learning now that there is more in Christianity than individual redemption. We are saved to save. Hence the clear interpretation of our text is that of a man standing at an open door and looking out into the world which calls him to help her.

I. What does a man see to-day as he thus looks out? 1. He sees a world hungry for goodness and ready as never before to be lifted up. The world is calling for truth. 2. He sees a great motion toward better living. The moral ideals of the world, as represented in her demands, are almost higher than those of the church. Witness the questions of divorce, of honesty, of exact spirit in questioning how money is made before it is used. 3. He sees great needs. Witness the saloon evil, the child-labor problem, the problem of capital and labor, and the race question. Witness also the missionary call, nations asking for Christianity. 4. He sees the ignorant asking for knowledge; the sick calling for healing; the sad seeking comfort; the feeble looking for support.

II. What kind of a man must he be who would meet these needs? What is required to-day of the man as he looks out from the open door? 1. He must be a man of hope. He must catch a sight of the world as it is to be, that he may work with power. 2. He must be a man of love. He must love the world as Christ loved, that he may know how to throw his heart into the work. 3. He must have faith, knowing that every effort of his, if sincere, will bring a result, and that his life of service will, by God's blessing, hasten the coming of the kingdom.

## Inherited Tendencies

BY THE REV. W. J. ACOMB, BAPTIST, BIRMINGHAM, ENGLAND.

*The word of the Lord came unto me again, saying, What mean ye that ye use this proverb concerning the land of Israel, saying the fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.*—Ezek. xviii. 1, 2.

I. DWELL upon the indisputable fact—there exist traceable family tendencies which can not be gainsaid. 1. Family qualities are everywhere discernible. Dilatoriness runs in families; love of notoriety, drunkenness, morbid selfishness, secularism, pugnacity, etc. 2. Unfortunate is the position of one hampered by family besetments. He suffers from the sins of a previous generation. Many have to do penance for their father's sake. 3. Every one finds it harder to do right when the family bias leans the wrong way; while, on the other hand, to "do justly, love mercy, and walk humbly with God," is almost instinctive when backed by the momentum of righteous forefathers and mothers.

II. The text and context bring relief to those who suffer from inherited tendencies and family precedents. 1. No man is absolutely doomed to evil courses on account of any family connections. Only false theology or pseudo-science would insist upon that conclusion. 2. God puts Himself right with Israel and all the world when He declares that there is no dire necessity in our being involved in a family ruin. 3. The margin of discretion is always wide enough to be consistent with personal responsibility. "The soul that sinneth, it shall die," etc. 4. God is at our right hand when we essay to break a family spell and escape to higher levels. All the moral and spiritual forces of Deity are at our service.

III. Helpful considerations are to be derived from the lives of those who have risen superior to adverse family tendencies. 1. What is the better history of the world but largely that of those who like palm-trees have aspired to heaven out of the dead level of inferior growths? 2. The Bible furnishes many examples of those who have lifted the family name to a height never dreamed of by their ancestors. 3. The study of Kings and Chronicles shows that some of their best kings

and leaders sprang from the worst stocks. Samuel, the wise judge, sprang from the family of Korah. 4. Let any half-pinioned soul take heart from all this, remembering, too, that evolution, the servant of God, is on the side of those who would rise to higher things.

### "Some Truths About Truth"

BY THE REV. CLAUDE R. SHAVER, PRESBYTERIAN, ST. LOUIS, MISSOURI.

*What is truth?*—John xviii. 88.

PILATE here raises a difficult question; difficult because fundamental. As a fundamental problem it lies within the scope of religion, which takes us back to the unseen Creator of all things. Truth, then, is:

I. Not mere opinion or "hearsay." Jesus to Pilate: "Sayest thou this thing of thyself, or did another tell thee?" In other words, Christianity demands personal inquiry. The first disciples were won by the invitation, "Come and see."

II. Truth is partial and often hidden. 1. It does not lie on the surface; does not reveal itself fully on first acquaintance. Hence truth-seekers are often discouraged. The highway toward success in art, science, or religion is obstructed by the returning footsteps of many discouraged seekers. 2. Truth may be obscured by prejudice, *e.g.*, scribes; indifference; fear; *e.g.*, Pilate. 3. Sheer human limitation deprives one of nearly all, save a few "feathers from the bird of truth." Socrates, Paul, and all other human souls have paused content with "Now we know in part." It is in order to meet this deficiency of knowing "in part," therefore, that truth comes to us "in part."

III. Yet part knowledge is the medium to all truth. In other words, knowledge must become concrete in order to enter human consciousness; for this is truth—"Consciousness face to face with fact—intellectual equivalent of reality." One drop of sea-water reveals the character of the ocean; one ray of sunlight through the spectroscope reveals the character of the "King of Day"; one human embodiment of divine truth brings to human consciousness a real conception of all truth. He said, "I am the truth."

IV. We may know the truth. 1. By looking for reality; truth is not a mere negation. Pilate said, "I find no fault" and missed truth. 2. By its satisfying virtue. Does

conscience sanction? Peter said, "Lord, to whom shall we go?" 3. By comparisons or contrasts. A crooked line beside a straight one reveals the truth of the latter. So badness beside goodness; Barabbas beside Christ.

### Story of an Ancient Fool

BY WESTON BRUNER, D.D., BAPTIST, WASHINGTON, D. C.

*Died Abner as a fool dieth?*—2 Sam. iii. 88.

THE tragedy of Joab and Abner is the sad but fascinating story of an ancient fool. After the death of Saul, his son, Ishbosheth, made war with David, who had been anointed king at Hebron. Abner was one of his generals, and in battle and in self-defense had slain Joab's brother, Asahel. So, when Joab learned that Abner had become loyal to King David, he resolved on summary vengeance. He approached Abner in the most friendly manner, hiding his keen-edged dagger beneath his cloak. With this dagger he pierced Abner's heart. David's sorrow for him was deep and real. Yet he declared that he died as a fool dieth. Why?

I. Because he well knew the cunning, crafty character of Joab. He carelessly yielded himself up into the hands of a well-known enemy.

II. He died as a fool dieth, in that he made no defense or effort to escape. David said of him: "His hands were not bound, neither were his feet." Why did he not flee?

III. He died as a fool dieth in that he did not avail himself of one of the cities of refuge. Joshua had built seven of these cities of refuge, where any man might find safety when pursued by the blood-avenger. This, in brief, is the story of an ancient fool.

But is man to-day not just as foolish who gives himself up into the hands of Satan, his well-known enemy, especially if he makes no resistance or effort to escape? Does he not die as a fool dieth who yields to the first impulse to sin or the first charm of the tempter without effort to escape from his wiles or his snares? God has provided a place of refuge in Jesus Christ for every sinner to-day. Whenever man fails to avail himself of this refuge, is it not a repetition of the story of an ancient fool?

MAN, according to Pope:  
"Sole judge of truth, in endless error hurled,  
The glory, jest, and riddle of the world."

## PRAYER-MEETING SERVICE

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

## A New Song

SEPTEMBER 8-9.

*O, sing unto the Lord a new song.*—Psalm xcvi. 1.

A "NEW SONG" means, I think, in its connection here a renewed song—the old song resung, but with heartier feeling, struck with louder string, attuned to more melodious notes.

I. Do we not need to sing unto the Lord a renewed, and so a new, song?

1. Of the recognition of Him as the primal source of blessing. After the battle of Santiago, Admiral John Woodward Phillip called his men together on his ship's deck and said: "Men, I have always had implicit confidence in the *Texas*, my officers, and my crew, but my greatest confidence is in Almighty God; and I wish to make a public acknowledgment, here to-day, of my belief in prayer; and I ask every man of you to uncover his head with me, that is, if you have no religious scruples, and silently thank God for our deliverance and for the victory He has given us."

II. In the devotional use of Scripture. Mr. Morley does not himself believe in such things, but, as a true biographer of Mr. Gladstone, all through his life of Mr. Gladstone he is obliged to recognize what support, direction, high incitement, the great man found in his daily devotional use of Scripture. I would rather follow Mr. Gladstone than Mr. Morley.

III. In the use of daily secret prayer. Amid life's hurry are we not too apt to let the notes of this song get muffled?

IV. In service. "In old New England days the evening meetings of the church were often held 'at early candle-light.' The people came, each with a candle, which he lighted as he took his seat. According to the number of the people was the illumination of the room." Tried by such test would not many of our meetings be pretty dark? Do we not need to sing—to come back to the figure of our Scripture—a new song of the service of presence in the worship of our Lord?

V. Would it not be better if we sang to the Lord a quite new song (as I fear it would be for some of us) of the grateful appreciation

of others, instead of so much criticism of others?

VI. Of trustful hope. Is it not always better than the bewailings of doubt and despair?

We are back from vacation. Church work has begun with new vigor. The church work will go on more blithely if we are bound to sing such songs to our Lord and Master.

## What the Church Should Believe in and Expect

SEPTEMBER 10-16.

*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. . . . And, lo, I am with you alway, even unto the end of the world.*—Matt. xxviii. 18-20.

The word "power" means authority including power. It means ability of every sort, and the right to use ability. All power is power completed and limitless.

I. "All power in heaven." That means that whatever celestial forces there may be, and of whatever sort, they are all in the grasp of this Christ.

II. "All power in earth." That means power over nations to guide and control them; over all motives by which men are moved; over all property that men may hold; over all nature, and the laws of it; over all the inventions of men; over all the results of men's thinkings and philosophies; over all the evil in the world, and the worst in it, as well as over the good in the world, and the best in it.

You see, the horizon of that "all power" is the widest possible; there is no inch of segment lying anywhere, in heaven or in earth, outside of it.

III. There is still another element of power to which Christ lays claim—the power of finishing. One of the saddest things in this world is that the workers in it must leave so much unfinished. Every man dying leaves his work half done. But Jesus dying, baffles death in glorious resurrection and ascension; and in the "unseen holy" more efficiently plies His ministry, and assures His followers that the power of His presence shall be with them through all the days. The power of Jesus is the power of finishing; and not death, nor resurrection and ascension can prevent it.

They but lend help to the coming of "that far-off divine event to which the whole creation moves."

IV. Some evidences of the present exercise of this all-power and presence. 1. The change in the order of human society. When Jesus affirmed this power and presence the order of society was that of the absolute and iron rule of Rome. Compare with that the individual liberty of our great republic. 2. The success of missions. 3. The conversion of men. 4. Wonderful answers to prayer, *e.g.*, the Welsh revival.

V. Upon what is our own consciousness of the presence and energy of this power conditioned? It is conditioned upon obedience. "Go ye, therefore," said Jesus. Suppose those early disciples had not gone. They could have had no consciousness of the power and presence. In proportion to obedience is the vividness of the consciousness.

This the church is to believe in and expect all power and the perpetual presence of the risen Christ; and her obedience to Christ is the key into her realization of the infinite power and presence working for her.

#### What the Eyes of the Lord Search For

SEPTEMBER 17-23.

*For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.*—2 Chron. xvi. 9.

Motive is the main thing. "Perfect" here does not mean perfect in the sense of absolute righteousness, but in the sense of pure intent.

In a sailing-vessel I was once becalmed upon the sea. The sails flapped against the masts; the ship rolled back and forth with the long heavings of the ocean swell. Of course we could not get on. There was no inherent power of motion in the vessel. What did the captain do? Order the sails furled? Let the man at the helm sleep, and so allow the tides and currents to drift the vessel where they would? No. The captain did the best he could—every sail he kept hung broad and full upon the yards; the helm was firmly held; the vessel was pointed toward her port. The captain kept the vessel perfect in pure intent; not perfect in power—she had none—but in ready attitude for the coming of the power. So when the wind did come the sails were filled, and we were wafted into port.

Some elements of this pure intent:

I. Self-examination. The captain was all the time studying his course.

II. Repentance. I noticed that when the captain found the vessel sliding off into a wrong direction, he corrected it, set the ship right. So must the man who would hold himself in pure intent toward God, turn away from wrong.

III. Faith. The captain believed the wind would come; therefore kept ready for it; therefore did not despair of reaching port.

IV. Obedience. When the wind came the vessel at once moved on. So must the soul in pure intent obey; respond to the divine call.

Surely is it true that into the openness and upon the sensitiveness of pure intent toward Him the strong Lord shall send energizing and assisting power.

#### Repairing the Walls

SEPTEMBER 24-30.

*And thou shalt be called, The repairer of the breach, The restorer of the paths to dwell in.*  
—Isa. lviii. 12.

In Palestine gardens, orchards, vineyards are always walled about. Long practise has made the people very skilful in the building of these walls. The ground is smoothed; then stones are laid, in width at the bottom about three feet; on such foundation other stones are placed, the wall narrowing as it rises sometimes to the height of twelve feet. No mortar is used; the stones are simply skilfully piled.

But, frequently, the heavy winter rainstorms, undermining the soft earth on which the first courses of the stones are laid, cause portions of these walls to be thrown down. Also, when one would do injury to another, a common method is to fling down his wall. Also, in autumn, when the grapes are ripe, the wild boars, animals very fond of grapes, searching for some loose place, push their way through and widen any breaches in the walls, and sometimes cause portions of them to fall entirely.

So the rebuilding of walls, the repairing of the breaches in them is a very common, constant, important duty.

A life ought to be like those Palestinian orchards, vineyards, gardens—enclosed and walled about. The enclosing walls for a no-



ble life ought to be holy purposes and resolutions. A good enclosing and defending wall for a noble life is the Christian Endeavor pledge. Perhaps you have taken it. Or if you are a Christian and church-member, if not that pledge, you have surely made promise somewhat similar.

But those walls in Palestine are broken and open with breaches now and then.

Are any of us permitting breaches in the

walls of our Christian Endeavor or other promise to live the noble life? Surely, if we find breaches or weak points in such walls anywhere, our plain duty is to set ourselves bravely and instantly at work at the repairing of such walls. So shall our influence be kept good and right; so shall we be "restorers of paths to dwell in," the hindering stones of our inconsistencies shall not be left lying in the paths of others.

### SUGGESTIVE THEMES AND TEXTS

**The Heartlessness of a Luxurious Life.** "That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; and chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph."—Amos vi. 4-6.

**The Chief Exhibit of Divine Longsuffering.** "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."—1 Tim. i. 16.

**Divine Fidelity the Condition of Human Stability.** "But the Lord is faithful, who shall stablish you and keep you from evil."—2 Thess. iii. 3.

**Misused Trust-funds.** "If ye recompense me, swiftly and speedily will I return your recompense upon your own head: because ye have taken my silver and gold, and have carried into your temples my goodly pleasant things."—Joel iii. 4, 5.

**Sown Winds and Harvested Whirlwinds.** "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever."—Obadiah 10.

**The Highest Peak in the Range.** "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow into it."—Micah iv. 1.

**Forces that Ruin Cities.** "Wo to the bloody city! it is full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots."—Nahum iii. 1.

**The Broken Hammer.** "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!"—Jer. l. 23.

**Willful Deafness and Its Woful Sequel.** "Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered."—Jer. xxxv. 17.

**Sifted but Saved.** "For, lo, I will command, and I will

sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Amos ix. 9.

**Seed Time and Harvest.** "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. vi. 8.

**The Compelling Force of Christian Character.** "Go out into the highways and hedges and compel them to come in."—Luke xiv. 23. William H. Locke, D.D., Brooklyn.

**Searchings and Resolves.** "... By the watercourses of Reuben there were great resolves of heart; ... at the watercourses of Reuben there were great searchings of heart."—Judges v. 15, 16. The Rev. C. Thurston Chase, Brooklyn.

**The Power of Holy Desire.** "They constrained him ... and he went in to tarry with them."—Luke xxiv. 30. David Gregg, D.D., Allegheny, Pa.

**The Devil's Vacation.** "... Lest I be like unto them that go down into a pit."—Psalms cxliii. 7. The Rev. S. Fraser Langford, Rochester, N. Y.

**The Need of Thinking Men.** "I thought on my ways, and I turned my feet unto thy testimonies."—Psalms cxix. 59. The Rev. C. F. Wishart, Allegheny, Pa.

**Advantages and Perils of Middle Age.** "And he began to be about forty years of age." N. D. Hillis, D.D., Brooklyn.

**The Arithmetic of Forgiveness.** "Until seventy times seven."—Matt. xviii. 22. The Rev. David J. Torrens, Friendship, New York.

**A Bad Bargain.** "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator. ... For this cause God gave them up unto vile affections."—Rom. i. 25, 26. The Rev. William S. Jerome, Northville, Michigan.

**The Man Who Found Himself.** "He came to himself."—Luke xv. 17. T. Calvin McClelland, D.D., Brooklyn.

**Suicide—the Modern Crime.** "Thou shalt not kill."—Ex. xx. 13. "And went and hanged himself."—Matt. xxvii. 5. The Rev. D. A. Greene, Allegheny, Pennsylvania.

**A Doctrine of Echoes.** "Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein."—Isa. xlv. 23. The Rev. Edward Oline, Hattboro, Pennsylvania.

## ILLUSTRATIONS FOR PULPIT USE

Incidents, anecdotes, word scenes, are better than arguments. They illuminate, they translate truth into life, they take abstractions, and put flesh and blood on them. They do not antagonize. They never fight. They win their way. Logic cudgels; parables exhibit. We ought to have more of them and have them handy and learn to grow facile in their use.—HERRICK JOHNSON, D.D.

**The Religious Instinct.**—An old man whom I met on shipboard told to the passengers the incident found below, which, however doubtful, serves to point the well-known truth that an ancient wise man uttered when he said, "If a man believe not in the gods, he will believe in ghosts": Missionaries among the Fiji Islands sent a boat with teachers, Bibles, and school books to an island that had been then unvisited by them. The boat got into a squall and was wrecked. The people all got drowned. The only book that was picked up by the islanders was a short life of Napoleon, translated into Fiji. A year or two afterward an English missionary landed on the island, and to his surprise found that the people there all belonged to a religion he had never met with. They told him the name of their god was Napoleon. Subsequently they brought him the book that had been washed in. It was the life of Napoleon, which had been received by them as a gospel. They had made the great emperor their god, prayed to him, and worshiped him just as the natives on the other islands prayed to the Christian God.

A striking example of the truth that the religious instinct is native to all races.—*Contributed by the Rev. D. Davies Moore, Freemantle, Australia.*

**Sparks of Evil.**—Christ saves not only from actual sin, but also from possible sin. A driver speeds down the pavement in front of my door. The iron hoof of his horse strikes fire from the pavement. A half-dozen sparks flash out into the night, and their light gleams for a moment and then is out. But I know that if a thousand iron hoofs were to strike that pavement at the right angle, it would emit fire every time. The pavement's possibilities in that direction are unlimited. So with the heart. The devil occasionally drives rough-shod over us, and the stony heart flashes out the fire of hell. I can not think God would have exhausted the resources of eternity to save me from a few sins, but when I realize that millions of sins lie dor-

mant in the unregenerate heart, only waiting for the devil to drive the horses of temptation and opportunity over it, then I know what God meant when He said: "I will take out the stony heart and give you a heart of flesh." Then indeed may the iron hoof of temptation strike, but never a spark will come forth.—*Contributed by the Rev. J. A. Burchitt, Ph.D., Springfield, Ill.*

**Slavish Imitation.**—The principle of "follow your leader" is all very well, provided one first chooses a wise and worthy leader; but when men follow bad or foolish leaders they are as stupid as the flock of sheep of which a writer in the Baltimore *Herald* tells:

"Ex-Sheriff Plummer had a flock of seventeen sheep, which, for some unaccountable reason, determined to go from one pasture to another. To make the journey it was necessary to cross the creek on the ice. Sure enough, the old buck of the flock walked cautiously out on the weakened ice. When he was about mid-stream it gave way and he plunged in. The other sheep, instead of returning to the shore, which they could have done, deliberately and, as the lawyers would put it, 'with malice aforethought' walked into the hole in the ice made by their leader and were drowned. Nothing but sheep would ever have been foolish enough to be guilty of such a performance. There was possibly some excuse for the foolhardy old buck, but I can think of no extenuating circumstances in the case of the others."

**Character.**—Last night a neighbor came over to spend the evening, bringing with him a phonograph and two or three boxes of cylinders with a card in each, upon which was printed the name of the musical selection recorded thereon. To the naked eye the cylinders all seemed alike, but the labels said this one was a hymn, and that one was a foolish minstrel song, and the next was a selection from an oratorio, and the fourth was a "cake-walk," etc. But when we came to play the pieces we found that some mischief-maker had mixed up the labels so that we could not possibly tell the nature of the record until we had listened to it.

So in this world we find men and women

appear very much alike on the surface, and they are labeled in so many different ways as to confuse the student of social and religious problems. Do not estimate men by their labels. Wait until you hear their lives sing.—*Contributed by the Rev. J. A. Burchitt, Ph.D., Springfield, Illinois.*

**Invisible Presences.**—The writer of the Epistle to the Hebrews speaks of being "compassed about with so great a cloud of witnesses." It is a good thing for every man to feel that invisible attendants walk with him. The following incident about an attendant angel is from *The British Weekly*:

"One of the prettiest Jewish stories I have ever heard was told by the Rev. G. A. Johnston Ross at Bishopsgate on Tuesday. 'Some time ago,' he said, 'I visited a furniture dealer's shop in West London. The man was a Jew, and, noticing my clerical dress, he began to talk on religious matters. We had an interesting conversation, and, as I mounted my bicycle and said "Good-by," the man called out in Hebrew, "Peace be unto ye," using the pronoun in the plural number. "Why did you not use the singular?" I asked. "Who was the other one to whom you were wishing peace?" "Do you not know," replied the Jew, "I said, Peace be to you, and to the angel over your shoulder." All poetry,' added Mr. Ross, 'has not gone out of old London—no, not yet!'"

**Imaginary Evil.**—The daily papers reported recently two cases of death from fright:

"A Chicago man, who had had a mad dog but had not been bitten, recently died with symptoms of rabies, after having attacked his wife and children. His physician says that the man contracted hydrophobia because he was constantly fearing he would have it. Another man, who had by accident been locked in a refrigerator car, was dead when it was opened. He had recorded on the floor with a piece of chalk his sufferings as he gradually succumbed to the cold. It was discovered, however, that the refrigerator works were out of order and the temperature had not at any time fallen below fifty degrees. Both of these men died from fright. These were cases of hypnotism without a hypnotizer."

These cases remind one of the old man's remark to his son: "My son, I have lived long and had a great many troubles; most of them never happened." It would lighten the woes of mankind if they were rid of such evils as are purely imaginary.

**Assimilation.**—Recently a gentleman while walking along the beach at Savin Rock, near New Haven, Conn., discovered an oyster with a gold ring in its shell, which had prob-

ably been there some years. Noticing a huge oyster growing to a rock, he pried it open and found what looked to be a new gold wedding-ring that the oyster had grown completely around. The ring bore the inscription, "H. R. to L. D., 1876." It did not look as if it had been worn. According to growers there, the ring was probably dropped overboard twenty years ago and landed on an oyster just starting to grow. Unable to shake it off, the oyster grew around it and eventually almost covered it with its shell. There are many men who in the same way acquire learning. The truths are golden, and they lay hold of them with the memory, but the truth is never assimilated. It never becomes real culture. You can always tell that the gold is no assimilated part of the shell. What is true of learning is often true of goodness. It is picked up with the shell of life, but never taken in and made a part of life's very substance.—*Contributed by the Rev. E. H. MacEwen, Cheshire, Massachusetts.*

**Fanaticism.**—Perversions and abuses of the religious faculties and feelings may often do religion as much harm as the scoffs of infidels. Here is a newspaper account of a delusion that was manifested in Oklahoma City:

"Believing that they were fulfilling a divine prophecy, Mr. and Mrs. James Sharp, their fourteen-year-old son Lee, and a young Scotchman whose name is not known, paraded through the streets here the other day as naked as the day they were born. As they marched they shouted hallelujahs and warned the people that the world was coming to an end in three days. The police placed them under arrest and escorted them to the police station, where they were locked up pending an inquiry into their mental condition. When he was led into the police station the Scotchman, who appeared to be the leader, announced to the captain that he was God, and it would be useless to arrest him. 'In three days,' he said, 'we will be found dead, and then will occur the resurrection.' James Sharp says he was converted two years ago, when a huge star fell on his farm in Woodward County. He said that he had been preaching for two years that God would appear in the flesh. He said that as soon as he appeared he knew him and would follow him. All three of the Scotchman's followers declared they had never known such perfect peace before."

**The Soul's House.**—The newspapers recorded not long since the case of a man who prepared the lumber for his own coffin:

"He was one of the early settlers of the county in which he still lives. When he cleared up the land for his farm, he left in

the middle of one field a small walnut-tree. The tree was then about two inches in diameter, but perfectly straight and symmetrical. Often in the years which followed he was asked why he left that tree to shade valuable land, and his invariable answer was that he intended to live until that tree was big enough to make the boards for his coffin. About a year ago he had the walnut-tree, then an enormous and handsome tree, cut down and sawed into planks. It showed a beautiful grain, and the boards were perfect. These boards are now carefully put away in a dry place and are seasoning, and from them the farmer says his coffin is to be made. He is now eighty-seven years of age, but is not yet ready to send the boards to the cabinet-maker."

The kind of wood of which our coffins will be made can not matter very much, since they with the bodies in them are to come to a common dissolution. But we read of a certain house of the soul that has been preparing, not "eighty years," but since the foundations of the world. If we are sure of this we need not be concerned as to just when our coffin gets "to the cabinetmaker."

**Force.**—Some conception of the possibilities residing in forces with which we are daily surrounded may be gained from an account found in *The Lamp*, of one of the effects of lightning:

"The fulgurites are caused by the lightning striking in the sand, and by means of the holes the size of the stroke of lightning may be ascertained. In addition, the tremendous force and the intense heat of the electrical stroke may be calculated.

"As a usual thing, when lightning strikes in the sand the intense heat of the electric fluid as it forces its way downward causes fusion, which produces a frail tube, with interior walls of a greenish-black amorphous glass, the surface of which is quite smooth, while the exterior of the tube is roughly granular and greatly corrugated. These holes in the sand, with walls of glass, sometimes extend to a depth of thirty feet, but usually the force of the stroke is not so tremendous. The diameter of the holes varies from an eighth of an inch to an inch, and this indicates the volume of the electrical fluid and the size of the stroke.

"When one considers the great heat necessary to melt sand into glass, and the infinitely brief duration of a stroke of lightning—merely a flash—some idea may be obtained of the immense heat of the lightning which in an instant's contact causes the fusion of the sand and the formation of the tube."

The fulgurite is a most interesting phenomenon. We have all seen the type of Christian who likes to think that the universe is chiefly a place for such wonders.

They doubt whether a man has been converted unless the lightning struck him suddenly. While such sudden displays are well-known facts, both in nature and in the soul of man, we should remember that the kingdom of heaven is normally not a process of making fulgurite products with lightning, but the slow silent process of force that is not less powerful because it works silently and gradually.

**Mutation.**—One of the lessons in life that many of us are slow to learn is that this is a world of change. In science, in philosophy, and in religion we are all subject to this inevitable law. Instead of recognizing it, many add to their discomfort and loss by balking, thinking they can stem the current. The following account of early experiments with the horseless carriage presents a case which finds its duplicate in other than utilitarian lines:

"For a time it looked as tho the new vehicle was destined to be a permanency and to accomplish a revolution in the methods of travel on the high roads. But several things arose to determine otherwise. There sprang up an unreasoning, senseless hostility to any substitute for the horse as the agent of vehicular traffic. The stage-coach drivers were afraid that they would be thrown out of work. Breeders of horses foresaw the destruction of their business when horses should no longer be in demand. Farmers were sure that with horses superseded by steam they would never be able to sell any more oats. This public animosity manifested itself wherever the steam-coaches went. The coaches were hooted and stoned, amid cries of 'Down with machinery!' Stones and other obstacles were placed in the roads, trenches were dug to trap the unsuspecting driver and stretches of roadway were dug up and made into quagmires to stall the machines. Parliament was called upon and enacted excessive highway tolls, especially directed at steam-carriages. Another law that stood on the statute-books of Great Britain until within comparatively recent times compelled every self-propelled vehicle moving on the highway to be preceded by a man walking and carrying a red flag."

**A True Priest.**—One does not need to be an ecclesiastic in order to be a true priest. He does, however, require that the spiritual side of him be so built up that it shall be acceptable to Jesus Christ (1 Pet. ii. 5). Here is a modern example of the kind of priest the Apostle Peter evidently had in mind:

"He [John Hay] walked hand in hand with rectitude and magnanimity throughout all his length of days, kept ever before him the lofty ideals of service, and when he took his seat in the higher councils of his country virtue

came and sat beside him. In his death all the world's nations unite in mourning, the gratitude of many whose oppressions and injustices he lifted or lightened mingling with their tears, and as he was a priest in the ministry of the beautiful we may deem that besides the deeper note of funereal sorrow echoing round the world and vocal in the fanes of a hundred faiths a softer cadence is touched with it, and

'By fairy hands his knell is rung,  
By forms unseen his dirge is sung.'

**A Modern Hero.**—That small list of heroes recorded in the eleventh chapter of Hebrews has had countless numbers added to it since it was written. In Hebrews they are cited as witnesses to faith; but may we not say that a man like John Hay bore the same kind of witness when he sacrificed pecuniary rewards to serve his country?

"In his posthumous tribute to Mr. Hay Secretary Wilson says that he would have lived longer if he had retired to private life several years ago. He knew this, but thought the American people worth serving, and placed his duty before all selfish considerations, even length of days. There is indeed a prevailing sentiment that he made himself a martyr to his sense of duty, and that if he had put off the burden of his too heavy responsibilities at the right time he might have survived for many years with all that should accompany old age, as honor, love, obedience, troops of friends."

**Moderation.**—Paul in writing to the church at Philippi counsels them to let their forbearance be known unto all men (Phil. iv. 5). Whether we accept the rendering given by the Authorized Version, or that of the Revised Version, or the change suggested by a footnote in the Revised Version, all three words—moderation, forbearance, gentleness—find their exemplification in the life of the late lamented Secretary of State, John Hay. Here is what one who knew him well says:

"In all my long acquaintance with him I never saw him when his countenance betrayed the slightest sign of discomposure. He was born to moderation and calmness in mien as in action, and they walked with him on either hand throughout his length of days, tokens of the equity of a balanced character, working with nature as one who had discovered that her central note is calm and that she is commanded only by those who obey her."

**Associations.**—The following queer incident appears as a despatch in the *Philadelphia Ledger*:

"Mrs. Jules Ashland has worried for a long time because her pretty three-year-old daughter Marie has never uttered a word that any

one could understand. It was feared that the child might have some throat trouble. The little one jabbered all the time, but everything she said was unintelligible. Mrs. Ashland is an invalid and had never been much in the baby's company. Her husband is a traveling man and was away from home most of the time. So it was that little Marie had spent all of her three years under the care of a Finnish nurse-girl.

"So alarmed did the mother become over the matter that last week she called in a throat specialist to examine Marie. It just happened that the specialist understood the Finnish language, and the first thing that he heard upon entering the house was little Marie delivering a tirade in that language against her mother because she would not talk to her.

"The doctor realized the trouble in an instant. The nurse had always talked to the baby in the Finnish language and that was the tongue that little Marie had learned. There was no one about her to teach her English, the mother having been very ill when she started to talk, so that Finnish was the only thing she knew. The Finnish nurse-girl is looking for another place, while little Marie is now learning to say papa and mamma in the English language under the tutelage of an American nurse."

These parents were astounded when they learned the trouble. A more important fact is that parents do not so readily learn that a child in company with bad associates or bad books has learned a foreign moral code. Fathers must begin early if they would save the children. Preachers and Sunday-school teachers must do the same.—*Contributed by the Rev. G. J. Burchett, Philadelphia.*

**Spiritual Signals.**—*The Youth's Companion* gives the following description of a useful signal adopted by the United States Marine Service:

"Beneath the Sandy Hook lightship is a bell which is rung by the same little engine which toots the fog-horn. The bell rings five—one, five—one, five, one, 51, the number of the light-ship. The sound travels swiftly under the water, and may be caught and magnified by a drum under the water-line, which is placed against the plates of vessels which avail themselves of the signal. A telephone-wire attached to the drum conveys the notes to the proper officer. The fog-horn may fail to do its duty, but no matter how hard the gale blows the submarine warning is effective miles away from the light-ship."

It will be observed that in order to be sure of getting the signal the vessel must be sensitized by putting out a vibrating-drum to catch the sound. If the soul would catch the signals that God sends, it must make itself and keep itself sensitive to the spiritual vibrations of God's voice.

## A BULLETIN OF RECENT BOOKS

**DO WE BELIEVE?** A record of a great correspondence in *The Daily Telegraph* (London), October, November, December, 1904. With an introduction by W. L. Courtney, M.A., LL.D. Cloth, 8vo, 375 pp. Hodder and Stoughton.

THIS book, the origin of which is indicated in the title, is made up of a series of fascinating human documents—ironic, enthusiastic, or meditative—reflecting the ideas and sentiments of all classes from archbishops to cabmen, and giving a panorama of every phase of existing belief and disbelief. The conclusion to be drawn from a reading of the letters is that humanity is not nearly so skeptical as is generally supposed, and that the human heart, especially the very human heart of the plain people, is not satisfied with the mere intellectual victories of a modern science which disregards the unconquerable faith of the mass of mankind in other-worldliness. The letters are arranged under the headings of Faith, Unfaith, and Doubt, and those in the middle section, commencing with a communication from Sir Hiram S. Maxim, appear to be the most worthy of study by those who are called upon to combat infidelity.

**SCIENCE AND THE FUTURE LIFE.** By James H. Hyslop, Ph.D., LL.D. Cloth, 12mo, 372 pp. Herbert B. Turner & Co., Boston. Price, \$1.50 net.

THIS is a measurably comprehensive survey of the problem of the future life from the standpoint of psychic research. The evidential chapters include in part the reports of Dr. Hodgson and the history of the famous Piper manifestations that convinced a number of eminent English scientists that there is a substratum of truth in spirit communications. Dr. Hyslop discusses the difficulties of the telepathic hypothesis and rules out fraud, coincidence, and guess work as sufficient to account for the phenomena under consideration. Without definitely committing himself to this conclusion, Dr. Hyslop apparently inclines to the belief that there is a residue of reality in the communications of discarnate spirits. The closing chapter revives the old question of the relation between a belief in immortality and our moral ideals. The preacher who wishes to make himself acquainted with the present standing of this discussion will find this book valuable.

**THE ETHICS OF FORCE.** By H. E. Warner. Cloth, 12mo, 126 pp. Ginn & Co.

THE author uses the evolutionary hypothesis by means of which to trace the development of the idea of force from the period of

mere brute and mechanical force up through the stages in which it was largely superseded by the intellectual processes of foresight and social reason. The book is a plea for the full establishment of moral conceptions by means of which mere force and cunning may gradually be displaced. There is little doubt from the sentiments of the book that Mr. Warner is a complete anti-imperialist, but his theories of peace and war are unquestionably sound, and his demonstration of the need of a world court of arbitration is well urged. While we may question some of his characterizations of the motives and tendencies of men and nations who at times resort to force, we shall not hesitate to share his condemnation, even tho it is sometimes partly directed to men of straw. His characterization, for instance, of our occupation of the Philippines as a forcible subjugation "with great slaughter" will be disputed by probably the majority of Americans.

**ESSAYS ON PURITANISM.** By Andrew Macphail. Cloth, 12mo, 399 pp. Houghton, Mifflin & Company. Price, \$1.50 net.

PURITANISM in this instance is studied through five well-known representatives, namely, Jonathan Edwards, John Winthrop, Margaret Fuller, Walt Whitman, and John Wesley. The author disrates Jonathan Edwards entirely as a philosopher, and laughs him out of court in that capacity with a rattling fire of gentle satire, that, to say the least, will provoke laughter. Edwards's greatness, as he sees it, is in his ethical and emotional influence. His philosophy was mere cobweb spinning of matters that no one ever knew anything about. John Winthrop, according to Dr. Macphail, undertook to establish a Puritan theocracy and failed. His greatness was in his ethical struggle after perfection. Of Margaret Fuller he remarks that her personality "was a romantic one, that she and her friends were in the habit of talking romantically about it"; but that the public is wrong in surmising that Margaret Fuller "might have accomplished something. Nothing came of it after all." Whitman's merits and defects are acutely pointed out. The author concludes that John Wesley gave voice in England and for the world to the gospel of love that chastened and softened the hard lines of Calvinism. The essays are those of a skilled satirist and a deep-minded philosopher.

## FOR BLUE MONDAY

[A full Russia-bound, \$22 Standard Dictionary will be sent as a Christmas present to the clergyman who, between now and December 1st, will send to us the most laughable original "Preacher Story" for publication on this page. Any others deemed good enough to be published will be reserved for that purpose.]

**The Cheerful Guest.**—There was once a very estimable Oxford don who undertook to relieve a friend who was chaplain at a great prison. While the visitor had charge, it fell to him to minister to a man condemned to death. At the end of the final interview he said briskly, "Well, at eight o'clock to-morrow morning, then." One of the unhappiest remarks on record, it is less likely to make one shudder than that which always emanated from a gentleman at the Old Bailey. Well dressed, a pleasant, cheerful-looking man, he always turned up at dinner on the last day of the session to take a glass of wine with the members of the bar. And as he tossed off his liquor, it would be to the health of his patrons, accompanied by an expression of gratitude for past favors and hopes for still further favors to come. It was Calcraft, the hangman.—*Westminster Gazette*.

**Broke up the Prayer Meeting.**—The following occurred in my former parish, when a popular and fashionable wrap for ladies consisted of a shoulder cape, with long extensions similar to a boa. One night, after the "last bell" for prayer-meeting had ceased to toll, one of the sisters of the church hastily grasped in the dark for such a garment, and, having secured it, as she supposed, threw it around her shoulders, folded her arms around the extensions, and proceeded at a rapid pace to the chapel. But there the bright electric light revealed the "wrap" to be her husband's trousers, which she had patched behind with two bright, new, round patches. Blissfully ignorant that she was walking in such a vain show, she proceeded to the front, where for a while she remained no less blissfully unaware that she was presenting a ludicrous caricature of Janus or of Argus with her large spectacles in front and those two patches staring like eyes from her neck. There was only needed—like a match to the tinder—the announcement of the hymn, "I look before me and behind," to swell the previous titling to a tidal wave of Homer's "innumerable laughter." Never before did such uncontrollable merriment convulse a prayer-meeting. In fact, the prayer-meeting was over.—*From the Rev. J. A. De Spelder, Tecumseh, Mich.*

**Supply It Yourself.**—A member of the New Hampshire legislature denounced a bill that was under discussion as "treacherous as was the stabbing of Cæsar by Judas in the Roman capitol." Then he got out of it by saying that he used "by Judas," as a sort of expletive, just as he would say, "by George," or "by thunder." He knew well enough it was Hannibal who stabbed Cæsar.

**Outside His Flock.**—A good story is told in *The Ecclesiastical Review* of the late Jesuit Father Grassi, who spent many years among the mixed Indian tribes of the Northwest. He used to ride an old pony of which he became very fond, a fact which was well known to the people.

In course of time the pony died, and Father Grassi had to procure another horse. Not long after this change he was obliged to put up for the night at the

house of a non-Catholic farmer, where he had always been received with great kindness, tho he found it hard to convince the somewhat cynical host of the truths of religion. When the people in the house learned of the death of the pony, they offered their condolences to the priest; but at supper the husband thought to have some fun, and facetiously remarked to Father Grassi: "Father, it's too bad that the old pony died; but there is one thing consoling about it: you certainly must have administered unto him the last sacraments of your church?"

"No, Jimmie," the father replied, "I could not give him the last sacraments, and that is the only thing that grieves me. The poor beast died a Protestant."

**A Base Connecticut Device.**—The late Bishop Green, on one of his diocesan visitations, stopped with a friend at Sewanee, Tenn. At the early supper of the South, relates Martha Young in *Lippincott's*, the bishop said he would have nothing but a dish of bonny-clabber, a little nutmeg sprinkled over. But there wasn't a bit of nutmeg in the house, so the maid was sent next door to borrow one. Mrs. Darlington also was "out" of nutmeg. "Then go to Mrs. Harding, on the other side, we can't all be out at once, then bring the bishop the dish quickly." The hostess kept up a rapid fire of bright talk to cover the hiatus in the service until the maid appeared with the desired dish. "What an addition is the little sprinkle of nutmeg," said the bishop; "what a fine relish it gives." When the good guest retired the mistress said to the maid: "Go to the supply store the first thing in the morning and get nutmegs, and return the nutmeg to Mrs. Harding and—"

"But Mrs. Harding was out of nutmegs, too." "Then where did you get any?" "La, Miss, I was dat worried out dat I des tuck a wooden handle to an ole shoe-buttoner an' grated it on." And the bishop had relished it!

**Everything in Its Place.**—"Snuff is an excellent remedy, but in recommending it one should know how, and be sure of his man, else there is danger. 'Why do you sleep so persistently under my preaching? Why don't you use snuff?' 'Snuff, indeed, my dear father, why don't you put the snuff into your sermon?'"

**He Had His Barrel.**—A cleric who was somewhat vain of his learning was extolling the excellence of his library to a company of professional men. "I suppose you have a good selection of sermon works?" said an old judge who attended the late mass habitually on Sundays. "Only a few," said the priest, feeling flattered. "Then why don't you use them?" came the reply.

**He Said "Show Me."**—"Little boy," said the teacher of the class, "do you intend to come to Sunday-school regularly?"

"I guess so, ma'am," answered the urchin with the crooked head and soiled face, with some hesitation. "Is dere anything in it, 'sides de pictur' cards and de picnic?"—*Chicago Tribune*.



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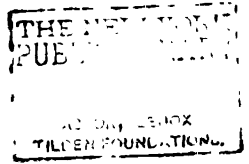
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# THE HOMILETIC REVIEW

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## EDITORIAL COMMENT

THE mission of Christianity to the nations of the world was never more obligatory, more compelling than it is to-day. The glad tidings of peace between Russia and Japan which the whole world welcomed is destined to open up new opportunities, both moral and commercial. Marquis Ito, who is recognized as perhaps the greatest statesman of the East, says, "I myself look to science, knowledge, culture, as a sufficient religion." Dr. Scherer, in his book on "Young Japan," tells us "that Japan is the only nation that has ever dared to separate religion wholly from government, and morals from law—to make reason a sole and sufficient guide, and Japan is paying the penalty." In view of this attitude toward morals and religion, and in view of the new conditions brought about by reason of the war and its termination, conditions which will render both Russia and Japan more than ever susceptible to Western influence, what shall be the distinctive note of the Christian Church to these nations? Shall it be merely the delivery of the Gospel message, or shall it be that message winged because its truth has first been translated by its exponents into the common affairs of every-day life? That, indeed, would be good tidings to every people; that, indeed, would be knowing

God in Jesus Christ, and that is what Russia, Japan, and all other nations need for individual and national emancipation.

A CORRESPONDENT asks if it would not be "far better and far more in harmony with Christ's injunction to 'Go sell all thou hast and give to the poor' if our Carnegies, instead of building libraries, would give clothing to the naked and food to the hungry; and if our Rockefellers, instead of endowing universities, would build sanitary tenement-houses and rent them to the poor at nominal prices. Are not our millionaires giving stones when the prayer is for bread?" The problem of helping the poor is a very complicated and profound one. It can not be solved so easily as our correspondent seems to think. Were our wealthy to feed and clothe and house the hungry and needy, it is not sure that this charity would not thus swell by millions the helpless. It is real charity to show the way to self-help. Of course this does not apply to the aged or to chronic invalids. Can any one do a nobler and a more lasting benefit than to expand the heart and quicken the brain of people by putting within their reach the world's great books and by making it easy for the ri-

sing generation to secure an education? Almsgiving should not be neglected, but much less should the methods be neglected which make self-help possible. We do much when we feed a hungry man, but we do far more when we show him how to earn food for himself and to become in his turn a help to others.

It is strange how deeply rooted in the popular mind is the notion that men of character and ability are influenced in the choice of pursuits by pecuniary gain alone, when contemporary life and biographical literature abound in examples to the contrary. When Mr. Carnegie gave \$10,000,000 as a fund for teachers' pensions, a statement, based on careful estimates, was made that the average college professor's salary is only \$2,000. Had the teaching profession as a whole been included, the average must have fallen much below \$1,000, and yet the Normal colleges and schools send forth every year battalions of men eager to engage in teaching. If we turn to the ministry, where a much lower average of income exists, we find a large number each year seeking to enter its fields of work after laborious preparation, not alone because they may live in free parsonages, but often to immure themselves in remote or even in savage places, as missionaries. From the lives of great men what inspiring lessons of disinterested labor might we not draw forth! Mr. Elihu Root's recent acceptance of the Secretaryship of State at a salary of \$8,000 a year has been widely commented on as a sacrifice, Mr. Root's law practise being understood to yield him an income of not less than ten times that amount. As examples of a similar kind we may cite Washington fighting the battles of the Revolution without receiving any salary at all; Franklin living abroad, separated from his family and supporting the credit of his exhausted country out of his

own private fortune; Milton selling his "Paradise Lost" under a guaranty of only \$25; Hawthorne writing his glorious "Tales" for \$3 each; Jonathan Edwards astonishing the thinking world of two continents by the vigor and subtlety of his mind on a pitifully small income; or Edward Fitzgerald producing his "Omar" in silence and neglect, at last to see the first edition sold at two shillings per copy on a bargain-counter. So often, so very often, has it happened that the world's best work was the poorest paid, that the high worth of a man's life seems almost to stand in direct ratio to its disinterestedness.

PEACE has fallen upon the Far East, in which the world rejoices, with the possible exception of some snobs or jingo editors in Japan. Indemnity, according to the custom of nations, is the price of release for conquest; but with half a million soldiers still facing them on neutral ground, the Japanese could only claim for themselves the rewards of temporary victory. The moral responsibility for continuing the war after the peace commissioners had met rested entirely with Japan. The decision to withdraw the demand for indemnity showed that Japan could rise above the war frenzy and the elation of victory into a judicial state of mind. She gracefully receded from her position as an advocate of her own case, and assumed the dignity of an impartial judge in arbitration. The angel of The Hague hovered over Tokyo.

The direct profit to Japan by the terms of the treaty is almost inestimable in view of the coming development of the island empire. Manchuria becomes neutral, and thus constitutes an immense buffer territory, the security of Japan from future aggression on the part of her great rival. The leasehold

of the railroad to Dalny and Port Arthur gives her practical commercial supremacy in all that vast region. Korea is now under her virtual suzerainty, and becomes a field for her industrial and political exploitation. Half the island of Saghalien, and fishing-rights in the remaining Russian waters, will enrich her toiling people. She has changed her old enemy into a neighbor, and established commercial reciprocity which will enable both peoples to work for the best development of that region of the globe. The new defensive alliance with England means for Japan "Hands off!" to the other Powers which robbed her of the rights she had secured in the Liau-Tong Peninsula after the war with China. It is also a safeguard for England against Russian aggressions in the direction of India. The Czar will hardly venture to send the army liberated from service in Manchuria southward to threaten Lord Kitchener, since such a movement would be liable again to bring Japan into the field. Thus the peace of the world is apparently secured where it has been most seriously menaced.

It is especially gratifying to note the progress of the world indicated by the part our own country has taken in bringing about the peace compact. The affair of Asia was settled in America. It is a new evidence of the solidarity of the race. The interests of humanity are paramount to the ambitions of nations. Democracy has scored a triumph. The Czar and the Mikado stand for absolutism in government, but in their extremity they both sit at the feet of the President of the Republic. An article appeared only recently in *The North American Review* by Pobiedonostseff, the Russian Minister of Religion, in which he abused and condemned all government by the people as the prelude of universal anarchy. To-day his autocratic master orders *Te Deums* in

praise of the citizen ruler of the Republic across the seas. The thrill of our liberties will be sent by the ringing of Pobiedonostseff's bells through every city and hamlet of that vast despotism between St. Petersburg and Vladivostok. Not the least among the causes of our congratulation is the fact that the crowning honor of the hour has come to the splendid personality of a single man—Theodore Roosevelt. It is the triumph of character over generalship and diplomacy. No mere official position could have enabled him to hold the hands of these warring empires in a compact of peace. His honesty, that was so transparent that it banished suspicion of partiality, his love of humanity equally in Jap and Muscovite, and the deep impulse of his Christian spirit, these glowed through and beyond his exalted office. Sagamore Hill was even more potent than Washington, and the deepest luster of the great peace lies upon this quiet knoll.

---

OVER 3,600 American missionaries live in China. Besides these devout men and women thousands of other Americans reside or are sojourning there as bankers, merchants, travelers, students, and skilled and unskilled workmen. They go and come as freely as they please; and with the exception of a restriction against holding real estate—similar to that in force in some of the States of the Union against foreigners—they are allowed all the liberties enjoyed by the natives. But suppose that instead of this freedom a law should be passed providing that no American laborers should enter China, that those who were already in the country should purchase tickets of identification with photographs attached and keep them on their person for exhibition to inquisitorial inspectors under penalty of being transported, and that those who left could not return after one year nor with-

in that time unless they proved that they had wife, child, parent, or \$1,000 in property or credits in the country; suppose, in fine, that the only American outside the official classes allowed to enter China was a traveler, merchant, or student without any women-folk, and he only upon producing a certificate of his high character and social standing signed by a consul or the minister, and after undergoing physical examination and suffering other indignities from administrative officers, sometimes ignorant and invariably impolite, who were authorized to delay considering his case or to refuse entirely to admit him according to their own discretion — suppose all this harshness were shown toward Americans alone, while Arabs and Eskimos, Europeans and Senegambians, were allowed to enter China without let or hindrance whenever they chose, what would the United States do about it? Diplomatic relations would cease forthwith, and if the discrimination and injustice were persisted in for any length of time the result might be war. But ever since 1882 there have been laws which have forbidden Chinese from coming to our shores, altho a treaty specifically provides that the United States might suspend but could not prohibit immigration from China. These laws, up to a few weeks ago at least, were more severely executed in recent years than they were at any previous time. As they were made, so they have been administered, in downright disregard of the "comity of nations" if not of treaty obligations, and in bold and open defiance of all protests and pleadings.

It is remarkable that about 400,000,000 Chinamen should endure this state of affairs so long without threat or retaliation. Their meek and unwarlike spirit alone is accountable for their patience and complaisance. Year by year for

the last two decades they have been opening the doors wider for American missionaries who preach against the Chinese ancestral religion, for American merchants who outrival the Chinese traders, and for American capitalists who scheme to get possession of the most valuable Chinese mining privileges and railroad rights of way; and during all this time the American Congress has been adding steadily to the exclusion laws until now the Chinese are barred from Hawaii, Guam, and the Philippines as well as from the mainland of America. But the Chinese have now become resentful, threatening, and defiant. Through their commercial guilds the Chinese merchants have started a boycott against American goods that has assumed alarming proportions. Nothing but the prompt and vigorous action of the imperial authorities and provincial governors prevented it from becoming a national movement. According to latest reports the boycott has been lifted, but the spirit which begot it may smoulder and remain as a source of future trouble for business men in the Orient. Statesmen who realize what dangers are likely to follow these reckless acts of retaliation have been considerably wrought up over the situation, and are trying to devise some plan to meet the demands of the Chinese half-way without offending antagonistic interests in the United States. Merchants and traders as a rule are inclined to accede to the wishes of the Chinese for a modification of the exclusion laws. But the laboring men, especially in the Pacific coast States, are violent in their opposition to the admission of "cheap coolie labor," and to any change in the laws that would give it a chance to get in. For the time being the economic and political questions involved are overshadowing the moral principles which should govern in solving the problem. It is far too early to predict the outcome.



THE agitation of the protestants against the action of the American Board in soliciting gifts from Mr. John D. Rockefeller is to be kept up. Dr. Washington Gladden, who is not the kind of man to haul down his flag, challenges a recent statement of the positions of the Prudential Committee of the Board, and proposed a discussion at the meeting of the Board in Seattle of this resolution:

*"Resolved, That the officers of this society should neither solicit nor invite donations to its funds from persons whose gains are generally believed to have been made by methods morally reprehensible and socially injurious."*

The action of the Board was adverse, the resolution being defeated by a decisive majority. This does not mean that the counter-position of the Prudential Committee is satisfactory to many who did not think it wise to pass the resolution, but only that further agitation seems to threaten the cause of foreign missions. The agitation will doubtless continue, tho it has already been made certain that the Prudential Committee will for a long time avoid any similar occasion for protest.

The issues that are up in the American Board have no different logic as to "tainted money" from that which runs through every pastor's relations to the gifts that support his church. The pressure on the minister, standing as the mouthpiece of the church, to consider and define the relations between the church and the world's wealth, has thus been made heavier and more acute by these discussions. Moreover, upon this, as upon every great question that has ever vexed the church, the teaching of Jesus has been quoted freely on both sides of the controversy. That which appears most plainly is the fact that, so far as His teaching is concerned, we are left to deal with this casuistry upon principles the application and construction of which each

man must furnish for himself. Jesus, doubtless, would not have His ministers cowardly and time-serving. The suspicion that they are silent or apologetic toward the gifts of large contributors to church-funds will inevitably rob them of the power to speak to the conscience of anybody. But just what course a genuine Christian courage and independence should lead a minister to take toward corrupt rich men in his congregation is not so clear. Perhaps in the interest of "the masses" such men should be denounced and driven out. On the other hand, there may be cases in which large considerations of church and communal welfare would seem to dictate silence and patience. With one a bold public course intended to purge and rectify the reputation of the church would appear to be required; in another case personal work with the offender, a faithful endeavor to arouse in him a new social conscience and bring him to repentance, might be better.

However the conditions may be as to any particular instance, is it not evident that we are facing a comparatively new situation, and one that requires great wisdom, tolerance, and a patient application of our finest qualities of Christian charity and judgment? We have to admit that the proposition to create for our age a "new social conscience," especially in relation to commercial morality, is itself, to many of us, untraveled and unexplored ground. We have to think it over, we have to begin at the rudiments of the matter and work the idea out. If it is as plain as some are affirming that the conventional, orthodox standard of ethics is no longer adequate, we have not formulated as yet, in any clear fashion, even the outlines of a different ethical code. The problem before us at present is one of agitation and education. Meanwhile an overdrastic condemnation of men whose mode of thinking on moral questions is rooted



in the old individualistic scheme, may do more harm than good. Many of these men belong, by all their commercial and social training from childhood, in that stage of "ignorance" the "times" of which "God overlooked." If now He is calling the rich man to repentance through His awakened church, certainly it is a time to let patience have her perfect work while these newer applications of moral principles are becoming familiar. The path to the "new social conscience" may be a *via dolorosa* to the feet of many a millionaire before he can learn the lesson; but is it not the function of Christianity to show him the better way in the spirit of its Master, neither breaking the bruised reed nor quenching the smoking flax? Would it not be a clarifying process for every preacher to set himself to the study of his own immediate problem, asking just what duty he owes to those men of his congregation whose business methods are now under criticism? Has the average preacher of to-day himself seen a clear way to put into practise the commercial righteousness that he justly condemns the rich man for ignoring? Certainly, however clear the principles themselves may seem, is not the practical task of adjusting commercial standards to the requirements of the Golden Rule one that may require generations of enlightenment and perhaps the creation of an absolutely new social order? During the development of the higher standards that we are beginning to proclaim, the preacher who hopes to hasten their arrival will not usually have for his most imperative task the finding of a good way to drive rich men out of the church. He may and should lift up his voice against wealth unrighteously acquired, but that must be a process that always ends in an effort to instil into the commercial methods of such men the principles that will at length transform those methods into Christian processes.

THE need of a better realization of social justice between man and man, and between the more and the less favorably circumstanced social classes, is confessed by the increasing attention given by the churches to the economic conditions and ethical principles involved. This has been apparent in the recent meetings of the Episcopal General Convention, the Congregational National Council, and the Presbyterian General Assembly. More recently the Congregational Association of New York, in which over three hundred churches are represented, has emphasized it in a striking series of utterances, in which the things that need reformation are particularized, and the duty of the church to lead in the reformation is presented with all definiteness and plain-speaking. The general ground taken, as stated by Professor Seligman, of Columbia, is incontestable that "the existence of man depends on his ability to sustain himself; the economic life is therefore the condition of all life." Since the spiritual life is thus conditioned, the church is bound to substitute, as best it may, such physical conditions as are helpful for those that are harmful to spiritual interests. On this solid basis the Association surveys the existing situation. The high hopes now cherished of a general revival of religion depend, it says, on the willingness of the church to "assume moral leadership by outdoing the good works of those that substitute ethics for religion." What this includes is then specifically stated. The promotion of the temperance reform, the fraternal treatment of poor immigrants in the spirit of Jesus, to which nothing human is foreign, and active cooperation with the international movement for peace are successively presented with definite practical suggestions, as, for instance, that Memorial Day and the Fourth of July be used for inculcation of peace on earth with good-will. Some

sore social wrongs are then pointed out for redress and prevention. The enormous injustice of child labor to millions of children is incisively stated, with "the duty of the church so to educate public sentiment and seek to influence legislation as to rescue these little ones from the indifference of ignorance or the greed of gain."

After urging on the churches the importance of cooperating with the National Child Labor Committee and its affiliated State committees, to arrest this sacrifice of children to the Moloch of a wasteful industrial system, and to guarantee to all children the full benefit of our public schools, the Association takes up other points, in which social injustice is perhaps not yet so clear to the average conscience. One of these is the problem of the unemployed, "numbering more than two millions, even in periods of normal prosperity." Here the Association takes the solid economic ground held by Turgot, the great finance minister of Louis XVI., that the right to live carries the right to work for a living, as a right equally sacred. It declares that an economic system which teaches the necessity of conflict and strife can justify itself only "by proving that no member of society is left out of the competitive struggle it fosters." The multitude thus crowded out is declared to present "a religious problem" to the church that is true to the teaching of Jesus. As a quick, tho partial, treatment of this problem, the Association suggests such support to colonization societies that they can "say to the man who will not work, 'Thou shalt,' and to the man who has no work, 'We will assist you to go where work is to be found.'" Radical treatment is also given to the perplexing problem presented by colossal private fortunes and unrighteous methods of accumulating them. Human interests must be pre-

ferred to capitalistic. "We believe," says the Association, "the supreme question before the church to-day is to teach brotherhood as the only true basis of business." Nor is the fact blinked that this will lead on to what many apprehend as socialism—"the courageous removal of special and unmerited privileges in the use of natural resources." The Association seems to sympathize with Dr. Gladden's protest against "tainted" money, declaring that the church must not be "a distributing agency of men's conscience-money," but must stand clear of such alliances with great wealth as may cause suspicion that she is dominated thereby, or that her rebukes of unrighteous business methods are suppressed. From this the Association passes on to discuss the "labor problem" as the most vexed of all, and rightly treated only when viewed as "a life problem," with human interests uppermost. Only so can the church treat it as a wise peacemaker between contending claims, with the aim to secure to every member of society a fair opportunity to share in all the benefits of a true commonwealth. In view of these questions of social justice now pressing on the public mind, the Association declares that "for the church to withdraw to her own quietness, and busy herself with the question of saving a man here and there, is moral blindness, and loss of the supreme opportunity of leadership." So comprehensive and also so specific an exhibition of what "applied Christianity" requires as is given in the published minutes of the Association can hardly be found elsewhere in the compass of eight pages. This, with its insistence on the careful study of economic laws and ethical principles that is necessary for wise leadership, deserves serious attention by all pastors of churches who would also be true Christian shepherds of the people.

## THE INFLUENCE OF BROWNING ON THE RELIGIOUS THOUGHT OF OUR TIME

BY CHARLES F. AKED, D.D., LIVERPOOL, ENGLAND.

ROBERT BROWNING is the preacher's poet. Excluding the distinctly literary classes, authors, critics, the higher kind of journalists, preachers are almost the only people who know their Browning well. It might be unkindly hinted that they are the only people who have time to spend upon him. The sarcasm would possess sufficient truth to give it point. It has to be admitted that a little time, a little care, a little intellectual effort are required for the proper understanding of Browning. But is not this true of all great works of creative art? Is no training required for the due comprehension of Beethoven or Wagner? Are all the splendors and all the meanings of Holman Hunt and Watts revealed to the first cursory glance? Is Dante or Milton or Shakespeare to be raced through in the interval between two chapters of a railway novel? Yet a legend has grown up round the name of Browning, a legend which requires us to believe that he was possessed of a double dose of original sin, and that it took with him the singularly perverse form of intentional obscurity. We need to clear our minds of cant. People have said that Browning is obscure, and we go on repeating it. The joke about "Sordello" is responsible for much of this kind of talk. "Sordello" begins, "Who will may hear Sordello's story told," and it ends, "Who would has heard Sordello's story told." The opportunity was too good to be lost. The phrase-maker with an elastic conscience said at once, "Those are the only two intelligible lines in two thousand, and they contain a lie!" But when all the "obscure" work of Browning is taken away there remains a whole library, Shakespearean in its volume, its inten-

sity, its depth and breadth, which no ordinary man of affairs would dream of calling obscure if he gave one-half the thought to it which he will give to the very next difficulty which presents itself in the course of his commercial or professional occupation.

However, the fact is there; the average person in this country does not read Browning, not even the average person who reads books other than cheap fiction. Browning's day with the people may come; meanwhile this remains: Browning is every day impressing more deeply his thought on the minds of the thinkers, influencing men and women who influence their generation, and teaching the teachers of the world. Among these preachers must be regarded as forming the majority.

The explanation of Browning's hold upon preachers is not far to seek. Browning's poems—almost the whole of them; all his greatest; all that are most characteristic—are concerned with the unfolding and play of character, with its making and unmaking, with the forces which triumph over it or by which and through which it triumphs. Browning said, at fifty years of age, that little beside the development of a soul was worth study, and that he had always thought so. But this is peculiarly the preacher's sphere. Human nature he must know. In that study he must be an expert. There are many things of which he may be content to remain ignorant; he can not take all knowledge for his province. Ignorance of human nature is unpardonable and fatal. He need not be an expert in Old Testament criticism; he can work with other men's brains; they labor, and he may legitimately enter into the fruits of

their toil. But he can not know the human heart at second-hand. Let him fail there and his failure is complete and final. This is where Browning finds him. With whatever material other poets choose to work, Browning elects to deal with souls. His business is with men and women.

And what men and women he has created! How they live in his pages! They come from all ranks of society, from all countries, from all centuries; their variety is literally boundless; Italian factory girls and German professors, English ale-house keepers who have heard John Bunyan and prince-cardinals of the Roman Church—all give up the secrets of their lives to Browning. "It is plain truth," says Mr. Augustine Birrell, "that no other English poet, living or dead, Shakespeare excepted, has so heaped up human interest for his readers as has Robert Browning."

This is not to say all. There is something more important to be noted. Browning is best and greatest, most daring and most true, when he is dealing with human nature on the side of it which looks toward God. His poems are metaphysical, but with this special connotation, that their sphere of inquiry is the relation of the individual to the living God. This is where Browning's great strength lies. And this explains the neglect of his writings during the greater part of his life. He was an old man before Fame flung his name abroad upon the four winds of heaven. Only the last ten years of his life saw him widely read. But when at last literary persons began to read Browning and to tell the world what they found there, it is little wonder that preachers sought to acquaint themselves with the mind of this master of the human mind. The critics have told us what the critics found. Let a preacher try to tell in a few scanty pages some of the things that preachers find.

First of all, we have in Browning a man of giant intellect, a man who sees and knows the complexity of our modern life, its stress and strain, who is one with us in the turbulence of our generation, touching our life at every point in its whole circumference, and yet so absolutely untroubled by the doubts which beset us that we might think him the inhabitant of another world. He stands rock-like while all tempests rage. The waves that overwhelm us dash themselves into spray against his immovable calm. Tennyson felt the doubts of his time and had to fight them; Browning never! One of the greatest of English critics once said that the only two men of the nineteenth century who believed that Jesus Christ was God were John Henry Newman and Robert Browning. There is more of earnest than of jest in the tremendous exaggeration. Browning's faith was firm-fixed, deep, and unassailable. He was contemporary with Tennyson. He was born three years after him; he died three years before him. He lived while the men of science made for us a new world and the critics a new Bible. But the hammers broke themselves to pieces on the anvil of his faith. This great strong man, who ranks with the first-born of the sons of men, took the Christian position as he stood on the threshold of his days, held it through life and in the hour of death, while breath remained in his body could give a reason for the faith that was in him, and from first to last was utterly sure of himself, the future, and God. In four lines he expresses the conviction of a life-time:

"I say, the acknowledgment of God in Christ,  
Accepted by thy reason, solves for thee  
All questions in the earth and out of it,  
And has so far advanced thee to be wise."

This "acknowledgment of God in Christ"—on what grounds does it rest? The miracle of the virgin birth, the sinlessness of Jesus, the bodily resur-

rection? On none of these. Browning is no authority for us in matters of Biblical criticism; he is incompetent to pronounce upon the validity of these Scriptural narratives and deductions. The poet, it has been said,\* even when he dogmatizes must ground his assurance in the deliverances of the human heart. The heart has its theologies, says Pascal; and Browning finds there the assertion of the necessity, the reasonableness, and the reality of the Incarnation. Curiously, it is most fully set forth in the imagined speeches of David. Abner has brought David to minister to the mind diseased of the great mad king Saul. The infinite pathos of the fall from greatness to insanity moves the soul of David. God's power he acknowledges, His wisdom, His forethought; but surely love is lacking! He, David, can love better than God! Yet the suggestion is absurd. It is to make the creature surpass the Creator. If he can love, it must be that God can love more. What would he do for Saul if he were able? Save, redeem, restore him; to fill up his life, starve his own. Would he not suffer for the man he loves? And shall not God? Because His love is almighty He will do all that man would do. Man has found what he sought, a humanity in God. The Eternal is not mere power armed against our weakness, nor justice which has become organized chastisement; the Eternal is love — a Father-God, a Mother-God, with that in the Infinite heart which is like to the best in us, born of Himself.

"'Tis the weakness in strength that I cry  
for! my flesh that I seek

In the Godhead! I seek and I find it. O  
Saul, it shall be

A Face like my face that receives thee; a  
Man like to me

Thou shalt love and be loved by forever;  
a Hand like this hand  
Shall throw open the gates of new life to  
thee! See the Christ stand!"

Browning never got away from this affirmation of the claims of our human nature upon God, and never failed to find the answer of the creative and sustaining heart of God to the tremulous heart of man. The answer of God is in Christ, in the Incarnation of the Son of God. It satisfied his reason; it met the craving of his emotions. The completeness of his rest in the immensity of its meaning is told again in the exultant lines,

"The very God! Think, Abib, dost thou  
think?

So, the All-Great were the All-Loving too—  
So, through the thunder comes a human  
voice

Saying, 'O heart I made, a heart beats here!  
Face my hands fashioned, see it in myself!  
Thou hast no power nor mayst conceive of  
mine,

But love I gave thee, with myself to love,  
And thou must love me who have died for  
thee.'"

When we preachers find these things in Browning, is it any wonder that we find time to read him? The wonder is that we find time to read anything else.

But Browning affects us not only by great and splendid utterances which speak the deepest assurances of our own lives. He affects us even more vitally by his unfailing illustration of the Christian temper. This is weakly put for the sake of compression; but in itself it is quite wonderful. That which the preacher of our day is every day demanding—that men should discuss every event and circumstance of life from the platform of the Kingdom of Heaven—Browning does through more than fifty years of labor and more than twenty volumes of literature. Are you prepared to take your politics, your view of social relations, your standard of commercial honor, your test of the

\* "The Influence of Tennyson," THE HOMILETIC REVIEW, July, 1906.

propriety or impropriety of every act of life, from Christ as far as you understand him? That is the preacher's demand of this generation. That is what Browning sought to do. And he approximated more nearly to his ideal than any English poet has done. In a sentence which is not too lucid, Sir Leslie Stephen seems to suggest that this habit of mind at times detracted from Browning's "art." His determination to try the characters of his own creation by the lofty standard of Christian ethics at times deflected his Shakespearean power of sympathizing with the most diverse temperaments! Let it pass at that: the preacher of the Cross will forgive a greater offense. Browning, like Tennyson, detested the jargon about "art for art's sake." "Art for Christ's sake," he would have been much more likely to say, and "art for man's sake" he did unquestionably say:

"We're made so that we love

First when we see them painted, things we  
have passed

Perhaps a hundred times nor cared to see;  
And so they are better painted—better to  
us,

Which is the same thing. *Art was given  
for that;*

*God uses us to help each other so,  
Lending our minds out!"*

It is difficult to select from twenty volumes single illustrations of this Christian temper in the criticism of life. Perhaps, as adequacy of treatment is impossible, the most familiar illustrations will be the best. Let the world's hatred of the renegade and the traitor be set against Browning's "Lost Leader." This most musical of his pieces should be read together with Whittier's lament over Daniel Webster, "So fallen, so lost." There is nothing more Christ-like in all literature than the spirit of these two pieces. And Whittier was not always on these great heights, as witness his address to Pope Pius IX.

Browning, it is known, thought of Wordsworth when he penned the "Lost Leader," tho not exclusively of him. Memory of him, of Southey, of Coleridge, and of Burke, may have afforded the suggestion merely; the "Lost Leader" is any one among us yet who turns his back upon a sacred cause. There is no bitterness, no contempt, not even resentment; it is all pure, God-like sorrow over the fallen, the lost. And the conclusion is divine; the last two lines alone would mark their author as one who had drawn near to the heart of Christ. Will you leave the lost leader to his fate, the contempt of men and the sure punishment of our God? No, no; it is not a question of punishment—

"Let him receive the new knowledge and  
wait us

Pardoned in heaven, the first by the  
throne!"

"Pippa Passes" has in it the matter of a dozen sermons. This ignorant factory girl, as insignificant in the eyes of those whose splendid lot she admires, as the gnats that buzz in the summer sun, by her own sweet cheerfulness, her happy songs, the unsophisticated faith that rings in her simple hymns, is touching these great lives to divine and eternal issues, lifting the haughty, sinning soul from hell to heaven. "Moses wist not that the skin of his face shone" —to be sure he did not! If he had known that it was shining it would not have shone! It is the influence we never try to exert, which we do not know that we are exerting, that tells. It is great to do; it is greater to be. Pippa passes, as she thinks, among men and women through her world of a single day, not touching them, untouched by them; but God has used her; and when she lies down to rest at night she does not know a millionth part of all the glorious meaning there is in

the hymn with which she lulls herself to sleep,

"All service ranks the same with God—  
With God, whose puppets, best and worst,  
Are we; there is no last nor first."

But there is one incident in "Pippa" to which more detailed reference must be made. It is the second scene, "Noon." The young art student has been deceived; has married a worthless girl whom he had supposed a noble woman. It is his bridal morning, and he knows her for what she is. The situation is precisely the same as that in Thomas Hardy's "Tess." We know how the novelist treats it. The man, tho he himself has sinned as Tess had sinned, can do no other than repudiate, abandon her. And we know what comes of it—deeper guilt, murder, and the gallows. Browning has the same facts before him, the same tragedy. What is his solution? Certainly the first impulse of the deceived and outraged man is to abandon the girl. But then the Christ-spirit asserts itself in him. He thinks that if she were simply clay he would model her, shape her, make her what he would have her be. But she is flesh and blood and human spirit; shall he not mold this into womanhood, shape this for the highest, make of her what she ought to be? And this he sets himself to do. Whence comes the difference between Hardy's treatment of the situation and Browning's? Does Hardy know the human heart better? There is an unpublished story of Thomas Hardy for which the writer of these lines can vouch which may throw light on the discussion. The writer had been addressing a meeting in the Wessex town which figures in Hardy's novels as "Casterbridge," the town in which Hardy lives. His host told him that the Summer Treat of their Sunday-school was coming on, and that the verintendent had called on Mr. Hardy

and asked for a donation. The novelist promptly wrote a check for two guineas, but said, as he handed it to his visitor, "But you know I really do not take any interest in Sunday-schools and such things." The Sunday-school man, with the check safely in his pocket, said, "No, Mr. Hardy; perhaps if you did you would put some better men and women in your books!" The explanation is there: Browning did take some interest in "such things," the essential and eternal things for which Sunday-schools and churches stand; and when some poignant question of morals presents itself to him, the dramatist in him must take counsel of the man who takes an interest in "such things"—the things which are born of the touch of God's Spirit upon our own.

And so, as the preacher studies Browning, he finds that this man has a working theory of the universe which, as it gave form and body to some of the finest dramatic poems in the English language and through them helped men to think the thoughts of God after Him, may well supply the sermon-maker with abiding elements of power. Browning's working theory of life was clearly marked in his earliest poems and in his last. Briefly, it is this: we are here in this life to fit ourselves for something better—as his best expositor puts it, "to grow enough to be able to take our part in another life or lives." Yet the law of nature Browning finds, as Bishop Butler found so long before him, is not to save us trouble but to impose it. We are hedged about with difficulties and subject to baffling limitations. We fail and fall, and failures and falls are mortifying to flesh and spirit. Yet in them is our salvation. They save us from satisfaction with our lives of earth, from that last sin of the sinning soul which Carlyle called "the damnable consciousness of no-sin." The divinity within us will not let us rest. We

struggle against these limitations, seek to pierce through them, climb above them. We struggle and yearn and aspire. Our aspirations are never satisfied, can never be satisfied here. They reach out beyond all possibilities of earth and time. But the God in ourselves is mighty to save, and the God who is around and about us pours Himself as redemptive energy into our yearning souls, promising "other heights in other lives." There is no escape from the struggle—escape would not be escape but destruction. In Margaret Fuller's rather flamboyant phrase, we have to "accept the universe" and our place in it, work within our limitations while aspiring beyond them, and remain ever sure that in a life or in lives hereafter the doors at which we have knocked shall be opened to us, that which we have sought shall be found, and that which we have asked shall be granted to us. "Before living"—these are Browning's phrases—we have "to learn how to live." We must "earn the means first"; "God surely will contrive use for our earning." "Now is for dogs and apes; man has forever."

To the great catholicity of Browning, as far removed from lazy indifference to moral distinctions as from narrow bigotry, adequate justice can not here be done. "Christmas Eve" will be read by generations of preachers when the divisions and the discussions which constitute its "machinery" are done away in the spirit which permeates it all. There remains one characteristic which gives to Browning his sovereign empire over our brains and hearts. It is the one most easily described, because most elementary in itself; yet perhaps it is the most fruitful and enduring of all; it is Browning's immortal hopefulness. He is courage incarnate. He is a never-failing inspiration to lofty purpose, heroic steadfastness, and deathless endeavor. He nerves us all, braces us

to moral manhood, sets us on our feet again after every fall, and sends us forth to face every foe with a courage like his own. Open him at any page, and he is an exhaustless battery for the recharging of the human will. When the heart is young and we dare great things, we ask with his Paracelsus,

"Are there not, Festus, are there not, dear Michal,  
Two points in the adventure of the diver,  
One—when, a beggar, he prepares to plunge,  
One—when, a prince, he rises with his pearl?  
Festus, I plunge!"

When these age-long bafflements and buffetings would appal us, we declare with this same Paracelsus,

"I see my way as birds their trackless way.  
I shall arrive! What time, what circuit first,  
I ask not: but unless God send His hail,  
Or blinding fireballs, sleet or stifling snow,  
In some time, His good time, I shall arrive:  
He guides me and the bird. In His good time!"

And when the night descends upon us, when we, too, reach for a hand and a face, we still repeat,

"If I stoop  
Into a dark tremendous sea of cloud,  
It is but for a time; I press God's lamp  
Close to my breast; its splendor, soon or late,  
Will pierce the gloom: I shall emerge one day."

This is Browning's gospel, or part of it; this is Browning's mighty faith, proclaimed to-day from a thousand pulpits in our land:

"It's wiser being good than bad;  
It's safer being meek than fierce:  
It's fitter being sane than mad.  
My own hope is, a sun will pierce  
The thickest cloud earth ever stretched;  
That, after Last, returns the First,  
Tho a wide compass round be fetched;  
That what began best, can't end worst,  
Nor what God blessed once, prove accursed."



## MÜNSTERBERG'S THEORY OF IMMORTALITY

BY EDWARD JOHN HAMILTON, D.D., PLAINFIELD, NEW JERSEY.

I HAVE read with interest Dr. Münsterberg's booklet entitled "The Eternal Life," and am impressed with its evident sincerity. It is an able essay based on the ideas of great thinkers and on the writer's own studies. Nevertheless I am unconvinced and my heart is unsatisfied. As the difficulties in the way of my accepting this new theory respecting immortality are such as must operate in the average American mind, I desire to state them. And I shall do so with the greater freedom because my objections to Professor Münsterberg's views pertain not to any want of connection or sequence in them, but to certain fundamental presuppositions which they involve—presuppositions which have had more or less vogue in the world of thought, and for which it would be unfair to place the primary responsibility on any living philosopher.

Among these is the doctrine that there is nothing abiding or permanent in the present temporal life of man. In other words, it is assumed that our ordinary consciousness, or self-cognition, from which the psychologist obtains internal facts, perceives merely a series of passing experiences, and that therefore one's spirit, or living soul, may be likened to a gas or candle flame, which consists of a ceaseless succession of ignitions vanishing as rapidly as they appear, and connected with each other only through mutual similarity and continuity of sequence. This doctrine is held by many who define self-consciousness as the perception of what is going on, or passing, within. But it is defective; for one has immediate cognition, not merely of his psychical operations, which are manifold, but also of himself as a unitary agent, and of his powers of doing. It is true, no one perceives

himself or his powers except when he is active, but neither is he conscious of any spiritual activity apart from the recognition of himself as an agent endowed with the capability of doing. In consciousness the ego, its powers and their operations become known to us together and at once; they are not given separate consideration till afterward.

Moreover, this self is immediately perceived and observed throughout what may be called "the continued present," that is, for a length of time, during which it is the object of our unbroken attention. In this way we perceive that its existence is not intermittent or composed of successions, but absolutely continuous. Man's life is not a flickering flame; it is rather the action of an incandescent lamp whose store of electricity and whose carbon filament are always there, whether the light be turned on or not.

In addition to this experience, which has a reality while passing, there is the abiding spirit with its indwelling gifts and its accumulated attainments. The grounds on which a fitness for immortality may be claimed for this unitary being may demand further elucidation; but surely consciousness testifies to the existence of such a being. Is there anything of which a man is more certain than he is of his own existence as an enduring individual entity?

Another starting-point for philosophic error is the doctrine that consciousness, or internal perception, by which spiritual beings and their activities are seen, and sense-perception, by which material substances and their qualities are known, are the only two modes of immediate, or presentative, cognition.

The more I study my intellectual experience the more I am persuaded that,

in addition to sense-perception and consciousness, there is a third intuitive apprehension of fact, which, perhaps, may be called concomitant perception, because it does not take place independently but always attends the cognitions of consciousness and sense-perception, mingling with them and modifying them. This kind of cognition has been neglected by philosophers, tho some have taught that certain perceptions, such as those of the "where" and the "when" of things, of changes and their causation, of magnitude and distance, of relations generally, accompany our perception of material and of spiritual objects and are, as Aristotle said, the ἀκολουθόντα, or concomitants of them.

Man's original cognition, being limited to facts which come into immediate relation to his spirit in time and place, are either of (1) things included in the experience of the soul, or of (2) things belonging to the body as the sensorium which the soul inhabits, or of (3) things in absolute contact with that sensorium. All events and objects and all temporal, spacial, or other facts, removed in any degree from the literal here and now of the percipient spirit, are known, and can be known, only inferentially. The cognition of the external world, which is so easy and apparently so immediate for the practised eye, is really a process of constructive intelligence. It presupposes the perception of those spaces, times, changes, relations, and other entities which are presented in man's own person as a microcosmos. Therefore we say that concomitant perception is a part of that primary cognition on which our knowledge of all things and beings is conditioned.

Now some philosophers—and Professor Münsterberg is one of them—not only overlook concomitant perception, but also adopt views inconsistent with belief in it. They say, for example, that space, time, quantity, and

causation, together with the relations which these *fundamenta* support, are not objects of perception at all, but merely forms of thought which the mind uses so as to impart order to its experiences or impressions. It is denied not merely that the objects of concomitant perception are substantial entities as bodies and spirits are—with which teaching common men would agree; it is denied that these objects are entities at all; it is not allowed that they have an existence independently of our perception, each of them existing with a nature of its own. For men generally held, not simply as a matter of *conception*, but as a matter of *perception* and of fact, that space is room, that time is duration, that quantity is something, and that causation is the efficient exercise of power.

This negative philosophy, akin to that of Kant, is especially evident in Professor Münsterberg's remarks respecting causality and respecting time. With him this world is a chaos composed not of real things, but of "experiences"; men can not act in this chaos if they do not bring order into it; science is an instrument constructed by the human will to convert the chaos into a cosmos, and has meaning only in view of its purpose; "what we have to expect from an object we call the effect, and that which we have in hand then becomes the cause; the scientist can not reach his goal save in shaping and molding and transforming the whole world in thought till everything can be understood as a part of such a chain of causes and effects; whatever serves this purpose of causal connection, enabling us to foresee the changes of things, we call scientific truth, and every progress in the history of science has been a new success in changing the world of things over into a chain of effects and causes which have reality merely in the abstraction of the scientist."

In this account of causation no mention is made of power or efficiency, nor of any substance in which power resides. And the professor concludes as follows: "The truth of science does not express the reality we live in. Of course it serves our real life, otherwise it were an empty fancy; and it is worked up from real experience, otherwise it were a dream. But it remains an artificial construction whose right and value do not go beyond the purpose for which it was fabricated."

I agree that no study of material things can suffice for philosophy and religion. What is intended by "the ultimate meaning of reality" is not clear to me. But I am fully convinced that science discovers facts in the visible world and gives us reliable knowledge concerning them; and I am sure that what is real in one department of being can never conflict with what is real in another department of being, and can never need to be explained away.

Such being the case I must object to the statement that the universe, till elaborated through rational study, is only a chaos of "original experience." This is the Kantian doctrine. According to it the human mind is not an instrument which collects knowledge of external things through a process of perception, just as the camera, charged with photographic films, gathers many views of many objects. It is rather a canvas with a sensitive surface upon which irregular blotches of color continually appear, some showing more or less permanence, while others rapidly follow one another. These variegated impressions may stream upon the soul from without, or they may be products of its own natural activity. Who can tell? But a strange thing happens. No sooner does the chaotic assemblage show itself upon the canvas than connecting and bounding lines dart here and there, differences of light and shade diffuse

themselves, distinct objects become visible, and the skill of an unseen artist produces a scene of interest and beauty. A wonderful phenomenon! A wall spontaneously producing a continuous succession of moving pictures!

This theory of perception makes perception impossible. The mental representations described in it are incompatible with the reality of objects. For the space, the time, the causation, and even the substances mentioned are asserted to be only forms of apprehension and not at all realities perceived. Give one space, time, substance, and causation as objectual verities, and he can think of a universe which actually exists, which is already a cosmos, and concerning which science strives to develop a well-ordered knowledge. But, if there be no space, time, substance, and causation, then there can be no universe, and the student of "phenomena" finds himself floating off in a dark revolving abyss amid intangible shapes and flying shadows.

There is not so much reality in the "objects" of Kantian perception as there is in the famous old play of "Punch and Judy." The puppets in that show are not real actors, and their words and motions are not their own. Yet the dolls and the stage trappings and the noisy clatter are all there, whatever may be the explanation of them. In Kant's show there are no puppets and there is no stage; there is only a crowd of experiences which organizes itself so as to become at once the unconscious operator and the conscious spectator of a continuous performance. Does such a doctrine explain cognition? Does it not rather explain it away?

In regard to time (or duration) Dr. Münsterberg asks, "Do we not mean by time an order in which the reality of one member excludes the reality of all the other members?" I reply that

time is not an order or arrangement of things, tho it is the condition or *sine qua non* of an order in which things or events succeed one another. It is the condition, too, of that coexistence of things which we call "simultaneity," and of that unchanging continued existence of things which we call "permanence."

Some elements of entity are abiding, while others are transitory; the universe comprises both the permanent and the changeable. In old time some philosophers were so impressed by the superiority of the permanent over the changeable that they ascribed reality only to the permanent and denied that the changeable had any reality at all. Therefore the position that at the moment of death "time has taken away and made unreal everything which gave value to our lives" is scarcely tenable. The simple lapse of time accomplishes nothing either for good or for evil; efficiency resides only in substance; mere duration, like empty space, is devoid of power. The true question is whether the causes contributing to the event of death do, or do not, destroy the fundamental factors of human happiness. Evidently if one of these factors be man's soul itself, as an enduring unitary being different from the body and endowed with native powers and acquired capabilities, there is room for the contention that something of importance may survive the dissolution of the body. If, besides, there are other realities which belong to the past and to the future, these too may have an effect upon our experience. For men not only live on estates inherited from their fathers, but they are also influenced by the knowledge of bygone things and by hopes and fears respecting things to come. It is especially noticeable that memory may give permanent value to the pleasure of the passing hour. A thing of beauty is a joy forever. If

these things be so, may not the ordinary thinkings of men suffice for the conception of an eternal life? We have only to accept an existence beyond the grave in which a nobler experience than any attainable on earth shall continue during endless days.

Professor Münsterberg says that "life, as a mere series of phenomena in time, . . . as a causal system of physical and psychical processes which lie spread out in time between the dates of birth and of death, will come to an end with one's last breath." This teaching includes both the "scientific" view that the psychical and the physical processes are so correlated with each other that the former must terminate along with the latter; and also the philosophical view that life is a "series of phenomena" which exist by themselves, and which succeed one another without any aid from body or soul or corporeal or spiritual powers. If there were, or could be, such "phenomena," and if the present life were purely the offspring of physical organization, there might be reason for such a belief respecting death. However, the doctrine is taught that man's life—this present life of activity and causation—is extinguished at the grave. Then, seeing that our ordinary hope of immortality is thus destroyed, Professor Münsterberg attempts to construct a substitute for it. This he does in two ways: first, he denies that time and those things to which time-relations pertain have any true reality; and, secondly, he asserts that there is an "eternal now," wholly different from transitory time, in which man as a moral being, or rather the changeless moral principle in man, has genuine existence.

The following sentence is decidedly Kantian: "The personality which shapes the objects in its thought creates not only the conception of causality, but in that same act the form of time,

which is to embrace all causal processes of the world, past, present, and future mean simply the attitudes of the personality toward its objects." Here is the unwarranted assumption that time and causation are not the objects of that perception to which consciousness testifies, but only forms and instruments of mental elaboration. But in these words, "The man whom we love belongs to a world in which there is no past and future, but an eternal now," a well-known theological formula is employed. Some medieval school-men, referring to the omniscience of God, to whom past and future events are as perfectly known as tho they were present, expressed this truth figuratively by saying that all events exist before the divine mind in an eternal now—a *punctum stans*. Then others, thinking to honor the Supreme Being, asserted that God is above all temporal relations and lives in timeless eternity. Thus eternity was conceived of not as time without end (which it really is), but as something different from time and as a mode of existence admitting of no past, no future, and no change. It is impossible to form this conception definitely; a present without a past and without a future is inherently absurd. Yet, if eternity is in fact a state of changelessness, then if ever any virtuous man should succeed in getting out of time into that eternity, it will be a piece of good fortune for him if he ever be brought back into time again. In such an eternity all creatures would be as motionless as metal insects embedded in a sphere of glass. Life in that eternity would be robbed of the attributes of life; there could neither be a living soul nor a living God. If, at noon, to-morrow, the clock struck the hour for that eternity, the world would then fall into the condition of that enchanted castle where the sleeping princess and her people lay or sat or stood in the quietude of wax-

work figures; where not a dog barked nor a cat moved its tail nor a little bird its wing; where the leaves and the very air slept; where the stillness of death reigned; till, at last, Prince Charming having broken through the thick-set hedge and kissed the Sleeping Beauty, the castle suddenly awoke to its former gaiety.

In conclusion, let me ask Professor Münsterberg whether he is fully convinced of the worthlessness of the present life—whether he really thinks that a causal and changeful existence, "short or long or endless," is "without any value whatever." When Leo the Tenth one day was passing a blazing fire of shavings in a courtyard of the Vatican, an attendant cardinal said to him, "Behold, holy Father, a symbol of earthly glory!" "Ah, yes," answered the smiling pontiff, "let us warm our hands at it while it lasts." It can not be denied that the most transitory pleasures contribute to the sum of human happiness. Moreover, tho certain forms of gratification are more lasting than others, it may yet be said that every kind of delight or enjoyment arises from some spiritual activity and can not be experienced by an absolutely inactive soul. The permanence of happiness is like that of a perennial spring; for this is continuance rather than permanence, and arises because the supply of water is unceasingly renewed.

I shall not discuss the inability of Professor Münsterberg to share the hope, entertained by many, of meeting departed loved ones in another world. As we have seen, his philosophy generates the conviction that man's causal and individual life ends with the grave. It does, however, allow us to hope that those who cease to exist as individuals may "enter as parts into the absolute reality." At least their "will-attitudes," so far as these coincide with the

ideals of changeless perfection, do not die, but participate in "the eternal life" of the Absolute. The whole "value" of one's life lies in "will-attitudes"; and "nothing would be added to his immortal value if some object like him were to enter the sphere of life again." This strange doctrine, the ghastliness of which is somewhat concealed under the drapery of language, reduces eternal life to the existence of an abstraction, which is an impossible existence.

At all events it gives no hope that individual and human existence will continue after death. Rejecting it, and listening to the counsels of a common-sense philosophy, we find nothing unreasonable in the belief that in the land beyond the river there is a life the fundamental elements of which are those also of this present life, and for which therefore the proper conduct of the present life may be a suitable preparation.

## THE RELATION OF THE CHRISTIAN PREACHER TO SOCIAL THEORY

BY PROF. THOMAS C. HALL, D.D., UNION THEOLOGICAL SEMINARY.

THE Protestant preacher is not a priest, save as all men are kings and priests to God, but his ambition is to be a prophet or teacher. He must, therefore, be prepared to take a prophet's risks. Our certainties do not rest upon either mathematical propositions or upon laboratory experiments. If we are true preachers at all, we have heard a voice, we have seen visions. We are sent as ambassadors of God to prepare the way of the coming Messianic Kingdom, and the one question really confronting us is, "How may we best serve the interests of that Kingdom?"

No social theory has any interest for us that does not aim at the more and more perfect expression of the will of God in all life, personal and social. We are not sent primarily to "win men to Christ," if by that we mean simply to say, Lord! Lord! and do not further the things for which Jesus stood. We are sent primarily to establish the Kingdom of God as a reign of loving justice among men. The social application of the teachings of Jesus will alone make possible the ideal Christian life for the individual. The Christian life of the best of us under existing conditions is a discordant complex of compromises

between the harmonies of heaven and the harsh notes of hell. The world and the Kingdom are still at variance, and the redemption of life yet lingers because of our infidelities.

The heart of God can not be satisfied, nor the triumph of Jesus be assured, until life is entirely transformed. No New-Testament image is too strong to express our hope. We must be born again. The social regeneration that will incarnate God in a perfected humanity is the faith of historic Christendom. When that vision fades the church loses power and missionary zeal. When that vision haunts men's imaginations the church finds leaders to go forth conquerors and more than conquerors through Him that has loved us.

The question is thus forced upon us: What must be our relation to definite and specific proposals for social reform? All about us are men giving their lives up to the establishment of juster social relations. What should be the attitude of the preacher of social righteousness to their specific social theories?

The earnest man must more or less intelligently take three distinct steps

I. The preacher of the Kingdom of God must formulate definitely for himself, subject of course to constant prayerful revision, the fundamental principles of moral action as these are revealed in Jesus as the incarnation of God's redeeming purpose. We must ask ourselves again and again what were the moral ideals of Jesus? What were His principles of action? What formed the basis of His social hope? Was He content with the political and ecclesiastical organizations of life in His own day? If not, what political conceptions of necessity spring from His proclamation of God as His Father? That Jesus proclaimed no political program may at once be conceded. He did, however, something far more revolutionary, for He proclaimed fundamental principles so far-reaching that no political party has ever dared to try to incorporate them in a political life, not even when his professed church controlled the political situation. The loving equalities of the family have never received full social expression, nor been made the basis for a political organization in a national life. Even to-day socialism only ventures to speak of "comradeship," altho this is perhaps because the term Christian "brotherhood" has remained through so many centuries an ideal men did not even dare to reach after. The phrase has become almost disgusting because it has become such unmeaning cant. Even when men use it they use it exclusively as denoting a member of some order, some church, or some creed, as over against men "not brothers" because belonging to other orders, or churches, or creeds. For the name brotherhood Jesus would care, no doubt, but little; but for the family relation as the ideal and basis of all political relations He would care a great deal. It is no easy task to formulate an ethics in the terms of the highest type of family affection

and relationship. Yet only such an ethics can be called really Christian. Half the alleged systems of Christian ethics are thinly disguised paganisms. Some of them are legalisms lower in tone than the ethical hope of Plato. The distinctive note of a Christian formulation must be a loving, redeeming God as seen in Jesus Christ.

II. The intelligent modern preacher can hardly busy himself seriously with the definite formulation of a Christian rule of conduct without starting back almost aghast at the hideous contrast between the ideal and the actual. Sin becomes a nightmare for his soul. He sees revealed the dead men's graves upon which we all are walking. He becomes conscious of the body of death to which we are all chained. He must become a critic of the existing social organization. We must live in it, but just as far as we are Christian we can not be of it. Nor can we escape it as individuals even if we would. The only real escape is social. The preacher is paid with money as to which he has no means of knowing whether it is stained with blood or not. None of us knows or can know whether we are getting more of the social product than we deserve; yet to do so is stealing. None of us can separate between lawful ambitions and unlawful covetousness. Such is the miserable social adjustment that we can not do good, but evil is present with us. Under existing conditions most so-called "charity" is an actual evil and social hurt. In the agony of our souls over the horrors of intemperance we pass laws that corrupt the whole police force and fill a great city with dens of infamy.

The impulse in the Middle Ages was to fly to monasteries, but such efforts at individual extrication were pagan and not Christian, and failed as they should have failed. Jesus came not to extricate Himself individually, but to re-

deem all life at all costs. So also in our own day men have sought to fly to colonies for group extrication. However useful as experiment stations such attempts may be, they are bound to fail. We are part of a social organization. The heart of the truly Christian man or woman does not want a salvation that separates from the great common life. Jesus came to share for all eternity the lot of the humanity He made His own. The more desperately foul and contemptible the existing social order may seem to us, the more resolutely must we give ourselves to its understanding and redemption. We are part of it. We carry, whether we will or no, its weaknesses and sins within us. We can not separate ourselves from it even if we would.

Our criticism must become, however, organized intelligent criticism. Many abuse society as now constituted simply because they are personally uncomfortable. Such critics are best silenced by a judicious measure of "success." For the Christian critic the basis is the formulation of an ideal after the teachings of Jesus. We have seen in Jesus what God is, and any society that does not truly represent that God is essentially pagan. Our vision is of "a city of God," a social organization in which God is as manifestly present as He was in the life of Jesus Christ. Men do not see God clearly through the haze of injustice, greed, avarice, competitive struggle, monopoly, caste, and class pride. The cry of the eighth-century prophets was for such a revelation of Jehovah in the life of Israel and Jerusalem that God would be visible as righteousness to all the nations round about. We have only broadened that hope. God as loving righteousness and tender, forgiving love as seen in Jesus Christ must yet be the basis of any entire reconstruction of that society which we must condemn in the light of reve-

lation. And the Christian criticism must be along ethical lines. It is not because we are hurt, or because we are profited by any given institution, but because it is essentially in accord or at variance with loving justice that it should have our love or our hate.

This involves keen and constant scrutiny on the part of the Christian preacher of existing social institutions. Again and again he must painfully awake to the fact that he has innocently accepted as righteous what is perhaps inherently iniquitous. Thus chattel slavery, certain forms of gambling, the coarser types of intemperance have successively been seen to be hopelessly out of accord with a Christian morality. But hundreds of other social institutions await similar condemnation at the hand of a thoroughly ethical Christian life.

Nay, we may awake to realize that the very political economy of our schools and colleges is at bottom pagan. Well does the writer remember the reaction of his ill-instructed and raw youth against the political economy given by a learned and well-known minister at a place of learning boasting of Christian traditions. The system taught us was briefly that all were engaged in a fierce competitive struggle; that the test of success was the profits on any given transaction; and that the basis of society and even morality was property. Considering that Jesus denounced competition and made loving service the one test of success, that He was Himself propertyless, and taught men to think meanly of all individual property, and that the wild struggles of predatory carnivora were not the models He set up for an ethical humanity to imitate, the boyish rebellion against that particular political economy seems to have had its origin in Christian feeling, however immature the attempt may have been to translate that feeling into intellectual terms.



The life of the street, the talk of the parlor, the preaching in the pulpits of many of our most cultivated communities is frankly and brutally pagan. Fraternity as a reality has no place in the organizing conceptions of the communal life; and criticism of that life from the standpoint of Jesus would be regarded to-day for the most part as dangerous and even godless.

Yet if the preacher of righteousness to-day has any one duty laid upon him that absolutely demands fulfilment, it is frank and fearless facing of the existing facts and equally fearless exposure of the unchristian character of a vast mass of our conventional morality.

III. The Christian preacher can not rest in negations. To be merely a Cassandra crying out judgments without hope is not to be a messenger of "glad tidings." The "evangelist" proclaims more than sin and death; he must point the way to social life and peace. Here the preacher faces the task he is least prepared to do well. The theological seminary may have fitted him for a fairly rational and comprehensive estimate of the teachings of Jesus, and have unlocked for him the historical glories of the Old Testament. It may even have gone farther and inspired him with a horror of existing social sin, so that the student cries out, "What must we do to be saved?" Yet when he has asked what believing in Jesus and accepting Him as the Founder of a new social order involves in the way of social theory, the average theological teacher tells him either he must find that out unaided for himself, or that it is none of his business. The preacher, however, goes out into the world of life and finds men giving their lives to the proclamation of what they claim are social gospels, *i.e.*, glad tidings of deliverance from our confessedly condemned social disorder. It may be single-tax advocate, or a socialist ora-

tor, or a philosophical anarchist; they are intensely in earnest, and their self-sacrifice often shames the Christian. The preacher shares with them all the feeling of profound discontent with man's estate, and their faith that the present condition is the temporary evil of the existing age. He proclaims a coming era, sometimes in a conventional and perfunctory manner, tho the power of premillennianism has been in earnestly making this proclamation fundamental, and many do take it seriously; but, for the most part, the pulpit stops just where reforming zeal would have it begin. Too often the church as such is a dumb dog. The contrast between the preacher and the reformer is often drawn at the expense of the preacher by the masses seeking light and hope.

As a result some Christian preachers, in their bitter discontent with our comfortable, contented average Protestantism, are taking up as a substitute for past messages such definite social theory as commends itself to their judgment as the necessary gateway to the Kingdom of God.

Is, however, any existing social theory such necessary gateway? To answer such a question intelligently an earnest preacher must weigh as conscientiously and thoroughly as possible the claims of various social theories. This is no extravagant demand for the reformer to make of the preacher. Shameful is often the ignorance of the pulpit of social theories it is frequently not backward in denouncing. The authorities are easily accessible. Any trained man can master the outlines of the single-tax philosophy and political economy by a few months of earnest study of the basal writings. Henry George and Thomas Shearman and the issues of some good single-tax journal are everywhere to be had. The philosophy, policy, and political economy of

Marxian socialism are more intricate, and are often clothed in a language less familiar than the single-tax solution. At the same time any seriously minded student can accurately inform himself if he so will, and can now go to the sources in his own tongue. It is indicative of the slender intellectual life of the average preacher that the pulpit so often disgraces itself by inaccurate and irritating misrepresentations of theories held by sober and good men. In like manner philosophical anarchy and Christian or Fabian socialism may all be easily inquired into; and the Christian teacher who is looking for social reconstruction reveals a singular intellectual inertness and apathy who does not attempt a candid examination of at least the leading types of social thought.

Granting that such an examination has been made, and one or other of the suggested solutions seems justified by the arguments, must we then at once proclaim them from our pulpits? The earnest advocates of such theories are very apt to charge us with a measure of time-serving reserve if we do not. Yet it seems very doubtful if many of us are called to do so.

There are degrees of certitude. The methods of the Kingdom are not always nearly so clear as the goal. It would be often exceedingly perilous for us to identify our sure hope of a coming Kingdom with any particular philosophy of its character. It would often be disastrous to stake our faith in the triumph of righteousness on the efficacy of some measure for promoting that righteousness. We have our duty toward any measure that looks toward the establishment of God's Kingdom, and it may be our duty to take the risk of the prophet and go forth to declare ourselves convinced single-taxers, or Marxian socialists, or philosophical anarchists, because as Christians we are convinced that these things will most

promote the Christian hope. Yet the average preacher will, it is to be feared, seldom greatly advance even the political measure he has made a chief part of his creed by substituting it for the less definite call to righteousness.

Of course here again the prophet must take a prophet's risk. Isaiah might never have been remembered if he had contented himself with preaching abstract righteousness. His definite political attitude with its temporary failure and later justification gave his whole school prestige and immortality. As far as possible the preacher must try to stand on ground common to all "men of good will," but that is not ever quite possible. Intellectual differences are too fundamental and too inevitable. Some messages, however, seem surely at the present crisis of more importance than the definite proclamation of any political theory, however honestly held.

The first message of the modern pulpit must surely be the need again for a passion born in the Christian heart for social righteousness. To smug, self-contented, middle-class Protestantism must come an awakening of profound longing for God's Kingdom. To preach single tax or socialism to men contented with our competitive scramble is absurd. They must first want the Kingdom, earnestly seek the pearl of great price, before they would even know the way to it when they saw it pointed out. To awaken a great longing for social justice, for a "truce of God," is far more obviously the task of most of us than even the proclamation of a system of political economy, however needful this may be to translate our desires ultimately into wholesome life.

The Christian preacher has also committed to him the neglected task of awakening the sense of social sin; not the sense of "social problems" or of grave "economic questions." For the

Christian heart our miseries and sufferings are not simply the result of "short-comings," or of "ignorances," or of "imperfect adjustments to our environment." All these things are present, but deeper than they all is that sense of sin which is part of our actual experience. We know in our deepest life of our will alienated from the redeeming purpose of God and given over to lower and more selfish ends. No great religious movement can afford to ignore this reality in the experience of men and women. Nor is it simply individual sin that is a part of actual experience. National and communal shames should be ours as well as pride of land and race.

For the Christian pulpit there is the unfulfilled mission to awaken the sense of social sin and communal guilt before God.

We as Americans are squandering the most priceless Messianic opportunities as recklessly and thoughtlessly as did Jerusalem of old and with less excuse. Our political corruption is making ten-fold more difficult the political progress of the world, for every reactionary force points to it as a mark of the failure of democracy. Our materialism and mad rush for gold are corrupting lands we almost insolently call pagan. God has fearfully chastened us in the past. From the scourging of the Civil War, however, we have only awakened to new arrogance and more undaunted boasting. To break the social heart of unbelief, to produce the contrite spirit is of even more import than to impart even the correctest views about taxation or the economic interpretation of history. For this work the Christian pulpit has unparalleled advantages.

The third message of the modern preacher surely must be one of faith. If we had faith as a grain of mustard

seed we could say to this mountain of oppression, Be removed hence and cast into the sea. We have all the resources; we lack desire and faith. The pulpit has a message of inspiring hope and faith. The Kingdom of God is really coming. Even amidst our sins and in spite of our arrogances God is making bare His arm, and American soil may yet be the seat of the final revelation of God's redeeming love. Amidst our rampant materialism there are the eight thousand who have not bowed the knee to Baal. Nor is the cause of God's Kingdom linked alone with our fidelity. Somewhere, somehow God is yet to become incarnate in a redeemed humanity. This splendid vision and this sure hope it is the special mission of the faithful Christian preacher to proclaim.

As citizens or even as preachers then it becomes our duty to study ways and means, and here and there under special circumstances to proclaim them and make them at least a part of our message. But the ground of certitude is other than the one we stand on while proclaiming these fundamental things; and each man must very solemnly consider how best he may serve the Kingdom—whether as the teacher of specific reforms, about which he has assured himself, or as the prophet of the principles of the Kingdom in their fundamental outline.

One other thing remains to be said. The man who keeps silence because of fear of man, whether in urging his fundamental principle or in advocating specific reforms, is no Christian preacher. He is a hireling, and will surely flee when the wolf cometh. This article is not written for hirelings. It does not much matter what their relation to social theory is; their damnation is just!

## SERMONIC CRITICISM AND SUGGESTION

**Prize Offer.**—The publishers of *THE HOMILETIC REVIEW* will give three prizes for sermon criticism: **FIRST PRIZE:** A \$23 Subscription Edition, Unabridged, Russia-bound Standard Dictionary. **SECOND PRIZE:** A \$6 copy of the Hoyt "Cyclopedia of Practical Quotations." **THIRD PRIZE:** A \$5 copy of Little's "Historical Lights."

These prizes will be given for the best, second best, and third best criticism of the framework of a sermon of any master of pulpit discourse, living or dead. The criticism must point out the faults and excellencies of the sermon, and give the text and outline and the preacher's name, all within a compass of 850 words. All manuscripts submitted to become the property of the publishers for publication if desired.

The contest closes May 1, 1906, and all manuscripts must be received by us before that time.

### DR. THEODORE L. CUYLER ON CHANGES IN PULPIT METHODS

DR. THEODORE L. CUYLER, the venerable Presbyterian minister of Brooklyn, who is now in his eighty-fifth year, was questioned recently by a correspondent of *THE HOMILETIC REVIEW* as to the changes that have come over pulpit methods within his memory. The questions, together with the doctor's replies, which were recorded stenographically, are set forth below:

"What have been the changes in the methods of the American pulpit within your memory during the past sixty years?"

"Preaching in former years was more doctrinal than at the present time. I never use the word 'dogmatic.' Preaching was then more doctrinal; and such masters in Israel as Lyman Beecher, Dr. Horace Bushnell, and Charles Spurgeon evidently held with Phillips Brooks, 'that no exhortation to a good life which does not put behind it some great truth as deep as eternity can seize the conscience.' The preachers of that day pushed to the front such mighty themes as God's attributes, the nature of sin, the Atonement, regeneration, faith, resurrection, and judgment to come, with heaven and hell as tremendous realities. They all emphasized the heinousness of sin as a great argument for the acceptance of Jesus Christ."

"I fear also that preaching is not so generally aimed at awakening the impenitent as it formerly was. A large portion of the sermons of these days are addressed to professing Christians; and at the same time there is less of fervid, loving, persuasive discourse to the unconverted. I regard this as one of the reasons for the relative decrease in the number of conversions of late years.

"One other point. I would say here that I also think that there has been a decline in impassioned, fervid pulpit eloquence. Theo-

logical students in these days are taught to be calm and colloquial. The 'great Dr. Chalmers making the rafters ring' is as much a bygone tradition in our seminaries as faith in the Mosaic authorship of the Pentateuch is with the higher critics.

"If you ask wherein preaching is improved, then in some things the change has been for the better. As far as delivery is concerned, there is less tendency to chain oneself to manuscript; and that, I think, has been an immense improvement."

"Is it a fact that the preachers of to-day have to work a great deal harder than you had in your ministry?"

"The pastors, especially in our large cities, have greater difficulties to encounter than I had during my active ministry. They are surrounded with an atmosphere of intense materialism. Wealth and worldiness have unspiritualized thousands of professed Christians. The present artificial arrangement of society antagonizes devotional meetings during the week; and on Sabbath mornings, as Moody once said to me, many a minister has to shovel out scores of his congregation from under the snow-drifts—and not very clean snow either—of the mammoth Sunday newspapers. This, I consider, is a most serious antagonism to the gospel in this country.

"In addition to this, the zealous minister of to-day has to contend with a lowered popular faith in the inspired authority of God's Word, and a lowered reverence for the observance of God's holy day. I honor, therefore, all the more the faithful, self-denying, heaven-blessed labors of thousands of Christ's ministers in our broad land to-day.

"Yet, I do not want to give a pessimistic turn to this. If I criticize the changes that have taken place, I consider also the greater

difficulties ministers have now to encounter, which is one reason, by the way, for the falling off in the number of ministers. It is not merely growing rich, for altho wealth and worldliness lead young men to seek money-making advantages in other walks of life, the young men in our colleges see plainly for themselves that it is a great deal harder work to be a successful minister, especially in our cities, than it used to be, and a good many of them feel as if they do not want to tackle it. I am as sure as daylight on that."

"Will you say what you consider to be the secret of the power of some prominent and successful preachers you have known? Why did they succeed?"

"It has been my privilege, during my long life, to have known, with more or less intimate acquaintance, nearly all the distinguished preachers of Britain and America—those of the very first rank—such men as Guthrie and Hamilton, of Scotland; Spurgeon, Newman Hall, Joseph Parker, of England (I did not know Liddon and I never heard Chalmers); and Dr. Maclaren, of Manchester, whom I consider the mightiest sermon-maker of the present day. Taking him all in all merely as a sermon-maker, he is king of all living sermon-makers. In this country I have known well Lyman Beecher, Henry Ward Beecher, Dr. Horace Bushnell, Bishop Simpson, Phillips Brooks, Dr. Tyng (he was a king in his day), Dr. Storrs, and that model of pulpit eloquence, Dr. Kirke of Boston. The one secret of the power of all these giants of the evangelical pulpit was their adamant faith in the inspiration and authority of God's holy Word. Their knees never shook when they stood up to declare the inspired oracle of the Almighty. Every one of these men had a most firm and strong faith in the Book. These men not only possessed great faith in the great truths of Christianity; they were absolutely possessed by them; and like Martin Luther at Worms, they 'could not speak otherwise.'

"Do you think that expository sermons should go through the Scriptures in some systematic way, say from Genesis to Revelation, or should they be related in some way to the seasons?"

"There are a few preachers who have been extraordinary in exposition. The large proportion of ministers have not the special gift to make such discourses practical, drawing, and interesting. I should prefer, personally,

that expository preaching should be confined either to some single book, or to certain topics of God's Word, such as, for instance, the exodus of Israel from Egypt to Palestine, or the Sermon on the Mount, or some other consecutive portion of God's Word. Men who expound are apt to fail to take advantage of the *providential* things that occur in reference to their congregation. It hampers men to be tied down to a long series of expositions. During the war it often happened that my text was suggested by some event that happened only forty-eight hours before the Sabbath. Some men, who are great expounders, like McLaren, can also do that."

"Is it true that the average congregation prefers to hear ethical sermons, as against strictly religious discourses?"

"I should use the word spiritual in that question, because religion covers the whole ground from Mormonism to Presbyterianism and Methodism. I do say this: that the best spiritual preaching must have an ethical object, because ethics involves conduct, and the spiritual preaching that does not produce a better life fails of its great object. I claim to have been a spiritual preacher; but I guess that anybody going through my sermons would conclude that they are about as closely ethical as they could be, if by ethical you mean discussing daily conduct and questions of right and wrong. I regard it as one of the great symptoms of the times that the most effective ministers have presented to the public great fundamental ethical truths, such as abstinence from strong drink, the responsibility of wealth, justice to laboring men, the curse of such evils as lynching, the increasing demand for sturdy honesty in politics and in commercial business."

"How far should sermons touch upon political matters?"

"I will give you the answer very quickly. Whenever political matters touch directly upon God's commandments and His fundamental truths, no conscientious minister has a right to let them alone. Partizan preaching has sometimes been the degradation of the pulpit; but if the preservation of our land depends upon the civic conscience of all citizens and the performance of duties of Christian citizenship, every minister should from time to time lay down distinct principles to guide his hearers, as he should for the control

of domestic or personal life. Wherever civic iniquity is to be encountered, as, for instance, recently in the city of Philadelphia, every pulpit, however orthodox or spiritual, should discharge at least one broadside for the arousing and quickening of the public conscience. My own custom during the civil war was occasionally to do my utmost to vertebrate the popular conscience by appeals for justice,

moderation, and the life of the nation. Oh, bless my soul, yes, over the pulpit of my church more than once the Stars and Stripes were spread during the agonies of the nation's conflict. One day an English parson came in, and, seeing the flag, he said to me in astonishment, 'Isn't this a consecrated church?' I answered him, 'Yes, and that is a consecrated flag!'

### STUDYING THE BIBLE FOR SERMONS

By C. I. SCOFIELD, D.D., DALLAS, TEXAS.

I WISH at the outset to clear my theme from any possible misconception by saying that to set in upon the study of the Scriptures solely for the discovery of sermonic material would be to approach the Bible in an unworthy spirit. The Bible is supremely a preachable book; it is an inexhaustible storehouse of sermons, but we do not find the best of them so long as we come sermon-hunting. Good sermons are a by-product of good Bible study. And if the Bible will shut the doors of its interior meanings before him who comes to it simply for a sermon, how absolute must be the exclusion of him who comes merely for a text with which he may decorously label a philosophic or ethical homily!

There is a reason why mere sermon-searching never strikes the veins out of which the gold of the sanctuary is digged. That reason lies in the nature of revealed truth.

Revealed truth is fibrous rather than crystalline. It does not lie in a heap, an aggregation of unrelated truths, but is one, like a tree. If we could trace a fiber from its beginning in some deepest rootlet to its termination in some swaying top spray, we should find it twining and intertwining other fibers, perhaps in its course with every other fiber in the tree. The truths of Scripture are like that. Look at the cross. You ask, "What is being done there?" The answer is, Jesus Christ is dying there, the Just for the unjust, that He might bring us to God; but that answer launches out on that boundless sea of divine love which we, in our poor mechanical way call the doctrine of atonement. But you ask again, "Who *is* this Jesus Christ?" and the answer involves the whole doctrine of His person from the seed of the woman in Genesis to the coming King in the Revelation. Again you ask, "But *why* is He dying there?" and the answer involves the whole being and state

of man, the whole revelation of the divine law, and the whole problem of the divine government.

The desire to know that we ourselves may be edified, and along with this yearning for personal growth, enlargement, uplift, vision, transformation which Bernard, of Clairvaux, called "prudence," that other desire for our brother man's conversion and edification which Bernard calls "charity"—these motives surely should underlie all our search for sermons.

But we are preachers, and it is of the first moment that we shall have somewhat to preach. And whatever else the seminaries may give, they certainly do not supply the preacher with sermon stuff. How to make sermons is, indeed, taught; but the material out of which true sermons are made—the English Bible—this is not taught.

The true preacher, then, comes to Scripture, not primarily for sermons, but for the truth of God. His primary concern is not that he may be able acceptably to fill up thirty-five minutes of time twice on each Lord's day, but that he shall himself come to a clearer, more vital, and intensely spiritual conception of revealed truth.

A sermon—a series of sermons—may break forth upon him from the sacred page as he digs deep into its meanings, musing, praying over it word by word; or for the time then present the message may be only for his own soul. But in either case he is studying the Bible homiletically. The truth which has gone into his own life is germinant, upspringing, outreaching in its very nature; and some time, at the right moment, before the right audience, it will be his royal privilege to give it forth in such wise that it will enter other lives, again to germinate and enrich.

It follows, therefore, that while to go to

the Bible for a sermon is largely futile as well as ignoble, there is a royal road to the best sermonic result of Bible study. It is the King's highway. It begins with the first verse of Genesis and ends with the last verse of Revelation. It is the way of the historians, poets, prophets, seers, who spake as they were moved by the Holy Ghost. That highway runs along the supernal heights where the seraphim walk, and it descends to the lowliest valley of earth. By it live the shining hosts of glory, and by it live also the sorrowing and the sinful. The pilgrim hears the choirs invisible, but he hears, too, the laughter of children and the croon of cradle songs. The shout of a king and the clangor of the captains are there, and the groans of the dying mingle with the songs of the redeemed. Every phase of human experience is met with in that road, and every mystery and problem of life has there its interpretation. Upon it stands the majestic Temple of Truth. And when we have gone about it and considered the towers and tested the foundations thereof, when we have indeed seen "the meat of His table, and the sitting of His servants, and the attendance of His ministers and their apparel, His cup-bearers also and their apparel, and His ascent by which He went up into the house of the Lord," there may remain no strength in us, but sermons will drop from our fingers like myrrh from the fingers of the Shulamite.

And what is this but to say that our sermonic Bible-study, which must have for its supreme object, not the production of a sermon, but the ascertainment of truth, must also be both systematic and comprehensive.

If I may be pardoned a personal word, it will be to say that I too have known the scanty store of sermon stuff, the agony of him who must preach but who comes to Saturday night messageless. But some eighteen years ago, in the course of studies undertaken in the preparation of a correspondence course of Bible study, I was thrown upon the necessity of systematic study of the Bible. Thrice the whole Bible was traversed.

Whatever may be thought to have been the result as regards the special object of that study, certainly an unexpected consequence befell me. Sermons lay in wait for me, fairly leaped out at me; sermons textual, expository, biographical, doctrinal, experiential; sermons for saints and sermons for sinners; sermons for the sorrowing and for

the joyful; sermons for fathers and mothers and children; sermons for business men and youth. I was not seeking sermons, but sermons sought me, and would not be denied.

But if truth and edification be the objects, and all Scripture the field of investigation, it is neither ignoble nor unspiritual if the preacher looks keenly for sermons by the way. He is, if a true minister of Jesus Christ, a preacher by royal commission; and he honors his king by seeking to deliver the royal proclamation effectually. Such a student speedily acquires a sixth sense, which tells him all but automatically when sermons are around any given Biblical locality. The mature preacher of the word snuffs sermons afar off, as the horse the battle. When Moses leads his flock to the back side of the desert and comes to Horeb, the mount of God, the experienced preacher mounts his dromedary and gets him on Moses's trail. He knows something will happen over there that will be good food for God's sheep next Sunday. When he becomes conscious of a higher, clearer note in Isaiah, or feels a growing heat in Paul as he comes to some great pivotal truth, the true preacher takes off his shoes, for he is on holy ground, but he keeps his head too, and gets his note-book ready; for must not the sheep be fed?

And he grows boldly inquisitive, too. And when Paul says that after fifteen years he went up to Jerusalem to see Peter, and is careful to add that the only other man he cared to see was James, the Lord's brother, he girds up the loins of his mind and mutters: "Why *Peter*? Why *James*? And then he sees! Paul is on that deathless, ceaseless quest of his, the burning passion of the new life, "That I may know *Him*." And of all living men Peter and James can tell him most of Jesus.

The true preacher, who will have his sermons from Scripture and no other whence, learns to use a chastened imagination. As he reads he reconstructs the scene; he sees Moses bowed before the bush; he catches the look of Peter when he cries, "Lord, save me"; of the Emmaus disciples when Jesus was made known to them in the breaking of bread; of the Magdalene when He whom she supposed to be the gardener said, "Mary."

That preacher ceases to have much care about outlines. He learns that Scripture has not only themes, but throws in the outlines too, because it is an orderly book, that Bible of

his, and he comes to know that he has but to discern the underlying structural lines and reproduce them.

And when that man comes to the Lord's day his mind is filled with the ineffable peace of God, and his heart is tender and his courage high. He has been walking along the king's highway in deep converse with prophets and apostles and with children and the flowers. He has considered the lilies till the fever is gone out of him, and beheld the fowls of the air till a sense of the Father's care has bathed his soul.

Here is another way. Some years ago a preacher who was then heard with delight by great congregations in the city of his abode, told me of the agony of fear and vanity in which his sermons were born. He said that on Monday he was complacent. Crowds had filled the church on Sunday, and honeyed words had been poured into his ear. On Tuesday he was moderately hopeful. On Wednesday the shadow of the coming Lord's

day darkened his spirit. On Thursday fear tormented him. On Friday it was agony. He feverishly turned the leaves of his Bible looking for a theme; but the oracles were dumb. Saturday came; the heavens were brass, his great intellect one dull despair. Then, in utter hopelessness he would snatch at a text, a theme, and make what preparation he could. Sunday morning found him sure that before midday his great fame would vanish—that the crowd would disperse, to gather no more. Then he would stand up—a superb presence, and call desperately on his powers. They would respond, and his voice of vocal velvet would utter the eloquent periods, and another success would follow. At last he came absolutely to the end of his resources and of his courage, and resigned his church. For a few years his name was blown about as he went here and there preaching his old sermons, but the springs in him were dried, and now, just in the prime of his years, he is silent.

### THREE IDEALS OF THE CHRISTIAN MINISTRY

BY LEIGHTON WILLIAMS, D.D., NEW YORK.

IN the parting admonitions of our Lord to His disciples (Luke xxii. 24-26) He insists on the ideals of humility and service. In secular society the rich and the powerful demand the worship and service of those about them. "But ye shall not be so," says the Master. Those that are leaders in His church are to manifest it not in the spirit of lordship but of service. The Master's words have never been quite forgotten. Even in the saddest periods of its history the church has never entirely lost sight of this ideal, while in her better periods she has earnestly sought to realize it. These efforts at different times in the church's history have given rise to an almost infinite variety of Christian service.

I. In the first place we may notice the professional ideal of the Christian ministry which is common everywhere about us. By those who hold this ideal the ministry is thought of as constituting a class apart from the rank and file of the church-membership, and this notion has given rise to the popular distinction between the clergy and the laity. The distinction once generally recognized was gradually made still more emphatic by a separate code of ethics and deportment required of the clergy, and to-day we see it on all

hands. In our Protestant churches, quite as much as in the Roman Catholic, the pastor or minister stands out as a marked man, separate from his congregation, personally responsible more than others for the successful conduct of the church, and called sharply to account for its apparent failure. This notion of the Christian ministry gave it a place as one of the so-called learned professions along with law and medicine, with very much the same standard of success or of failure as in these other professions. And this is, in the main, the current ideal among Protestants to-day.

This view of the Christian ministry has developed many subtle temptations. The pastor, as the recognized minister of the church, has been held responsible for its success and naturally bends his efforts to attain it. Success has been largely measured by increase in numbers and wealth in the church-membership, and pulpit eloquence has been recognized as the chief element in the attainment of such success. Many of the largest congregations, and those reported the most successful, have been mainly drawn together by the eloquence of the preacher. While in many cases there may be real power behind the eloquence, and the success thus be of a genuine



sort, yet there is here an evident danger to which the apostle Paul alludes in writing to the Corinthians, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. ii. 4, 5). This danger has not by any means been universally recognized and avoided. It is to be feared that in not infrequent instances our ministers have become largely rhetoricians, looking for their success far more from the form than from the substance of their pulpit utterances.

Another temptation growing out of this ideal of the ministry is that to a new Pharisaism or separation of the minister from the people at large. This separation, beginning as one merely of position, rapidly extends to interests, sympathies, and opinions. The minister, far more than perhaps he realizes, is out of touch with the common people, and maintains a standard of opinion and judgment which places him in an unnatural and undesirable aloofness from the masses of his fellow men. This separation keeps the minister out of close, living contact with the actual social conditions about him. And in our country where the vast majority of the Protestant ministers are recruited from the older American stocks, it is no wonder that they find themselves almost in a quandary as to how they can come into practical touch and helpful relations with the newer elements of our incoming immigration.

This aloofness of the ministry leads to two other dangers, artificiality and dogmatism. A view of life held by a recluse must necessarily be, to some extent at least, artificial, imagined rather than really experienced. Any wide acquaintance with ministers' views on the saloon, the theater, or the business world would show to a practical observer an element of unreality more or less coloring and biasing their opinions. Again, the minister's specific training and the method of logical reasoning to which he has been accustomed tend to the building up of a dogmatic system of opinion, to which a man may become a slave almost unconsciously, until it becomes as Saul's armor in which he can not fight or even stand upright and which holds him back from a free and active service for the Master.

All these dangers and temptations of the ministry are largely the results of a false

standpoint, viz., the professional ideal of what constitutes the Christian ministry. As the late President Francis Wayland, of Brown, clearly pointed out many years ago, the Christian ministry is not a profession and is not properly compared with the professions of medicine or law. The lawyer or physician is engaged by his client or patient to perform a service for him, and the relation is terminable at the pleasure of the one employing. And while it lasts, the duty of the practitioner is owing to the client or patient. But the Christian minister is the representative of a divine Master, and to Him his first loyalty and responsibility are owing. And He it is who should really determine the nature and length and compensation of the service. But all this the professional ideal fails to hold in view. Thus the professional ideal is convicted of a low viewpoint, and thus insensibly has degraded the Christian minister from his true dignity and worth. Furthermore, the Master never separated a class in the Christian church to be His ministers, while others were not. The ideal of service and humility is one for all, and while the gifts for service may vary, and in consequence the nature of the Christian ministry may vary widely in the case of different individuals, yet the apostle Paul, carrying out the thought of the Master, is careful to maintain the idea of the unity pervading the one body of the church, and hold all as simply members in and of that body.

II. There is another ideal of the Christian ministry widely prevalent especially in the Roman Catholic communion, but also among Protestants, viz., the ascetic ideal. Seeking to escape from low worldly standards of success and the commoner forms of material temptation, serious-minded men have followed the example of John the Baptist and sought in the desert or the monastic cell, or simply in studious retirement, to avoid the temptations of the world and to practise self-discipline, and to cultivate the higher spiritual life. And I think it should be frankly admitted that in many cases such men have attained a standard of life and character above that of the merely professional type to which I have already alluded. And to such attainment I would attribute the very considerable measure of a true success that has attended within the last generation the labors of many high-churchmen, both in the Anglican and the Roman Catholic communions in this country and abroad. It has been quest of a higher

standard that has given strength to the high-church reaction so noticeable during the last fifty years. And again we must acknowledge with no stinted praise the excellent work that has been wrought by many such laborers among the poor and in the slums of our great modern cities. Yet, after all fair acknowledgment is given to these the best examples of the ascetic ideal, no balanced estimate can leave out of view the false and pernicious system of ecclesiastical hierarchy to which the ascetic ideal has given rise and which has plagued the Christian church for centuries, and seems destined yet to plague it. The essential element of that ideal is world-flight. Here again it is aloofness from one's fellow-men. In the better exponents of it there has been a certain dignity, sometimes even sublimity, of character, that remind us of Moses rather than that of Christ. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," said Christ. And a recent French writer, himself a devout Roman Catholic and a believer in religious mysticism, yet says regarding this ascetic type of mysticism, "Mysticism risks leading the affections astray if, after becoming aware of its object, it desires to remove it altogether from this life, and under pretext of infinity tries to escape the empirical exigencies which bind us so with inferior beings" (Récéjac, "The Bases of the Mystic Knowledge," Eng. translation, p. 219). The ascetic ideal has given to the world a notion of saintship which is not altogether satisfactory. And because it was also in most cases quite impossible, large numbers of Christians have practically abandoned the effort to be saints, forgetful that they are called to be such. My father used to quote with pleasure the saying of the English general, who in an important emergency gave the command, "Call out Havelock and his saints, for they are never drunk and they are always ready," meaning by that epithet merely the common soldiers of the regiment under the command of that truly saint-like man. All Christians ought to be saints and think of themselves as capable of sainthood in this present life and called to it. But that can only be as we abandon the ascetic type of sainthood for one more natural and livable under ordinary conditions.

III. Renouncing then once and for all the notion of a separation between clergy and laity in whatever form it may present itself,

let us take the ideal of humility and service given us by our Lord Himself as intended for all Christians. If the words of the Master are taken in this sense, they will eventually break down all those partitions of spiritual lordship and authority which have so long built up and controlled the ecclesiasticism of past ages, and the so-called religions of authority would be replaced by the present religion of the indwelling Spirit. The fulness of the Spirit's influence would be manifested in the communism of the Spirit. The man most truly spiritual would be thereby made also the most truly social. Deeply conscious of his filial relation to God, he will be as deeply conscious of his warm fraternal relation to his fellow-man everywhere without limit or restriction. We see in the Master Himself the ideal Son of Man as well as Son of God. Thus the one most truly indwelt of the Spirit of God will feel himself an apostle, that is, a missionary, sent forth of the Master; a prophet, that is, a preacher, receiving from Him the message; and also a savior, that is, a brother man, really helping and saving all with whom he comes in contact. Thus is constituted a fraternal ideal of Christian service and humility, which, alas! is but slowly apprehended, even by religious men. It constitutes a type far more truly heavenly and sublime than the ascetic ideal, while it is at once so lowly and so tender. We can see how it grew in the mind of the apostle Peter and changed him from the impulsive, overbearing disciple into the holy apostle expressing himself to the younger brethren in terms in which dignity and humility are so beautifully blended, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter v. 2, 3, 4); or saying elsewhere, "Love the brotherhood."

The Church of Christ is indeed a brotherhood, and all in that church, even the least and the most despised, have gifts which they should be taught to exercise, not selfishly, not ambitiously, but in a spirit of loving service. There is only one church of Christ, and we should undertake to leave no man outside of that church, for "as many as are led by the Spirit of God, they are the sons of God."

## REV. ROBERT COLLYER ON PREACHERS

THE REV. ROBERT COLLYER, the eminent Unitarian preacher of New York city, having consented to be "interviewed" on behalf of THE HOMILETIC REVIEW, expressed his views upon sundry important topics. The first question put to the clergyman was:

"Will you tell us what you consider to be the secret of some prominent and successful preachers you have known? Why did they succeed?"

"I knew Bushnell; I knew Dr. Bellows, I knew Dr. Dewey!" Mr. Collyer replied. "What was the secret of their power? Absolute sincerity and a marvelous power to say what they believed so as to impress those who heard them with its truth. Beecher's method was to talk right to you out of his heart the things he most surely knew and the things he most surely believed. He was the greatest preacher in his lifetime on the planet, I believe. I never had any reason to doubt that. He was the greatest preacher, bar none. Others were similar, but different; different in their methods: different in their faith and work. Bellows and Dewey were untiring: they were powerful men; but Beecher was a most delightful preacher. He talked with freedom and without ceremony in a way that went to the heart."

"If a preacher fails to make a success of his preaching, but is otherwise efficient in his ministration, how far should he attribute it to himself or to his congregation, assuming also that he is not incompetent to preach, but is lacking only in sympathetic inspiration?"

"That is knotty. The inspiration and the power to preach—that is the primal thing in preaching; and then his people will hear him most assuredly. If he has not got the power to impress them, to win them, so that they will want to hear him again and to hear him again, forever, why he has to give up. That is the secret of eloquence, of the eloquence of Bellows, of Beecher, of Spurgeon and Moody. I knew Moody in his power. He was fine. He was my neighbor in Chicago. In the small hall where he was preaching he had no congregation at all. I went to hear him one Sunday night, and very soon after that he began to be heard of and began to be a great force. He went right for you in the most pregnant Saxon words and sentences that the

man could construct. He was the greatest master in plain song and preaching I knew. He was a man of the people and preached to the people."

Asked as to whether people prefer to have sermons cast in an ethical mold rather than strictly religious discourses, Mr. Collyer said:

"That depends. The Sermon on the Mount is not a religious sermon. According to my poor experience they like to hear about our human life, and how to live, and how we do live. I have known very fine ethical preachers and very fine expository preachers who were not a great success. People like the broad man: the man who preaches from the center, if it is on a vital question. Sermons should enter into the depth of the heart."

"How far should a preacher insist upon dogma, or how far should he expound the tenets of his particular denomination?"

"He can not neglect preaching dogma if his church is to be strong; but a man who is always preaching dogma makes a great mistake. He makes a great mistake if he is always finding fault and criticizing other denominations."

"How far should sermons touch upon political matters? If there is an organized movement for civic righteousness, what stand should the preacher take?"

"He should take his share as one of the community. He is there to speak from his convictions, and he is never to lose the sense of citizenship. If he do, he loses one of the most precious things he can have. He must speak both as a citizen and as a minister of God."

"What, in your opinion, should be the attitude of the preacher toward his flock?"

"He should be 'folksy.' Put that word down. He should not know a word about democratic or aristocratic. He should totally banish that feeling out of the church and be human. He should talk right to the people, whether they are working with the shovel or holding the highest positions in the republic. The church should be filled with sweet human sympathy, and outside affairs should not be allowed to come in. There should be room in the church for every man, no matter what the world outside thinks of him."

## LIVING ISSUES FOR PULPIT TREATMENT

BY THE REV. W. D. P. BLISS, EDITOR OF THE "ENCYCLOPEDIA OF SOCIAL REFORMS," ETC.

### WOMAN IN INDUSTRY

THE position of woman in industry is a question of the day which the church must face and to which Christianity alone gives a complete answer.

#### The Problem

*The Statistics.*—In 1890 the census reported 8,917,571 women employed in gainful occupations; in 1900 there were 5,329,807. It is true that men also increased from 18,820,950 to 23,754,205, but men only increased 26 per cent., while women in industry increased 86 per cent. The gain, too, was mainly in what has been considered man's domain. Relatively to men, the proportion of women engaged in domestic and personal services actually fell off from 1890 to 1900, while in trade and transportation it rose from 6 per cent. in 1890 to 10 per cent. in 1900. There were 228,309 women engaged in trade and transportation in 1890 and 503,847 in 1900, the numbers having more than doubled in ten years. Even in manufacturing and mechanical pursuits the proportion of women is rising, tho not so rapidly. The main gain is as saleswomen, cash-girls, typewriters, etc. This, if it goes on—and it gives no promise of diminution—means an economic revolution. In the first place women work cheaper. In Massachusetts in 1900, 17 per cent. of the grown women received less than \$5 a week, while only 4 per cent. of the grown men received less than that amount. Sixteen per cent. of the grown women received from \$5 to \$6 per week, and 4 per cent. of the grown men. Twenty per cent. of the grown women received from \$6 to \$7 per week, and only 7 per cent. of the grown men. Thus 54 per cent. of the grown women in industries in Massachusetts earned not over a dollar a day, while only 15 per cent. of the men received so low wages. According to an Ohio report for 1901 6,920 women in the three largest cities earned each \$4.88 per week, worked 57½ hours, paid \$2.49 for board and lodging, and saved 14 cents per week. They got a bare physical existence, and at the end of the week had 14 cents. According to *The American Journal of Sociology* for May, 1899, the general pay of saleswomen in department stores is less than \$5 a week.

*Economic Results.*—Such facts indicate the seriousness of the situation. If women work cheaper than men, employers must employ them on work they can do, and discharge men, otherwise employers who do employ women can sell cheaper and drive employers of men out of business. Again, the practise of employing women develops the use of machinery to replace man's muscle and skill, and substitutes the machines tended by a few girls with a man or two as overseers and engineers. This—the entry of woman and machinery—drives men out of work. Some go up into more highly paid industries and organize close trade-unions threatening to rule their trades. Many go down into poorer paid work or do man's work for woman's wages. A man's foes become they of his own household.

*Social Results.*—The entry of woman into industry is affecting marriage, the home, and the child. Marriages in most sections of the country are decreasing. Few States publish statistics on this point, but those that do show a material falling off. In Massachusetts marriages fell from 10.1 per 1,000 of population in 1870 to 8.6 per 1,000 in 1900. Connecticut, Rhode Island, Vermont, Ohio all show a diminution. Michigan alone shows a slight gain. This is natural. Women are finding it easier to gain a living without marriage; men find it harder to support a wife. No one can visit city tenements and also city department stores without seeing that, long as are the hours and low as is the pay, life in the stores is usually more attractive than in the tenement. An increasing number of young women are learning not to marry. So with the home—young girls more quickly get away from parental control and influence. The store, the office, the club count for more.

The birth-rate is falling. According to Prof. Walter F. Wilcox of Cornell, the number of children under five years of age, to 1,000 women fifteen to forty-nine years of age, in 1850 was 630; in 1900 it was only 474. When children are born, they are less well cared for, if either the mother or the older sisters go out to work.

*The Moral Results.*—The moral results are

the worst. The marriage is lessening and the birth-rate falling, the sexual nature does not change. Substitutes therefore for marriage and various immoralities develop. Increased freedom of intercourse between young men and women away from home and thrown together often intimately, altho strangers, means danger. The rich employer and needy typewriter, the unprincipled floor-walker and inexperienced girl, create conditions serious in the extreme.

#### What Is the Way Out?

To begin with, the problem must be understood. It is a permanent problem. Woman once entered in any industrial field will rarely, if ever, be forced out. Employers welcome her because she works cheaper. She herself desires it, because it gives her more personal and economic freedom. Woman is therefore in industry to stay. Her entry there is a part of the world movement of liberty, of equality, of democracy. Woman can not be kept under the home tie except when she wishes it. The problem is a part of a world process that never turns back.

Secondly, it must be remembered that while woman's entry into industry has, as we have seen, dangers that are most serious, it has also its distinct gains. If it makes marriages, temporarily at least, less frequent, it tends to improve the quality of those marriages that do occur. If woman has no outlet in industry, she is tempted, having no other means of income, to sell herself, directly or indirectly, in marriage or without marriage. Many women (and men, too) who have no means of earning, marry, not because they love, but for support, for a home, for a position. This is a sin against the God of Love. It makes of marriage a financial affair. If every woman, on the other hand, has the opportunity to earn an honest, upright, respectable livelihood, she is not forced to marry. She will be more likely at least to marry simply because she loves. Marriage for love will thus be aided rather than marriages of the market. This is the great advantage of woman's entry into industry. It will free the woman to follow simply the dictates of the heart. Again, it will tend to increase the independence and self-respect of women who are married. If a husband does not treat the wife rightly or fails to support her, she has now little or no resource unless she can earn. But if she can earn, she need not suffer the

indignities which are to-day the lot of hundreds and thousands of women. The problem, therefore, becomes, not how to check the entry of women into industry, but how to separate its evils from its advantages. To this there are in the main three paths, each one of which must be followed.

*Trade-unions.*—If women are to be in industry they must organize. Otherwise, competing with each other, they undercut wages and are left at the mercy of the worst employers, because such can drive the better employers out of business. Women are learning to organize. The Clerks' Protective Association includes thousands of women. The United Garment-workers has enrolled thousands more. There are women trade-unions in the printing trades, the tobacco, bakery, confectionery, and paper-box-making trades. Teachers' federations of women exist sometimes allied with labor-unions. Organization, especially in the West, is beginning among servants, scrubwomen, and others.

*Consumers' Leagues.*—These call on women to patronize only such stores as employ women under the better conditions. They teach women to avoid the bargain-counter, where goods are sold cheap often because produced in unhealthy, plague-stricken rooms, by girls and women paid the lowest prices. The office of the National Consumers' League is at 287 Fourth Avenue, New York city.

*Legislation.*—Legislation against child labor and for the protection of women at work is perhaps the most important way out. Where there is no legislation, greedy employers can have their way and set the pace for the market. Legislation, if it be enforced by honest commissioners and an enlightened public spirit, can prevent at least the worst forms of child labor, of long hours, night-work, and other evil conditions.

*What the Church Can Do.*—It can inform the women in its congregations of the facts and evils of bargain-counters and low prices.

It can show the practical steps to lessen such evil.

It can demand, in the name of humanity, the passage and enforcement of proper laws.

It can raise the ideal of womanhood and of manhood.

It can appeal from the pocketbook to the conscience and the soul.

## STUDIES IN BIBLE THEMES

### THE BAPTISM OF JESUS

By PROF. MARCUS DODS, D.D., EDINBURGH, SCOTLAND.

THE baptism of Jesus (Mark i. 9-11; Matt. iii. 13-17; Luke iii. 21, 22; John i. 31-34) is the turning-point between His private and His public life. During the thirty years of His life in Nazareth He had been preparing for His three years' ministry, but as yet had given no public intimation of His purpose. When John began to baptize, Jesus was still an unknown carpenter in a country town, ordered about by His employers, busy all day long with manual toil, receiving wages for work done. What is to occur to call Him out from this retirement? Ambition makes opportunities. In worldly kingdoms princes have but to wait for the demise of their predecessors. Jesus waited the Father's time. He observed the law, "If you wish to be divine, keep hidden as God does." But at length there comes a summons which he could neither misunderstand nor resist. The hearers of the Baptist longed for that which none but Jesus could give. A movement was on foot which only He could guide, utilize, and prosper. The national revival calls Him out of privacy.

But when Jesus comes to be baptized with the rest, John declines to perform the rite on His person. He had baptized, with his baptism of repentance, the best men who had come to him; the highest in church and state, the purest in life and of cleanest repute; but when Jesus presents Himself he is taken aback. Here was a difficulty he had not forecast. He had not calculated that his cleansing rite would be demanded by a stainless and unsoiled soul, that his baptism of repentance should be sought by one in whom repentance was impossible. He had foreseen trouble with scrupulous consciences; he had expected abuse, and had counted on being the repository of disagreeable secrets of confession; but that he should be asked to wash one whom he knew to be absolutely pure already, this he had not anticipated.

One or other of two reasons is assigned for the desire of Jesus to be baptized. The one is that Jesus desired thus to exhibit His oneness with a guilty race. He was so truly in sympathy with men that He felt ashamed of

our sins, grieved because of them, felt as if they were His, numbered Himself with the transgressors. The father hangs his head, droops, sickens, and dies if his son is disgraced. The wife can not persuade herself she need not be ashamed when the husband is imprisoned for fraud. Our Lord's sympathy was deeper than any other. He had a deeper and truer sorrow for sin and a keener sense of its defilement than the sinner himself. He seeks baptism as one with a guilty race. It is His acknowledgment of union with man.

The other reason alleged for Jesus's desire to be baptized is that He sought to be identified with the new movement, of which this rite was the initial step. The baptism of John had not merely a retrospective aspect, signifying the washing away of guilt. It also initiated men into the new kingdom. It was the formal and visible enrolment of subjects of this kingdom, the outward profession of a resolve to cast in their fortunes with that of the new community. The one aspect of baptism by no means excludes the other. But the Baptist's refusal to administer the rite to Jesus is evidence that it was the cleansing aspect of the ordinance that was then present to his mind.

It is, then, to be observed that it was precisely at this point of deepest humiliation and truest union with His fellow-men that Jesus is recognized as Messiah, the divine king of men. In the fourth Gospel the Baptist is represented as saying: "I knew Him not,"—which, as the context shows, means, "I did not recognize Him or know Him as Messiah"—"but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is He which baptizeth with the Holy Ghost." John had known Jesus as absolutely sinless, but it had never occurred to him that this cousin of his own, whom he had only known as a hard-working peasant toiling for his daily bread, could possibly be the great Messiah. But when he sees Him identifying Himself with men seeking baptism that He might carry His fellows forward

with Him into the new kingdom, it seems to have flashed upon John that this is the very Spirit of God, the Messianic Spirit, the Spirit that devotes itself wholly to the good of men. This fulness of love in Him, this making Himself of no reputation that He might be nearer to men, this was the fulness of the divine Spirit in His human nature. John says that he saw the Spirit descending as plainly as if a bodily form had been assumed; "like a dove," not the symbol of the Messianic spirit which he himself might naturally have chosen; but when he saw the pure, heavenly, and loving Spirit of Jesus he recognized that this was the Christ. It was not the descent of a bird for which he had been told to watch as the sign of the Messiah, but the presence of the Spirit of God; and it was not because he saw a bird, but because he recognized the divine Spirit, that he knew Jesus was the Messiah.

The baptism of Jesus, then, is essentially His anointing as King. Jesus becomes Christ, the Anointed of God; not only nominated to the Messianic throne, but actually equipped with that fulness of the divine Spirit which will enable Him to represent God among men. The two elements in His character to which the Baptist alludes—His sinlessness and His identification with men—are the bases of His Messiahship and the guarantees that He can fulfil the demands it will make upon Him. The Christ must represent both God and man. He must stand for men as their King and representative; He must also stand for God, and in all He does express God in His infinite compassion and goodness and righteousness. That He might fulfil this high office He was filled with the divine Spirit.

The growth of the consciousness of Jesus it is impossible to trace. As He stood a boy at His mother's knee and heard her read or repeat the passages and psalms which spoke of the Messiah's experience, and as He noted her anxious expression and serious gaze, the first questionings of His Spirit may have been stirred. As He grew to man's estate and marked the uniform lapse of all men from constant love of the Father, He can not but have recognized that He Himself stood in another and truer relation to the unseen. But we have no ground for supposing that at any time before His baptism He felt convinced

that He was the well-beloved and chosen Son of God, through whom the Father and His will were to be expressed and fulfilled to men. It was as He identified Himself with the guilty race that He clearly heard the voice from heaven acknowledging Him as the Divine Son.

No other equipment for His task of saving men and restoring them to righteousness and God is needed than the indwelling of the Spirit of God. Altho Son of God He yet lived in human form under the conditions of humanity. As His human body was sustained by bread as our bodies are, and did not live by the energy of the Deity to whom it was joined, so was His human soul sanctified by the Divine Spirit as all human souls must be. It was from His deepest human consciousness He said, There is none good but One. His own human nature, that by which He had a place among men and manifested God to men, was now fully endowed by the Spirit of God. It was, He tells us, by the Spirit of God He cast out devils and did other wonderful works. He offered Himself on the cross by the same Spirit. And the words He spoke were not His own, but given Him by the Father. By this Spirit He was wholly and constantly in unison with God and man, and so was equipped for the fulfilment of the will of the Father to His children.

This descent of the Spirit upon our Lord at baptism does not mean that any new thing was conferred upon Him then. From the first He had enjoyed the indwelling of the Holy Ghost. As He grew up through boyhood to maturity His human nature had been filled to its fullest capacity with the Divine Spirit, fitting Him for all He was called at any time to do or to bear. But now having reached the flower of manhood and being called to the greatest of tasks, His human nature expands and girds itself to the highest endeavor and gives scope to the fullest energy of the indwelling God. He needs God more and therefore has Him more. He needs to be full of God, and to this need God responds. Here as elsewhere the development of Jesus is the normal development. Just as the apostles had enjoyed the gift of the divine Spirit before Pentecost but then received Him anew and for higher purposes, so He dwelt now in Jesus with a more powerful energy.

## "A CASTAWAY"

BY WILLIAM H. BATES, D.D., ST. LOUIS.

IF Paul has reference here (1 Cor. 9:27) to his final salvation, then he contradicts many plain passages of Scripture that he himself wrote. As a specimen: 2 Cor. v. 1, 8, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Tim. i. 12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. iv. 6-8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not unto me only, but unto all them also that love his appearing." And just before the verse under consideration he says: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." Need the words of Christ be added? "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John vi. 39). "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand" (John x. 28). Surely, St. Paul must have intended something else than his final salvation. What?

The Greek word translated "castaway" is ἀδόκιμος (*adokimos*), and is used in the New Testament eight times, being rendered "cast-away" only this once. The same word is in Heb. vi. 8, and is rendered "rejected"—"But that which bears thorns and briers is rejected." The revisers have very properly cast away the word "castaway," and so the verse reads, "lest . . . when I have preached to others, I myself should be rejected."

But rejected how? in what relation? to what end?

The word *adokimos* is compounded of *a*, privative, and the adjective *dokimos*, the adjective coming from the verb δοκιμαζω, *dokimadzō*, which, in classical Greek, is the technical word for putting money to the proof: that which endures the test is *dokimos*, ap-

proved, accepted; and that which fails is *adokimos*, disapproved, rejected, cast away. Here, say, are two coins just from the die in the stamp-room of the mint. They go to the tester. One stands every test: it is *dokimos*, proved and approved; and it is passed out into the world's marts to do its work in the realm of commerce. The other is just a trifle short weight, or has some other defect: it is *adokimos*, disapproved, rejected as a coin of commerce. It is a coin still, however; it is not counterfeit; it simply is not fit for use.

Robinson, in his New-Testament lexicon, gives this definition of *dokimos*: "*receivable, current*, of money as having been tried, assayed, and so approved." "Hence in the New Testament, of persons, *tried, proved, approved*." Now, put the letter *a* before it, and you have just the opposite meaning, which is just the sense of the word we are considering.

What is the application of this to the Apostle Paul?

Note his course of thought. In the preceding chapter (viii.), a question had arisen among the Corinthian Christians concerning the eating of meats that had been offered in sacrifice to idols. He tells them that the eating of such meat was not in itself wrong; but, nevertheless, it should be avoided if it gave offense or was a stumbling-block to other believers. "Take heed," he says, "lest by any means this liberty of yours become a stumbling-block to them that are weak" (viii. 9). Then, in chapter ix. he enforces the duty of consulting the good of the brethren, by showing that he had given up what men would call his rights and had accommodated himself to the opinions and prejudices of people, *i.e.*, where Christian principle or the honor of Christ was not involved. This leads him to speak still further of the necessity of self-denial and earnestness of purpose, not to be saved, but to gain a crown. In urging this self-denial, he takes an illustration from the Greek athletic contests—the Isthmian games—that were celebrated near Corinth. He says: "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain" (ix. 24). And he adds: "Every man that striveth for the mastery is temperate in all things—"



(ix. 25). "Temperate"—they restrained and trained themselves for highest physical effectiveness. What did they do it for? At the end of the stadium, upon a post, before the eyes of the runner, hung the coveted crown, a quickly fading wreath of laurel leaves. "Now they do it," he says, "to obtain a corruptible crown." We? We do it to obtain an "incorruptible" crown. Paul was in the Christian race: he kept his body under, he brought it into subjection, he trained it to make it helpful for service, lest, untrained, the flesh becoming dominant, he should be disapproved in the contest, ruled off the course, rejected, and so fail to receive the crown. He preached to others, or, to keep

the figure of the verse, he was a runner, but he might not be a crowned runner. It is not a question of salvation at all, but simply a question of reward. Salvation is a free gift; reward is something earned. He might thus lose his reward, his "crown," but not salvation.

This exegesis is fully and perfectly confirmed by 1 Cor. iii. 10-15. There a person may rest on Christ as a foundation and build thereon, but with unworthy, combustible materials. In the testing judgment time "he himself shall be saved, yet so as by fire" (iii. 15), but his builded superstructure shall be burned up, whereby he shall lose his reward.

### THE DOORKEEPER: A TRIPLE PARALLEL

BY THE REV. H. ROSE RAE, CARLYLE, ENGLAND.

THERE are nowhere sayings more terse than one finds in the psalm-book. One sentence leaps to mind at the thought. It presents an antithesis with three prongs like Neptune's trident. To use a quaint conceit of George Herbert's, it is

"A box where sweets compacted lie."

The threefold force of our verse is apt to elude the casual reader; but we want it to stand out now. "I had rather," we sing, (1) "be a doorkeeper (2) in the house (3) of my God than (1) to dwell (2) in the tents (3) of wickedness." A humble personage is the doorkeeper, but not to be forgotten either. In this psalm he is abased only to be exalted. How fair is that place which sets the humblest creature in the fairest light! Two sparrows may not be worth a farthing, but God cares for them. The sweet singer of Israel was struck with the kindly thought ere Jesus put it into words. He saw it in the interesting group of birds on the altars, not smitten with sudden death but suffered to be at home in the sacred place.

Who is the doorkeeper? A modern mind silently turns to the beadle or church officer, and thinks how much of the comfort and well-being of a church depends on this functionary. The recognition of the possibilities of the post is by no means stinted in our comparison.

Another class of critic thinks of people who love to "take a back seat," as the phrase goes, in church. Literally, there is the hold-

er of the "Nicodemus pew," as it is called, where one may slip in unseen and escape as early as any—last to come and first to go. Figuratively, there are those who are always in the rear where work is going on and effort or obligation is needed. In many churches it is ten or less per cent that do things. The ninety or more per cent form an "awkward squad" in the rear, the extent of whose usefulness may be variously estimated. They are provoking at times; but still they are to be envied in comparison with the downright bad.

The ancient Jewish mind, however, would be more likely to contemplate an affecting picture painted for us in *Exodus*. "If the servant shall plainly say, 'I love my master . . . I will not go out free;' then his master shall bring him unto God, and shall bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever." The sacred poet sees in this occurrence something fine and spiritual—a position to covet. Might he not say too, and that right plainly, "I love my Master. I will not go out free"; and so be bound to his God forever?

Who that reads this is not reminded of the great apostle to the Gentiles? He delights to call himself the "bond-servant of Jesus Christ"; and the scars he wears are dear to him as "the marks of Jesus." No fealty is so deep or sweet as that which welds together hearts on the anvil of suffering.

What touching pictures do Sir Walter Scott

and Charles Dickens give of loyal servants and faithful companions! Caleb Balderstone would have risked his soul as well as his body for his master's reputation. The word "gillie" recalls many a beautiful incident of devotion and fidelity. The gillie would carry his master across the mountain torrent, that its rude waters might not wet feet so much respected and beloved. They are all pictures of a true man's fidelity to Christ, the want of which is infidelity.

Anyhow, the strenuous figure of the "thresholder," as he might more literally be termed, contrasts with another which emerges in the word "dwell." That verb applies to one who "makes himself at home"—no underling or attendant like the beadle, but lord of the place; no shy visitor, hesitating to intrude, like a back-seater, but bold as one who has full right to everything; no solicitous helper of any other, but steeped in utter selfishness. The person contemplated is at home in luxury; he is a profligate—"loose" from all restraints of morality; familiar in haunts of revelry and vice, in gay salon, with gamester and jockeys; an intimate and accessory where craft and cunning scatter ruin to carve out a selfish splendor or a personal gratification. Robert Burns has described the "pomp" of such a one in the lines

"a cumbrous load,  
Disguising oft the wretch of human kind,  
Studied in arts of hell, in wickedness refined!"

Would I be such? The psalmist shudders at the thought. No bonds! But such liberty is far from glorious; airy voices seem ever to hiss, in the language of proverb, "Give him rope, give him more rope, and he will hang himself." No good can come of all this. The poor singer sighs, "I had rather be a doorkeeper," in anticipation of the greatest Teacher's contrast of Lazarus with the luxurious.

The second point of our antithesis lays hold of eternity. It deals with durability. It sets side by side the "tent" of the wayfarer and the "house" of the long-established family or firm. The hopeless nomad roves in tents; happy nations build houses. The yearly "tent feast" reminded Israel of promises fulfilled and of the enjoyment of settled homes; just as they were reminded of bondage that they might the more fully realize the blessings of liberty. Israel once dwelt in tents, but the promised land afforded them houses.

A wind may throw your tent over or even blow it away. A day or two of rain may make a den or cave in the earth more endurable than your gaudy tent with all its trim fittings. But a house, built on the rock and of the rock, stands and lasts, come rain or wind or what you will.

Peter's parable of being in "this tabernacle" of the body suggests that "we have not here an abiding city." William Wordsworth points us to "God who is our Home," as he succinctly puts it. There is a proverb, "He laughs longest who laughs last"; and surely mirth that has not the "last" in it is little worth, however long it may seem to be. The reckless reveller who deems himself, master of his mirth finds the morrow bringing him headache, heartache, and despair. The man whose heart rests in the Lord may be overtaken with "a night of sorrow"; but to him certainly "joy cometh in the morning." Sad indeed, thrice sad, is their lot to whom there is "no morning," as the prophetic phrase is, no bright future, no eternity of joy. It were better far to have in view the "House not made with hands—eternal!"

The crowning parallel puts into the scales "my God" and "wickedness," and bids us weigh them. God is an idea, a fact, a being, to anchor by. The little pronoun before it tells of a soul thus moored. A spiritual line of fine texture but firm strength connects that soul with God. It speaks of possession. The "feelers" of the soul have been thrown out and have wound themselves around God, as clematis winds itself about the tree up which it climbs, or as a mother embraces, with clinging heart as well as arms, the son come home, with "My boy" on her lips. The cold Christian may speak of God as "the divine Being" "the Almighty;" but there is warmth, impulse, ecstasy, in Thomas's "My Lord and my God!" "My" reveals the active soul and its love.

But who can so idealize and love a mere "nothing," for that is the root value of "wickedness"? It is naughtiness, naught, personified as Belial. It is an empty snare, a heartless delusion. It leads out into the wilderness, allures to certain death. It can not draw you to its heart, for it has no heart. God save us all from this arid waste of shifting sand, dreary and doomful! A sense of eternal satisfaction in possession is nowhere possible except when we lay hold of God with a resolute and honest faith.

### "TEMPTED IN ALL POINTS"

BY ARTHUR T. PIERSON, D.D., BROOKLYN.

WE read that Jesus tho "tempted in all points as we are," was "without," or "apart from sin." This expression (*χωρίς ἀμαρτίας*) occurs twice in Hebrews (see iv. 15 and ix. 28).

These words should, in our opinion, have more weight than they ordinarily do. It seems a monstrous perversion to make Heb. iv. 15 mean that our Lord's temptations were at every point precisely similar to ours, the result alone being different. Part of our temptations are from within, found not in the outside enticements, but in our being drawn away of our own lust (Jas. i. 14). Satan and the world might present a suggestion of evil to a perfect being; but no perfect being can know those inward drawings of lust toward sin which are the outcome of a nature wholly corrupt and bad! If Christ was tempted liter-

ally in all points like as we are, He must have known the power of sin within—a corrupt nature whose gravitation is toward evil. But the exact word of the Greek is *apart from sin*, so that, as Alford says, "throughout these temptations, in their origin or suggestion, in their process, in their result, sin had nothing in him; He was free and separate from it." He was on all points tempted like as we are, so far as this is possible to a being who is apart from sin, i.e., has in him no sin. The temptations addressed right or innocent desires, but suggested wrong methods of gratification. It is sufficient for us to know two things:

1. That he suffered being tempted.
2. That he is able to sympathize with and to succor those who are tempted.

#### Did Paul Keep the Law?

*Editor of THE HOMILETIC REVIEW.*—I find in Paul's writings this declaration, which he, of course, made concerning himself: "As touching the law, blameless." Yet he tells us that he persecuted the saints of God to the death, even unto strange cities, and that he was exceedingly mad against them. Now, the thing that I can not understand is: How could Paul, a self-confessed murderer, declare that he kept the law blameless when the law emphatically says: "Thou shalt not kill"?

We know that Paul was the cause of many of the saints of God being murdered, from the time he consented unto Stephen's death, and guarded the clothes of those that stoned him to death, until the Lord met him on his way to Damascus and changed his whole life for the glory of God.

DEWITT H. CLAYPOOL.

LOGANSFORD, PA.

The commandment "Thou shalt not kill" in the law of Moses, Paul probably did not consciously violate when he caused the death of Christians. He says (Acts xxvi. 9): "I verily thought with myself that I ought to do many things contrary to the name of Jesus"—that is, in the blinded condition of his mind he believed that he was keeping the law; in fact, he probably was keeping it. There are commands to put offenders to death in the same law that says, "Thou shalt not kill." See the death laws in Deut. xlii.-xlv. There is no doubt that the rulers of the Jews found every convenient justification in their

law for the killing of those whom they believed to be enemies of the true God. It would hardly be fair to charge a Jew of Paul's time with breaking the law of God as we in our time interpret that law. As Paul understood the law, no doubt, as he said, he kept it. But there is nothing more strenuous in his teaching than the affirmation that law-keeping, even the strictest, is insufficient for salvation.—EDITOR.

#### The Wind and the Holy Spirit

*THE HOMILETIC REVIEW:* In a recent sermon Dr. James Stalker gives three reasons why Jesus compared the Holy Spirit to the wind. 1. It bloweth where it listeth. 2. Thou hearest the sound thereof. 3. Thou canst not tell whence it cometh and whither it goeth. The whole sermon is to show that these also are characteristics of the Holy Spirit. But Jesus did not say, "So is it with the Holy Spirit." What He said was, "So is every one that is born of the Spirit."

Is not this inference of Dr. Stalker a perversion of his text? Is it not an error in exegesis that has made a great amount of mischief? Does it not lead to the theory that the operation of the Spirit is lawless, arbitrary, and uncertain? Has it not served to excuse a great many people who wait for the Spirit to "move" before they do God's will?—A SCRIPTURE STUDENT.

## PASTORAL HELPS AND HINTS

### PASTORAL EVANGELISM

By CHARLES L. GOODELL, D.D., NEW YORK.

[Dr. Goodell will be pleased to reply to any inquiries from pastors about methods of pastoral evangelism. All such inquiries should be sent to the office of the HOMILETIC REVIEW.]

Evangelism is in the air. The people are ready for it, or, to speak more exactly, they have created the conditions which make it necessary, and they demand it as the only thing that will meet the needs of the hour.

**The Awakening of New York.**—What a spectacle is presented in our metropolis. More religious history has been made in New York in the last few months than in a century before. On the steps of the City Hall, with the authority of the city government, stood our representative preachers. Behind them were gathered many of the chiefs of Tammany and the captains of both political parties. In front were men from all classes of society, and the newspapers said there were thousands of them. All these listened to the words of the preachers with as much reverence as if they had been spoken in front of the high altar, and some who came to scoff remained to pray. The preachers said: "If we have been careful of our ease and careless of your needs, forgive us." And the people said: "They are devoted and unselfish men. Let us hear them." And so the steps of the Custom House and the street in front were thronged. At high noon in front of the Stock Exchange, the chiefest temple of mammon in all the world, the preachers made their pulpit of an automobile. More than three thousand men crowded the street. Up went the windows of the great offices where millions change hands in a moment. Clerks and partners matched the crowds below as eager listeners, and some heard the gospel for the first time since they left the quiet homes of their youth.

From this beginning the work has spread to tents and squares, to halls and theaters. Seventy-five meetings are held weekly, and 150 permits have been granted to individuals for open-air and street preaching. From the work of a single tent 50 members have been received into one church, and 300 others are now ready to follow. The hearty cooperation of all Protestant denominations, an aggregate attendance of more than 800,000 people

from June to September, in spite of the heat of the summer, and thousands of men and women expressing their need of Christ and their purpose to come to Him,—this is evangelism indeed. It is the most hopeful event religiously of the new century.

**A Bold Evangel.**—The message to move men must have in it strength as well as heart. It must be delivered with directness and assurance. It was such a sermon that won three thousand converts at Pentecost, and Paul importunes the church at Ephesus to pray mightily that he may "speak boldly as he ought to speak."

In addressing a union meeting of ministers of New York recently, one of the speakers was led to refer to the importance of "holy boldness" in the prosecution of evangelistic work. A week later one of the leading preachers of the city came to the speaker and said: "I wish to express my obligation to you for a thought which has made a revolution in my work. I have been accustomed to preach my sermon and look for results in some incidental way and at some future time. I have been too timid to make the issue on the spot and press for an immediate and public acceptance of Christ. My work has been very unsatisfactory to me; and I have often wept bitterly at the close of the Sabbath services that I had nothing to show for that day's work. But all the past week your words, 'holy boldness,' kept repeating themselves in my thought, and I said, Perhaps this is the very thing I have lacked. The more I prayed about it the more this impression deepened. I promised God I would not shrink if He would but point the way; and I grew fairly impatient to make the test. On Sunday night I was conscious of an unusual spiritual uplift that filled me with holy confidence. At the close of the sermon I called my officials before the congregation and asked them to join me in the appeal to men to give their hearts to God. The result was wonderful. In the inquiry-room and before the great congregation nearly fifty men and wo-

men came out boldly for Christ. I only wish all our preachers could be filled with 'holy boldness.' It would mark a new era in the work of the church."

What this pastor lamented in his own ministry is the sad experience of hundreds of pastors. In many churches the Sunday-night service is largely attended by the unconverted, and it would seem to offer the best chance of the week for a great ingathering. But it is the least satisfactory in results of all the mission services. The presence of the worldly in large numbers acts like a cold bath upon the preacher's zeal. Before so many of the irreligious the faith of pastor and people quails. Their lack of faith is apparent. The preacher's words are weak. They are delivered without the ring of a bold assurance. There is no response from the people, and everybody feels the service is a failure. A hesitating and doubtful man may possibly find a place of usefulness somewhere, but never as a leader of the Lord's hosts in time of battle. What mortification the church has experienced, and how the enemies of Christ have blasphemed because of our impotency! Now, as of old, unbelief is our undoing, but it need not be so. If we are ready to pay the price of power we can have it. So Jesus said, and so the church has proved. "This kind goeth not out but by prayer and fasting." Holy boldness, wrought of the spirit, will make us successful beyond our most sanguine expectations.

**A Hopeful Evangel.**—Most of the people to whom we preach are troubled by their past and oppressed by the future. The Gospel is good news indeed to all such. We need to emphasize it far more than we do. The men who have staked all and lost need to be told there is yet hope for them. One of our best known preachers says in his forceful way: "Dogs are suspicious—especially unhappy dogs. Men are suspicious—especially unhappy men. Missiles of untoward circumstances have been shied at them too often." To beget confidence again in men, to arouse motives and hopes that have almost perished, is the business of the evangel. Not a week passes that we do not have evidence of the success of the Word in launching on new voyages of trust and hope fair vessels that had been wrecked. Last week it was a man who stopped in to the prayer-meeting on a stormy night. The cheerful light arrested his attention as he went up the avenue to end

his life in a vacant lot. There were testimonies of men saved from all vices, and words of courage from those who had been hopeless. One man from the Far West gave his experience. It was the old story of the Christian home with faithful parents; a prodigal wasting his substance in riotous living, and then the husks and the swine. But his face was fairly transfigured as he told of the home-coming. His raiment and his bearing, his manner and his words, were all those of a gentleman, and our hopeless visitor leaned forward to catch every word. That very night he confessed his fault and was led into the light by the Holy Spirit. He who was about to end his life found a life more blessed than he had ever known.

A little time before, a woman waited for the pastor to come to the parsonage at the close of the service. Her excited and nervous condition was such as to make those who met her apprehensive of her sanity. When the pastor entered she came quickly toward him with a small satchel and said: "Take it! Take it! Or something awful will happen!" It was found to contain a bottle of poison which she had attempted to take. Her hand had trembled so violently that some of the acid was spilled on her arm and had eaten into the flesh. "Oh, sir," she cried, "a neighbor said the other day that you preached a gospel for sinners and the unfortunate. Do you think there is any help in it for me?" Is there anything in life more blessed than to be able to win back a soul like that from the jaws of death? A physician was summoned to dress the wound, and a deaconess to help the family in caring for her needs. There were watchers for the long, painful night; and, best of all, the tender presentation of the sympathetic Jesus as the friend of the friendless. As soon as she was able she was taken to her mother in the country and a new and blessed life was opened to her changed heart.

These are but samples of the need that is about us and the miracles of grace that are being wrought through the evangel we are called to preach. Whatever may be said about the miracles of eighteen hundred years ago there is power in such fresh miracles as these to strike a doubter dumb. We are making up the new acts of the apostles, and in this record every devoted pastor may have a share.

**An Immediate Evangel.**—The time is ripe

for a great move among the churches, and the pastors are the leaders for that movement. "The place whereon thou standest is holy ground." It will be unspeakably sad if, in after days, looking back to this very time, we should be forced to say, Surely God was in that spot and I knew it not. There is need for preparation, but the greatest of all preparation relates to the pastor's own heart. If one were asked to name the first prerequisite of a revival, both in importance and in point of time, he would doubtless answer, Prayer. But much of our praying is of the mystic sort. We have read of cases where after a night of prayer the pastor was aroused by a knocking at his door, and he has gone down to find scores of people waiting to seek the Lord. It is doubtless true that such things have happened, and a night in prayer would be a small price to pay for such a blessed morning; but we are more likely to find that we shall need to give the personal invitation ourselves, and seek long and faithfully for the lost before they will come. But if we are surcharged with heaven's power we shall be surprised to find how God will honor our simple words.

Let us not give over our praying until something happens. Let us wait until we actually hear an answer, *our* answer, from the throne of God. To give utterance to certain wishes and plead certain promises are easy tasks and can be learned by human wisdom; but to pray in the spirit, to speak words that reach and touch God,—such praying depends upon our hearing God's voice. "Just so far as we listen to the voice and language that God speaks shall we learn to speak in the voice and language that God hears."

The pastor need not trouble himself to importune the interest of God in his work, as tho he had to induce His aid. All heaven is with him in quenchless interest, and the omnipotent Sufferer of the cross has not changed in the love which sent him there.

Preach faith and not despair. Preach a warm and a stirring call to the laggard hosts of God; and when they rally, the revival will be well begun. The fields are white, thrust in the sickle. To the work, in the name of God! The worst thing to do is to do nothing. Are the troops ready? If so, forward, march!

## THE ORGANIC UNION OF THE CHURCH\*

BY AMOS R. WELLS, BOSTON.

### II.

THE advocates of the present denominational disunion are profoundly illogical. With one breath they say, "These schisms in the body of Christ are necessary in order to preserve in their purity great fundamental principles of faith and belief." With another breath they say, "There is no schism in the body of Christ, for the denominations are one in the great fundamentals, and differ only in minor matters of doctrine and preferences for modes of administration."

It is unnecessary to combat propositions that are mutually destructive; and yet, since men may make choice between the two, let it be said that neither argument is a just excuse for the sundering of the members of Christ's one body. The denominational divisions do not, as a matter of fact, tend to purity of doctrine. The denominations that are loosely organized are as firm in their adherence to their principles (or as lax) as the denomina-

tions organized most compactly. The denominations that mingle most freely with other bodies, and hold themselves most open to the world—nay, make church union a fundamental article of faith and desire—are as tenacious of doctrine as the denominations that are most exclusive. Moreover, within each denomination, whatever its tenets, there spring up inevitably wide diversities of views—broad church, narrow church, high church and low—till often the distance between the wings of a denomination is greater than parts several denominations outside.

Further, the characteristics of the denominations that are most permanent and prominent are not doctrinal, but temperamental matters of fashion and caste, the attitude toward others and the attitude of others toward the denomination. These characteristics are often accidental, and they are often mere popular fancies. "The shouting Methodists,"

\* From advanced sheets of a book "That They All May be One," to be published soon by Funk & Wagnalls Company.

we say, tho in most communities the Methodists are as staid as the Presbyterians; but while not one in a thousand could tell a single doctrine for which Methodism stands, all of the thousand attach to Methodism the idea of enthusiasm. "Cold Presbyterians," we say, tho modern Presbyterians are among the most enthusiastic of the sects; but the epithet sticks, with the implication of scholarly reserve, in the minds of the great majority who could not name one point of Calvinism. In a similar way the Episcopal Church is held to be fashionable and exclusive, in spite of Western cabin and saddlebag missionaries, in spite of Whipple and Patteson; and those adjectives remain the characteristics of that church in the minds of most men, who have never heard of the Thirty-nine Articles.

Even if the disunion of the churches did tend to purity of doctrine in fundamentals, how ungenerous and ill-advised the model! For it could act only by the expulsion of heretics from the small body of true believers, and thrusting them out to infect other denominations and the world. That this is continually the result of any attempt to band together in isolation a body of correct thinkers has been attested by the experience of all observers. How often we have seen a denomination solemnly decide that such a man is a corrupter of doctrine, exile him forthwith from the surroundings supposed to be most impregnable against the infection, and push him out into the precise environment where the heresy will most rapidly grow. Thus the very machinery of theological conservatism scatters the seeds of radicalism. The unbrotherly process often has such a sequel as the driving of European anarchists to America, where they find the more freedom for their plots, and return thence occasionally to assassinate the rulers that forced them into exile.

Truth is never best preserved by isolation. Nothing worth preserving is. When isolation is necessary, it is a token of approaching extinction, as in the case of the slender companies of buffaloes, assiduously guarded as the sole remnants of continental herds. Who thinks that the Indians, if given a State to themselves, would regain their ancient dominion of America? Caged truth is doomed truth. Truth gains virility and empire only through freedom. The choice doctrines that I love I would not have espoused by a sect, that espousal at once draws a fence around

them. I would have them run among men, and find currency with the flowing air.

Some, to take a crude example, have believed that our Lord intended to establish as an ordinance the literal washing of feet. In glad obedience to what they deem their Savior's will, and in the healthful practise of humility, these believers have formed, all through the centuries here and there, little sects of quaint communicants who have steadily washed one another's feet. Now if I believed as they do, I would go forth to all men, Methodist and Anglican, Romanist and Congregationalist, Unitarian and Moravian, and preach the duty and privilege of feet-washing. And as I made converts I would say, "Remain where you are, and win to the washing of feet all the Methodists, and all the Church of England." Conventions of Feet-washers? Yes. A Brotherhood of the Basin? Perhaps. *The Weekly Witness of Washing?* Undoubtedly. All modes of advertising and propagating the belief I held sacred; but not the suicidal restriction of it, not the withdrawal of my followers from their circles of possible influence. To be sure, in the open tournament I might myself go down; in the clash of minds my followers and myself might become the conquered, might be led to the spirit rather than the letter of Christ's lovely act. But, even so, and so all the more, I say, truth never needs isolation; for I and my followers would be converted to truth. Half-truth needs the wall. Perverted truth is maintained by fences. If a gardener hits on a monstrosity in the vegetable kingdom he can propagate it only by isolation. But the true type, the basal species, let it run wild!

This distrust of truth, as if it could not care for itself, is paralleled among the sectaries by an equally profound distrust of men and their capacity for truth. With a strange confusion of thought, they expect their ideas to conquer the world, but will not commit them to the world. They hold their truths to be self-evident, but will not allow them to be their own evidence. They talk of regnant truth, but tie their king in a kennel. How boldly the great discoverers have flung out their discoveries among the multitude, that all might grasp them who would! Was a sect of the Galileans founded to preserve and propagate the fundamental truth of astronomy? Was a society of Newtonians established to vindicate the law of gravitation? Did the

Franklinites withdraw into the wilderness to preach the doctrine of electricity? And who among all these confident heroes of truth has trusted the people as He trusted them who is the truth? No doctrines so important as His, so revolutionary, so fiercely fought, so needing, as weak men would think, the defense of isolation. But the disciples were called Christians first at Antioch, and not where Christ ever trod. Christ was a Jew, and His disciples were and remained Jews, and the synagogues were His churches, and the Temple was His Father's house, and His doctrine was thrust forth as leaven in three measures of meal, till the whole was leavened. Those that trust truth as Christ trusted it will say with him, "Go ye into all the world and preach the truth to every creature," and they will not add, as He assuredly did not add, "Those that receive the truth ye shall gather

by themselves, lest the truth be weakened by dilution or defiled by common contact or worn by attrition or conquered and overwhelmed by its foes."

O lovers of verity, men of conviction, knights-errant of the kingdom of heaven, do not suffer yourselves to become knights-fencetrant! Out into the open, into the fenceless forests and moors, the Red Cross waving in the wind! What you believe, commit to all men to believe, call upon all men to defend! Establish a democracy of truth, not an oligarchy. And be sure that, as you contend in this spirit, by your side will be the one Defender of the faith, and you and He together will be doing all that God and man can do to preserve the truth in its purity, and win its complete dominion over the hearts of men, so that they all may be one.

### A CHURCH THAT WAS BORN AGAIN \*

BY G. CAMPBELL MORGAN, D.D., LONDON.

Westminster first attracted me as far back as 1894, when I was a pastor in Birmingham. It was even then looked upon as a sort of forlorn hope by the leaders of the Congregational denomination; and some anxiety was felt as to who would be found willing to take it up. A great building in the heart of the city with a diminishing congregation was not attractive. However, the Rev. Evan Hurdall took hold heroically of the work, and my interest deepened. After a brief ministry he died; and when the problem of Westminster was thus again before our denomination, a brother minister one day said to me, "Either . . . or you ought to go to Westminster."

That was the first word that connected my name with Westminster Chapel, London, so far as I know. I had no serious thought of such a possibility, yet the casual word remained in my mind. In 1897 I came to New Court Church in North London, and in October, 1900, Mr. Moody came over to invite me to come to the States and take up the Northfield extension work. While still considering that invitation, I received on November 8 a visit from the secretary of our London Congregational Union, to talk over the possibility of my undertaking the work at Westminster. I preached one Sunday there; and while deeply

impressed with the opportunity, I felt the claims of the Northfield work were too strong. I think had they come before these claims were presented I should have accepted Westminster then. But I had a new interest in it, and hoped for the settlement of some man who could fill what seemed to be a great opportunity. I next touched Westminster in 1902, when during a visit to England I conducted a series of midday services there. The officers then approached me again, but I told them that I was pledged to the States for at least another year. After invitations had been extended to others, all of which were declined, once again they approached me; and I sailed for America on November 4, 1903, with the invitation of the church in my pocket and great perplexity in my heart. I decided, after much pressure, to remain in the States, to go over to England in the spring of 1904, and finally decide whether or not it would be possible for me to do a work there. I came to be convinced that it could be held as a strategic point for the Kingdom of God, and so I decided to accept the call.

I found a few faithful souls who had loyally stood by the church, which had been regarded as a forlorn hope. Mr. Charles Booth had described Westminster as "a great and

\* An interview.



empty church; the shell of a popular preacher who has passed on." Forty years ago, during the ministry of Samuel Martin, there was a strong and active church, with a large and influential congregation. At our coming we found a remnant of a little over one hundred souls, constituting church and congregation. We found a large and architecturally beautiful building, but in a very bad condition. For thirty years practically nothing had been done to the property, with the result that dirt and decay were everywhere. A fine pile of buildings was suffering from years of unavoidable neglect.

I adopted no method, save that of preaching the Word of God, and allowing all our organization to grow around that, as we were driven to it by the necessities of the work. On Sunday mornings it is my habit to speak to my own church and congregation, the nature of such preaching being expository. In the evening sometimes we hold directly evangelistic services, with after-meetings, and we have never held such without definite results. One of the greatest encouragements to us in our work is the success of the Friday night Bible school. I have spoken each Friday night throughout the winter to an average congregation of fifteen hundred, which comes from all parts of London. There I have done the simplest thing in Bible teaching, with a blackboard and a piece of chalk, taking every week the bare outline of one of the books of the Bible. During the past year we have taken from Matthew to Philemon in this way. Besides these services many of the activities of a strong and healthy church have been inaugurated. We have now on our regular staff nine sisters, and a voluntary brotherhood of young men numbering seventy. Our object throughout, however, is to do the most work with a minimum of organization.

We are situated in a rather peculiar neighborhood. On the one hand we are close to a section of the city in which the poorest of the poor live. On the other, we are within a stone's throw of Buckingham Palace, the King's residence, and a section of the most wealthy part of London. Moreover we are close to Westminster Abbey and also the great Roman Catholic Cathedral. Roman Catholicism is strongly represented in our neighborhood. Our congregations on the Sundays are drawn principally from the two classes, the rich and the poor, with a number of visitors from all parts of the world.

We have had in our after-meetings during the winter about four hundred who have professed conversion, and about two hundred and fifty of these have joined the church at Westminster. These have largely come from the immediate district in which we are working.

We have been unable up to the present to do much for the children, for the simple reason that the schools are old and dilapidated, and would not make decent stabling. The wonder to me has been that any children would come. We have not been able to grapple with the problem. There are hundreds of children surrounding us, living in tenements, courts, and alleys. We are organizing along this line now; and with the completion of our renovation, which is now going forward, we are hoping to start a school on an entirely new system of grading. We are going to put our best strength into the work of the Sunday-school.

We have not been long enough at work to do much in improving conditions in the region. We are actively, as a church, identified with the Free Church Council, which means that in all matters of social and municipal righteousness the free churches act in union, thus greatly strengthening their position.

The church is supported on the financial side wholly and absolutely by the free-will offerings of the people. We have no endowment, for which we never cease to thank God. We adopt no methods such as bazaars or entertainments for raising of money. In the preliminary matter of reconstruction and renovation we have made our appeal to the larger Christian public, and have received some help from them, tho in this also our own people have contributed, voluntarily, by far the larger share.

What is the prospect for growth and permanence? Of course that is a question of time. Our own feeling is that it is a most excellent prospect. Personally I am a very strong believer in church life.

How far practicable are similar methods in the poorer regions of large American cities is a difficult question for me to answer. I do not profess to know conditions in American cities with sufficient intimacy and accuracy to speak with confidence. My work in America has been interdenominational and of an unusual character. I do not therefore perfectly understand the problems. The church fails in proportion as she turns from the purposes and methods of the New Testament.

## HINTS FOR THE PRAYER-MEETING

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

ONE of the troubles about the prayer-meeting is that it has a tendency to get set and settled in few hands. This is too much the order of it after the introducing services, and when the leader has finished his function of opening, and the meeting has been put over into the general conducting of those present: A bad and quenching silence, then the too accustomed voice of some one rarely silent, and perhaps prefacing what he says by some stereotyped phrases about "letting precious time run to waste," or "taking part because nobody else will," and then a speech or prayer from him, which is as same and old as any written liturgy ever was, and then a succession of familiar voices on well-worn topics, and so the hour dragged through, and a feeling, if not a sigh, of relief that it is at last ended. Every precious thing has its shadowed side, and the shadowed side of the prayer-meeting is this tendency to sameness and bad routine.

I think a pastor should be steadily alert and watchful that such chilling shadows do not creep over his prayer-meeting and numb its spiritual life.

How can he beat off such menace of paralyzing sameness? Make provision especially for the critical point in the meeting. What is that critical point? That place where the leader ceases and the others begin; that dead-point of the pause. If that be long and frequent, you have chilled interest in the prayer-meeting as frost chills flowers. The pastor must steadily set himself on annihilating that pause; must see to it that it be an experience infrequent in his prayer-meeting. How can he? I have found this a good method. I have gone to half a dozen persons and said: "See

here, we must assault and vanquish these pauses. Won't you give me your promise that you will hold yourselves ready after I finish opening the meeting to take it up immediately, either in prayer or speech?" It is quite possible thus to gather a kind of body-guard of helpers round you. And after the meeting has been thus shoved beyond that pause, it will usually take care of itself interestingly and spontaneously to the end.

Then sometimes, but not often in a well-conducted meeting, a pause will fall anywhere in it. Manage that in this way: Never show any annoyance on your own part; never fidget and seem out of sorts; avoid all routine phrases about "precious moments," etc. Stay quietly still yourself. Say perhaps, "Silence is often good; we will stay silent for a little"; or, sitting in your chair, expand and apply something already said; or, if there seems to be no response, genially dismiss the meeting. But never do this crossly or abruptly, but lovingly and pleasantly. It is a good deal better to dismiss thus than it is to wait there, in embarrassing silence, listening to the laggard ticking of the clock. Sometimes it is a good thing to have the meeting shorter than the hour, as it is almost always a bad thing to have it longer than the hour. Remember always the social and informal character of the prayer-meeting service. And, just as the family in the home are not, in their intercourse with each other, bound to set times or ways, so let your meeting be free, and even welcome now and then a pause for a little while. A song will sometimes break a pause, tho to sing simply to "fill up the time" is as bad as to pray or speak to get it filled.

## Moments of Holy Waiting

BY BISHOP JOHN H. VINCENT, D.D., LL.D.,  
INDIANAPOLIS.

THE following suggestions should be made in public announcements, in cards or widely distributed tracts, to preserve some of our Sunday morning and evening public services from becoming mere "sociables":

Persons who wish to converse in never so low a tone during the sacred moments of

waiting for the opening of public service should at once quietly retire to the hall or an anteroom.

These moments of holy waiting must be guarded for meditation and for personal private prayer for those devout persons who come to the house of worship for the purpose of worship.

All conversation at this time, even in a whisper, is out of place and out of taste. It prevents the devotional spirit. It interrupts serious people, and as an example of inattention and irreverence is especially harmful to the young life of the church.

## PREACHERS EXCHANGING VIEWS

### The Common People

During the past summer I was present at one of the tent services in one of our large cities. The evangelist, in making a strong plea for a large attendance, went on to say that the church was here to meet "the common people," then later he would speak of them as "the working-people." While those present doubtless knew to whom he was referring, my own feeling at the time was that it was bad judgment to use the phrase even in the sense in which he meant it. The men he had in mind were those who toil with the hands and who outnumber those who do mental work. The men to whom he was referring resent the term common people, and rightly, too, for it is inaccurate. These men who toil with the hands are not only not common, but are among the best specimens of manhood in our country.

Our Lord always spoke to men as men, and not as high or low, common or élite. Perhaps the phrase used by Mark, that "the common people heard Him gladly," is responsible for the altogether too frequent use of it in the sense used by this speaker. The word as used by Mark means a great number, the majority.

A LAY PREACHER.

### Tact in Preaching.

I had occasion to study preachers and their preaching for a great many years, their faults and virtues, successes and failures, and have been much impressed with the degree that tactfulness and its lack have to do with the success or failure of a preacher. Sometimes it is a word, sometimes a seeming insignificant act.

"When I began preaching I was a poor speaker," unluckily said the preacher.

"Good Lordy!" audibly whispered a next-pew neighbor of mine; "poorer than now?" and the effect of the sermon was much spoiled within a radius of ten feet from the whisperer.

"You are all sinners, great sinners," said a clergyman addressing a large congregation of convicts. From the platform where I was sitting I saw clearly resentfulness in the faces of many of the auditors. How much more tactful had it been if the preacher had used the pronoun *we* instead of "you."

For tact in preaching to an out-of-door audience of business men in midday, com-

mend me to the preacher described in the following:

"Wall Street hasn't heard a preacher lately who made such an impression on it as the Rev. William Wilkins, who talked from a three-legged stool in front of the Custom-house yesterday at noon. Usually the wayfarers stop a minute, gaze curiously at the preacher, and then pass on. This time they stopped—but they didn't pass on till the white-haired, robust man had finished.

"All alone, without the helpers that have usually clustered around such invaders of Wall Street, the Rev. Mr. Wilkins came downtown. With a little bundle under his arm he walked into a hat store on the north side of the street and told his mission. They let him change his frock coat for a cassock, and then gave him a stool. Bareheaded, he put it in the roadway, about five feet from the curb, and faced the Custom-house. The other ministers have stood with their backs to the stone wall of the building.

"The minister began by emphasizing the fact that the world was not an accident, that it and everything in it were the results of careful design.

"For instance," he said, 'do you think it is an accident that a lioness breeds only one or two cubs at a time, and that only once a year, while a rabbit breeds seven or eight rabbits seven or eight times a year? What would happen if the lions and tigers increased as fast as the rabbits?'

"The contemplation of what would happen in such a case caught the fancy of out-of-door Wall Street. The audience roared delightedly, and the preacher had made six hundred friends.

"And," he continued, 'do you think it was an accident that I got this stool and stood up here in the street instead of with my back to that stone wall? Is it an accident that I know enough to speak toward a building instead of away from it?'

"He did not mention the fact that he thus provided his listeners with seats and back-rests, but they appreciated it and applauded him again. He sprinkled his talk with anecdotes and witticisms chosen to enforce some point in his argument.

"Religion is based on reason," he said, 'and you don't have to accept anything without thinking about it. Reason is not opposed to faith. Religion is not the thing of a minute. I don't take any stock in these people that say "a little talk with Jesus makes it all right." It reminds you of the woman whose minister told her she couldn't come to church because she had stolen a goose the day before and hadn't returned it. "Do you think," the woman said to the minister, "that I'm goin' to let a little thing like a goose come between me and my dear Saviour?"'

"When the talk was over Mr. Wilkins did not ask for handshakers, but he couldn't keep them away. He had to hold a reception on the curb. Everybody from a cab-man to a man who from his dress might have been worth a million pressed forward to greet the preacher."

This Rev. Mr. Wilkins is what I call a tactful preacher. It is sometimes thought that we have too many preachers. The world will never have too many of this tactful sort.

AN OCCASIONAL PREACHER.

## SERMONS AND ADDRESSES

### THE CREED AND THE GOSPEL\*

BY HERBERT HENSLEY HENSON, D.D., CANON OF WESTMINSTER, LONDON.

*I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.*—Rom. i. 16.

CHRISTIAN theologians have in the past elaborated a doctrine about God, which has come down to us in the creeds of the Catholic Church and in the voluminous writings of the orthodox Fathers. As we read the statements of this doctrine we are conscious that we are being transferred into an age very distant from our own in point of time, perhaps even more distant in mental standpoint and moral standard. This morning we have in obedience to the law read the creed which bears the name of the famous Greek theologian, Athanasius, altho as is well known it belongs to another age than his and reflects another temper. That creed has again become the subject of acute controversy. Let it suffice that I renew the protest, and retake the pledge, under which alone I can reconcile my conscience to that obedience to the law which seems to me to stand out as one of the most obvious of Christian duties. I protest against the continued use in public worship of words which, tho clearly designed to be as explicit and exact as words can be, are yet in their natural sense admittedly untrue, and which, in their effect, are solemnly affirmed with manifest truth by the majority of English bishops to be unedifying. I pledge myself to do what one man can to secure the removal from public use of a formulary which, as matters stand with us, obscures the truth it was designed to state, and wounds the conscience it pretends to guide. The Athanasian Creed concerns me here rather as a conspicuous example of the change which has passed over Christian thinking since the age when the councils drafted creeds and the Fathers created theology. It represents a semi-pagan phase of Christian thought, a phase in which men's minds were really haunted by polytheistic notions, so that there needed a concentration of their attention on the truth of the unity of God, easily imperiled

in their minds by the worship which the church necessarily offered to Christ. The converted Franks and other Teutonic tribesmen did really need such teachings as these, clear, concise, uncompromising, authoritative: the Catholic faith is this. The modern English Christian, however, who is parted from the polytheism of his ancestors by more than a thousand years, finds little reality and no advantage in statements which seem to stand in no relation to his actual thinking on religious subjects. He is not conscious of any disposition toward a multiplication of gods; it may well be his case that his difficulty is to believe in a personal God at all. The English bishops assure us that the damnable (or as their lordships prefer to call them the minatory) clauses of the Athanasian Creed "were primarily intended to express the truth as taught in Holy Scripture that every man is responsible before God for the faith which he holds," but the thoughtful and conscientious Christian of our time finds little to comfort him in this assurance, for to his thinking the very negation of intellectual responsibility is contained in such solemn threatenings of endless misery directed against any departure from a set of conclusions imposed from without. With Christian history before him he can not possibly make the assumption on which alone the Episcopal assurance is relevant to his case. He can not postulate inerrancy in the case of the pronouncements of any external authority whatever. The more he thinks over his personal responsibility for his own religious belief, the more he is moved to inquire into the doctrines proposed for his acceptance, to examine them closely, to satisfy himself that they are true and that he understands them truly. The merely receptive attitude of mind becomes intolerable to him. He must see for himself at all hazards.

We ought indeed to remember that at any point of Christian development it is probably the case that all the previous stages of religious advance are coexisting; and that accord-

\* Preached in St. Margaret's Church, Westminster, on Trinity Sunday (June 18, 1905) when the Athanasian Creed is ordered to be read in the English churches.

ingly there is nothing that has ever been of any spiritual assistance to any believer, which has wholly forfeited all religious value. I observe that it is stated on the authority of missionaries that the Athanasian Creed (which has become so embarrassing here at home) is of considerable service for teaching purposes in the mission field, and tho I can not but notice that this testimony is generally tendered by those who are uncompromising advocates of the use of the creed in our English churches where paganism is unknown, and can not therefore be regarded as unbiased, yet I can well believe that, where the conditions which originally produced the creed are renewed in the church, there the creed retakes its ancient relevance and religious value. This is a consideration which may well make us patient of the continued use of the formula, wherever any clear service is rendered by it to Christian truth. If but the rubric were altered from the imperative to the permissive form, so that the creed should cease to be imposed on those who resent its threatenings and find little worth in its metaphysics, while yet it remained ready to hand for use among the converts from paganism, and other immature believers, a rough but not insufficient *modus vivendi* would have been secured with a minimum of theological controversy. We must not, however, allow ourselves to forget, in our just impatience of formularies which reflect the crude notions of comparatively savage epochs, that the church was attempting in that way a task both legitimate and salutary. The Christian religion includes a doctrine about God, which must be expressed from age to age as best men can express it, but which never can either be altered or dispensed with. The theology of the church varies necessarily as men's knowledge increases, but the faith of the church is unchangeable.

There is an unalterable core of truth, which forms the subject-matter of theological speculation, and which, however variously handled, remains essential to the religion, of which indeed it is the distinctive element; but that unchanging truth is patient of almost infinite misunderstanding. Moreover, the theological truth of one age is the theological error of another, not merely because the theologians misconceived the primitive revelation, but because, tho they conceived it rightly, they conceived it in false connections. Their knowledge was too limited to admit of any better

statement than they offered; and, in point of fact, the orthodoxy they defended was for them and their contemporaries the truest version of Christianity within their reach. As knowledge accumulated the theological definitions became defective; they were no longer properly adjusted to the facts which had to be reckoned with; and being thus inevitably obsolete they became for later ages actually and increasingly false. Theology is never more than a provisional correlation of Christian truth with the rest of human knowledge. Granting that the Christian truth, being *ex hypothesi* a divine revelation, is unchanging, there is an infinite possibility of change in the human knowledge with which it must from time to time be correlated; and the theological statement will accordingly vary from age to age. Indeed, it is strictly true to say that a theological statement begins to become obsolete almost as soon as it has been formulated; for it, like an act of Parliament, sums up and marks the triumph of a movement of opinion, which begins at once, almost with the regularity of the tides, to recede from its "high-water mark." We are, therefore, justified in acquiescing in a continual variation of theological statement; and nothing can really be concluded against any specific version of Christianity merely on the ground of novelty. Assuredly it was not a theological statement that St. Paul had in mind when he wrote the text. The Gospel of which he was not ashamed was not such a creed as that which we have, reluctantly and under protest, rehearsed this morning. No one, not even the extremest of partizans, could say of that, or of any other creed, that it was the power of God to every one that believeth. If we turn to the Epistle to the Galatians, which was intimately connected with that to the Romans in time, plan, and purpose, we shall find the apostle writing more largely about his "Gospel." You will remember that the Galatians had been showing some disposition to accept the teachings of the Judaizing teachers, who represented Christianity as properly identical in spirit and in method with the parent system of Judaism, and who accordingly insisted upon the converts receiving circumcision and observing the Law. This teaching appeared to St. Paul as directly contradictory of the religion which he had preached, and he stigmatized the conduct of his converts as no better than an apostasy: "I marvel that ye are so quickly removing

from him that called you in the grace of Christ unto a different Gospel, which is not another Gospel: only there are some that trouble you, and would pervert the Gospel of Christ." Then he uses words which are sometimes, by a strange perversion of their meaning, appealed to as justifying the damnable clauses of the Athanasian Creed: "But tho we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, if any man preacheth unto you any Gospel other than that which ye received, let him be anathema." Then, after this passionate outburst, which shows how deeply he felt the risks to which the faith of the Galatians was exposed by the teaching of the Judaizers, he writes affectingly of the Gospel which he had originally preached. He tells the story of its first acceptance by himself, and as always when St. Paul refers to his conversion, his language is colored by profound emotion. "For I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." Then follows the familiar account of his conversion, in which he emphasizes the absence of any human agent in order that he may bring out with the greater clearness the sole action of God Himself. In the first epistle to the Corinthians, which also belongs to the same group of writings as the epistles to the Romans and to the Galatians, St. Paul says that "Christ sent him not to baptize, but to preach the Gospel," and that he was to do this not in wisdom of words, lest the cross of Christ should be made void. It is the word of the cross that he is set to preach, and which wins its way to men's acceptance by its own divine persuasiveness in spite of every conceivable disadvantage that human reason might suggest. It was God's good pleasure through the foolishness of the preaching to save them that believe. When he would sum up his own teaching in contrast to the teaching of others, it is in this astonishing phrase that he does so, "I determined not to know anything among you, save Jesus Christ, and him crucified." Now when we place together such declarations we do perhaps reach some degree of knowledge as to what the apostle meant by that "Gospel," of which he was not ashamed. Three

characters at least we may recognize in it. First of all, it was inseparably associated with the person of a present and living master, Jesus Christ. In point of fact, St. Paul's conversion had consisted in the discovery that the historic individual, whom the Jews had crucified, was living and addressing Himself to the Pharisee with divine authority and divine good-will. In his own words, "God shined in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Next, this Gospel implied the receiving of a new spirit of spiritual liberty, the spirit of sonship. Instead of the old legalism with its threatenings and multitudinous demands, which it was fearful to know and impossible to obey, there was the gift of a new status, the discovery and recognition of a spiritual relationship. "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The spirit himself beareth witness with our spirit that we are children of God." As St. Paul reflects on the dolorous servitude of the current religious systems, it is this enfranchisement by the revelation of man's true sonship that seems to take rank as the paramount aspect of the Gospel. "With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." He is aware of the risks of antinomianism which could not but attach to his continual exaltation of liberty, but it seems to him to carry the remedy in itself: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." Finally, this gospel of liberty in Christ was actually demonstrating its truth by working in those who accepted it a moral transformation. "I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."

When we seriously ask ourselves what Christianity means for us, is it not the case that these three characters of the Gospel according to St. Paul do still hold their place? Certain it is that, for us men of the modern time, Christianity more than ever is seen to be in its deepest essence and abiding truth identical with the mind of Christ. External authorities of church and book which sufficed for our religious ancestors are more and more evidently inadequate for the support of

our belief; but there never was any period of the church's history in which the personal authority of the Founder of Christianity was so frequently appealed to and so generally acknowledged. It is in His Name that men revolt against the anathemas of conventional orthodoxy; and they claim as the charter of their free inquiry His exaltation of truth. As the ancient envelope of prodigy is silently destroyed from the Gospel, and it is seen in its place in the majestic advance of the human spirit, this astonishing consequence emerges, that we find in that Gospel a still higher character as the synthesis of all the separate and apparently discordant apprehensions of truth which have been gained by men. Christ stands always on a higher level and wields a wider empire.

Moreover, it is more than ever seen that the Gospel of the incarnation of God in man means the true enfranchisement of humanity. No faculty of our wondrously blended nature lies outside the charter and consecration of Christ. All the faculties of manhood in all their freest exercise, and in their most perfect developments, are seen to be holy to the Lord. In Christ the stigma which has so often rested on service, as if in truth it implied some derogation from the sovereign dignity of the individual, and defrauded him of some of his natural happiness, is forever removed and shown to be deeply false. Human nature, exhibited in its unquestionable perfection as we see it in the Son of Man, is essentially serviceable, and reaches its true altitude by the road of sacrifice. Christ's service is no demand of self-mutilation, but of self-fulfilment. It is the gospel of human self-respect, because it is also the Gospel of self-renunciation. And when we pass to the third character of the Gospel according to St. Paul, is it the case that we can say of that also that it remains still part of our conception of Christianity? Is the Gospel as we preach it in the twentieth century what St. Paul affirmed it to be in the first? Can the modern preacher make his own the whole declaration of the apostle, "I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"? Surely there can be no doubt at all as to the answer we must return. Amid endless scandals with which the past and the present history of the Christian Church is filled, this fact stands out luminously clear to the student's view: Every

form of Christ's religion, even the least reasonable and the least attractive, has proved itself competent to carry into individual lives this unearthly power of the spirit of Jesus which literally transforms men's character and action, and makes them in no unreal sense, tho in a measure poor and slight, imitators of Christ. There is no real parallel to this personal influence of the Lord Jesus Christ anywhere else. Gracious and holy results follow to true and reverent souls in every religion which brings God near to men, but in Christianity there is a nearer and more recognizable presence than in the other religions, which take their rank in the spiritual hierarchy by the degree of their approximation to it. In the restoration of the fallen, and the recreation of the morally degraded, and the inspiration to new life of the socially worthless, the Gospel of the cross of Christ is supreme. "If any man is in Christ, he is a new creature: the old things are passed away: behold they are become new."

To-day while we preach, there are, in all the cathedral churches of this land, young men receiving the solemn charge and commission of the Christian ministry. Ordination Sunday can not but bring to a clergyman many reflections and many regrets. He sees himself again as he was so many years ago, setting his too confident hand to the plow of the Lord's service; there come back to him the hopes which filled his mind, and the ardors of devotion which burned on the altar of his heart; and then the tale of the following years is rehearsed again, all the disillusionments which chilled and in the end destroyed the mounting hopes of youth, all the failures which broke self-confidence, all the personal faults which paralyzed the message. Well for us if after years of this difficult ministry we can still find courage to face the world with the old conviction, chastened, purified, humbler in its expression, more kindly and discerning in its applications to the vexed mystery of human life—the old conviction which was on our lips when we, as these younger ones to-day, knelt to receive the yoke of this ministry. Well for us if in spite of all that has been in the intervening years, we can renew our vows to-day and take up afresh the work we are called to perform. "For I am not ashamed of the Gospel: for it is the power of God to every one that believeth."

## PURITAN DEMOCRACY AND ITS ETHICAL IDEAL\*

BY LYMAN ABBOTT, D.D., LL.D., CONGREGATIONAL, NEW YORK.

THERE are two antagonistic conceptions of democracy which have been struggling for ascendancy in this country ever since the formation of the constitution, and indeed before that time. The struggle between these two conceptions of democracy has gone all through our national history, making it what it is.

These two forms of democracy have been antagonistic not merely in their forms but in their essential spirit. They differ widely in origin. One was brought to us from France, the other from England; one was godless, the other was profoundly religious; one came from pagan sources, the other from the Old Testament; the word on which one laid emphasis was Liberty, the word on which the other laid emphasis was Law; the keynote of the one is Rights, the keynote of the other is Duties; the prophet of the one was Thomas Paine, who was a greater critical philosopher than the church has usually allowed him to be, the prophet of the other was Governor Bradford, one of the little known fathers of American civilization.

The French conception of liberty and democracy, putting it briefly, imperfectly, inadequately, was something like this (Rousseau was not its originator, but he was its popular prophet). It is Rousseau's theory that "man in a state of nature was free." But in order to get this freedom, an organization of men surrendered something of their freedom and formed governments. These governments are founded on a compact, and government therefore rests upon the consent of the governed. These governments thus founded upon the consent of the governed are necessary, but they are evils. They are necessary evils. The less of them the better. The more every man can be left to follow his own sweet will the better. This is the ideal. Government has but one function, to protect persons and property of the individuals of the state. It has no right to do anything else than this. This is its whole end and aim. If government goes beyond this limit, it goes beyond its proper and legitimate field; or if it does go beyond this limit in some exceptional cases, it is because experience shows that it is absolutely and indispensably neces-

sary. Perhaps government may carry the mails, but it must carry nothing else. Perhaps it may educate, and yet education is not its function. Education is the function of the parent; and if the parent can not educate his child there are private and church benevolences, and if the church is not sufficiently equipped to render this benevolent service by educating the poorer children, the state may educate them, but only because it is cheaper to educate a man than to let him grow up in ignorance and then to govern him. The only reason, according to this theory, for maintaining any educational system is the necessity for protecting persons and property. As for religion, that is a matter with which the state has nothing to do. The state can not be religious. It is not to be irreligious; it is simply non-religious—a purely secular organization.

Industry is to be organized on the same basis. It is to be left free. Every man is to get out of life what he can. The state is to allow every man to get what he can. The laborer is to get what wages he can. The individual is to get what he can in the strife and struggle that goes on between the individuals. In this conflict there will be for them, not justice, but as nearly an approximation of justice as it is possible to get. This is the theory of democracy that we borrowed from Rousseau and that we planted mainly in the Southern States. I do not know where a better explanation is to be found of it than in the constitution of Alabama—in the primitive form of that constitution.

Now Puritan democracy is antagonistic to this French Rousseau conception of democracy at every stage of the story. It differs from it radically, if not vitally and essentially. In the first place, Puritan democracy was a conception of law. It denied that man in a state of nature was free. It denied that any compact was ever made between men and those who governed them. It denied that government was founded upon any such compact or rests upon the consent of the governed. It denied that the function of government is merely to protect persons and property. The fundamental conception of

\* Stenographically reported for THE HOMILETIC REVIEW.



Puritanism was that we are born into a world of law. The first thing that every man has to do is to find out what are the laws of human life, and to submit his will to these, because these laws of human life are the laws of God, and the first duty of every man is owed to his Maker, his King and Father. We are born into a world of law to find out what these laws are; and all our prosperity and civilization and the whole of life rest on finding out what are these laws and obeying them. These laws are not only for individuals, but are social and political. There are laws just as much for the community as for the individual, for the family as for the individual. There are laws of trade, laws of justice, and laws of political economy, and when we most understand these laws we most obey them. We must conform to these laws and then we shall be a prosperous community, and that is not a matter of resting. A government which rests is not a government, but an oligarchy. A just government is not made more just because the governed sanction it, nor is a law made more helpful because men consent to it. A community, therefore, must find out the law in order to be prosperous.

Government has another function than merely to protect persons and property. Law and government are not necessarily civilization. It is not true that the less law the better. The law of liberty does not consist in the right of every man to follow his own sweet will, but in the recognition of the working of these laws, and in obeying them and making them serviceable. "Obedience is the condition of liberty."

The government, the state, is not merely a congeries of individuals under autocratic dominion; not merely a congeries of individuals who have entered into a partnership and have agreed to do certain things. The state has its personality with all the powers and attributes of personality. It must have intelligence, conscience, will—a common intelligence, a common conscience, and a common will, and this personality which we call the state or the nation, equipped with conscience, and equipped with intelligence, and equipped with will, can do whatsoever is in accordance with the law of God. It may be a government not merely for the protection of persons and property; it may build a road; it may organize a railway; it may carry the mails; it may administer telephones and water-sup-

ply; it may carry on a musical concert; it may regulate the supply of meat so as to prevent monopoly from crushing out the lives of the poor. It may do whatever it finds wise and prudent to do for the general welfare of the whole community. Puritan democracy affirms the right of the state to do whatsoever in these respects it considers to concern its own interests. It regards the state as one great organic personality, which has a right to do for itself as a whole whatever it finds to be for the interests of itself as a whole, provided it comes within the domain of the divine law. Not only that, this government is divine only as it comes to be an imitation of the divine government of God, and it derives its authority from God. It is a good, a wise, and a great government just as far as it apprehends the work of God in the world, and partakes in the redemptive work of the world to make it better and redeem it from sin, from ignorance, from crime, from misery, and from wretchedness. And its function to do this same thing within the limits of its personality is not as a government (I am expounding the Puritan principle), organized as simply deriving its authority from the consent of the governed, but as an organization of men deriving their rights and their responsibilities and their duties from God. Indeed, the most solemn obligation of any of that government's powers is to carry out His government for the redemption of mankind. In truth, every good government is a paternal government. It is often said that the distinction is between democracy and paternal government. It is not true. It is said that Russia has a paternal government. Is that true? What are the characteristics of a paternal government? First the father, the supposedly wiser man, and the supposedly wiser members of the family govern the children; secondly, he governs his children for their own benefit so that they shall be able to govern themselves at the earliest possible moment. Is it true that Russia has such a government with her hard-taxed overworked peasantry? Is the United States a paternal government? We have some eight or ten millions of negroes. What have we done with them? There are three things we might do. First, we might put back the manacles on their wrists and say, "You shall work without wages." That is slavery. But when we have taken the manacles off their wrists we may say, "We need cooks and laborers in our

kitchens, in our fields, and in our factories, and we must establish our system of education so as to make cooks and coachmen, and administer the government of the negroes for our benefit." Or we may take off the manacles entirely and say to the negro: "You are free! You may take care of yourself and shift for yourself as well as you can. Every man for himself." Or we may say: "We are rich; you are poor. We are strong; you are weak. We are wise; you are ignorant. We have eight centuries of education behind us, and you have only the education of barbarism and slavery behind you"; and we might say, "We will use our wealth and our intelligence and our strength to lift you up and make men and women of you." The first method is pagan; the second is—what shall I say? the third is Puritan. If we ask, "How shall we make them a self-governing people?" that is Puritan democracy. The redemptive method is the Puritan method. I know that there are men who say that we can not do it; that a democracy can not do it. Well, hand them over to England or to the Japanese, if indeed it be true that we ourselves can not do it. Happily it is not true. There never has been a nation on the face of the world that has done such splendid redemptive work for the poor as this America of ours. It has taken the manacles from the slave at a cost of blood and treasure. We have educated the poor and ignorant Europeans that have crowded upon our shores. We tax ourselves to educate the children upon our hands. There has never been a nation on the face of the globe that has shown such redemptive power as has been shown in the Philippines by the American democracy. This is a religious democracy, and it can not do its work, it can not accomplish anything without religion. The state must be a religious state. For consider, what are the functions of a state? First, the administration of justice. Is not that a religious function? Second, the administration of mercy; the turning of criminals into honest men; the modern method which makes the prison into a penitentiary and the county jail into a reforming-school. Is not that a religious function? Thirdly, education. We are educating the great mass of the people in our country up into manliness. Is not that a religious function? There are three great functions of the state—Justice, Mercy, and Education—and they are all religious functions.

It is sometimes said that the nation is not a religious nation, for it has no established church. Well, if church and religion are synonyms, then Russia is a great deal more religious than America, because it is a great deal more thoroughly churchd. Men call this an age of skepticism, and they point back to the age of faith. Perhaps it was an age of faith, and perhaps this is an age of skepticism. I think not. I think there is more religion in an age that organizes itself to emancipate men from slavery than in an age which organizes itself for a crusade to emancipate an empty tomb from the Mohammedans. I think that there is more religion in an age which sets itself to cure ignorance and superstition than in an age which sent an armada to the northern seas to overwhelm England and to crush out there the roots of free-thinking. I think that there is more religion in an age that will not suffer itself to lock Christ in the narrow boundaries of separate creeds and sects than in an age which sends the men of the East to Bethlehem.

What, then, is the function of the Church of Christ? What is the function of the Puritan Church in such an age, in such a time, and in such a field as this? The primitive church undertook to govern; it was built to govern, for the corruption of Rome was so great that no governors could be found who would administer it fairly. The priests and bishops had to become the sharers of civic government, and the church organization became a great charitable organization. In pagan Rome there was no charity nor charitable organization. And the church was also an educator. There was no contrivance of any sort or kind for the education of the common people in any part of the Roman Empire except in the synagogue schools in Palestine. Now that state of affairs has all gone, and the church no longer carries on the great charities of the state nor the education of the city; and so there are people who ask what the church has done. It seems to me that the church was never so great as it is to-day. What the church has to do is to inspire the cities of this land with the sense of justice and to work for honest upright government. Sometimes we lament that the church does not more have the ear of the workmen. We have got the ear of the workmen more than ever. Men complain that our best citizens take no interest in politics. I deny it. A man of wealth, of culture, of education, of social position

who takes no interest in politics is not one of our best citizens; he is one of the worst. You say that it is the apathy of the men who sit in our churches and in our pews which is the great cause of the corruption of our civic government. You think that is so of Philadelphia! Why not in New York? The church must teach that every man is every man's brother. It can teach that there must be no competition but competition in service; and that a man must make his business interests part of the process of the redemption of his fellow-men. It has to inspire the public conscience so that the school shall become a real school—not an academic school nor a Roman Catholic nor a Protestant school. It must inspire the nation with a desire for education

in morals and in the knowledge of the laws of God, and not only in the laws of man; with a living and earnest purpose that these laws of men should be confirmatory of the laws of God. This work is the work that the church has to do to-day: To fill this whole community, this nation, this state, this city, with such a spirit of justice that corruption shall be scared out of public life; to watch that all business shall endeavor to make all men rich and no men poor; with such a spirit of higher education—truly higher education—that our whole school system shall lift men up into the spirit of Jesus Christ. This is the work of the Christian Church; this or something like this seems to me to be the message of Puritan democracy.

### THE LAW OF PUBLICITY

By JOSEPH WILSON COCHRANE, D.D., PRESBYTERIAN, PHILADELPHIA.

*For this thing was not done in a corner.*—Acts xxvi. 26.

ST. PAUL here declares the drama of redemption to have been enacted in the center of a vast stage. He intimates that space and time are measured by a cross. Not only had a little corner of the Orient been awaiting its Messiah, but the "whole creation groaneth and travaileth waiting for redemption." The universe circles round Calvary. The Incarnation has a distinct bearing upon the outposts of the starry host, a relation to planets, suns, and systems. While "the heavens declare the glory of God" this earth of ours was selected as the scene of God's complete and final revelation of His redemptive love.

Since man's discovery of the vastness of the universe a new skepticism has arisen to ask Christianity why God should have chosen this pygmy earth for the Incarnation. Scientists have flouted the thought that God would dignify our tiny planet by selecting so small a theater for such a transcendent phenomenon, the solar system being but a corner of the universe and the earth a mere fleck of floating dust. The poets of a passing generation were deeply affected by the insignificance of man's place as revealed by astronomy. Swinburne in "Astrophel" represents the cold stars laughing in mockery at man's search for a God who should care for a worm; and Tennyson in "Vastness" calls it naught but "The trouble of ants in the gleam of a million millions of suns."

But the scientist has learned that magnitude is not might. Radium is the latest element to teach him the potency of trifles. It is a striking commentary upon the uncertainties of science that such an eminent authority as Sir Alfred Wallace, in his recent book, "Man's Place in the Universe," should have given his ripest thought to an attempt to prove that this earth is the only inhabited and habitable globe, and at the very center of the solar system, which is in turn at the very center of the universe. May this be the first scientific echo of St. Paul when he says, "This thing was not done in a corner"?

But Paul was speaking neither astronomically nor geographically, but dynamically, spiritually, prophetically. He remembered Ephesus, the home of Diana, center of Grecian culture and religion in Asia Minor, filled with confusion over the preaching of the resurrection. He recalled Thessalonica, where he and his collaborators were denounced as men who turned the world upside down. Surely the message did not stay in a corner.

Compared with the vestal beauties of the Roman worship, this new faith was crude almost to grotesqueness. Contrasted with the dignified seclusion of the schools of Greece, it was noisy and spectacular. No fine esoteric mystery about it, no intellectual exclusiveness. Its devotees were not content to walk in shady groves conversing with a select few upon the things hidden from the multitude. The new faith was annoyingly public,

as street preaching always is. It reeked of the market-place. It was not a religion of the shrine. It was the first faith to speak with clamorous tongue. But behind this unheard-of method was a fundamental law deep graven on the tablets of human experience and instinctively accepted by society. It is THE LAW OF PUBLICITY enunciated by Jesus Christ in these words, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye from the housetops."

I. This law finds abundant illustration in the business world. Enter the great commercial institutions and note the enormous aggregations of capital and industry dependent upon this principle. Clerks, accountants, stenographers, salesmen, shippers, workers in brain and nerve and muscle, are all dependent upon one department, the bureau of advertising. Advertising is the secret of the success of the world's greatest institutions. The agent, the solicitor, the circular, the newspaper, are at the foundation of the business world. Without advertising, business would be paralyzed in a month. More than two thousand millions of dollars are annually expended in advertising, and literally millions of people are directly or indirectly engaged in the department of publicity. The marvelous industrial and commercial impulse of the past hundred years is not more dependent upon invention than upon publicity. You can not do business to-day in a corner and be a success.

If prayers and sermons and resolutions could save a lost world, the church would have accomplished her mission long ere this; but she has failed to evangelize the world because the Department of Publicity has been a mere apology. The directors of the Columbian Exposition in two years evangelized the world. Africa's obscurest tribe had been told the story of the great Fair. It is literally true that "Chicago" is a familiar word in corners of the world where the name of Christ is unknown. Sad is it to think that a passing exhibition of human skill should reach the ears of human beings who have never heard the tidings of Love's infinite sacrifice.

II. Glance at the same law in the world of art. Just as the best material gifts of God, fresh air and water and sunlight, are free for the asking, so the worthiest achievements of the human brain and hand are the heritage of the generations. There are no copyrights on

Homer, Milton, and Shakespeare. No modern Cæsar can get a "corner" on the works of Rembrandt, Angelo, or Titian. As soon as merit is disclosed, pictures and poems go to the gallery and the bookstall. Only mediocre ability can remain "far from the madding crowd." The author of "The Simple Life" is compelled to lead a strenuous life. Divine fire is always stolen. Genius is not for private circulation. When the Ezekiel fire is felt in the bones of an artist he forgets millionaires and remembers multitudes. Like Millet he paints for eternity.

III. This principle is observed once more in life's most sacred social relations. When between the heart of the man and the heart of the woman "deep answers unto deep" and the flame of Jehovah descends to weld those hearts in one, is it possible to retreat to some sequestered nook and there, apart from human intrusion, to live out the holy dream of a true devotion? Not even here. Church and state combine to make this shrinking love a public thing. It is a matter of record and ceremony.

Then when the little ones are dedicated to God they are brought into the public gaze, and when they enter into definite relations with Christ they must confess Him openly, and when "the silver cord is loosed" and the blinds are drawn to hide the shadow of death, public functions are again invoked, the doors are thrown open, and strangers look upon our dead. Thus life's elemental experiences defy all privacy and bind us again into that mystic brotherhood that makes all men one.

Returning to our starting-point, we affirm this law's presence

IV. In the Gospel of Jesus Christ. The holiest life ever lived on earth was the most public life. The monk and the fakir are so holy they must retire from the world, but Jesus Christ was so holy that He must enter into the world. He drew no disciples to a retreat. His classroom was the open air; His scholars, the passing crowd; His chair, a slab in the market-place, a rock on a hillside, a seat in a swaying boat. He was the head of a portable university. He transported His faculty of twelve from seaside to synagogue, from tomb to temple, from the mountains to the multitudes.

The great epochs of Christ's life were pathetically public. He who commended closet prayer possessed no closet but the shades of Gethsemane. In all the scourging, the mock-

ing, the suffering of the Sorrowful Way, not one touch of privacy relieved the torture laid upon His sensitive soul. And when we behold that suffering Man lifted up, a mark for proud fools' scorn and spite, we approach the climax of an apparently unnecessary publicity. Not in the corridor of a prison, not in the dim light of a cavern, but lifted up upon a hill our Lord was crucified. Surely Paul was within the facts when he said, "This thing was not done in a corner."

The Apostolic Church enjoyed no "dim religious light." The method of the apostles would have shocked the refined sensibilities of many a Christian to-day. They shocked Greece and Rome, to whom religion was seclusion. They could not understand a faith that must be exploited, a sacred thing that must be published.

How many to-day resent the publicity of truth? They declare that the Gospel should be sequestered like precious ointment in the alabaster box of the inner heart, lest it lose its fragrance. In this they join hands with the Social Democrats of Germany, who declare religion a private matter, and logically are working to secure the closing of all churches. A recent writer in *The International Journal of Ethics* professes to answer those who wonder why serious-minded people are so indifferent to the presentation and diffusion of their own religious beliefs. It is because "the things of the Spirit are of a directly and intimately personal nature and, therefore, they can not and ought not to be valued by others." This may apply to esoteric Buddhism, but not to Christianity. The very genius of the Gospel is to press home its paramount claims on every man. Gospel means "good spell" or "good news." Evangel means the same. The Christian may or may not be a philosopher; he must be an ambassador; he must represent the interests of the kingdom of heaven in the courts of every nation. Christianity is not a private affair, a matter of subjective consciousness. It is an objective propaganda. "For this thing was not done in a corner."

These reflections enforce the appeal I make that Christianity, whose great historic facts stand out in the open and give themselves evidence and testimony, should not be relegated to a corner in individual, social, political, and national life, but given that dynamic expression which is the very genius of an energizing faith. Imagine the disciples to

have taken the position of many a modern Christian, that religion is a private affair. Where should we have been to-day? Offering sacrifices, perhaps, in some Druid cave in Britain. Because the disciples went "everywhere preaching the Word" we are sitting in our comfortable places of worship this morning enjoying the blessings of a Christian civilization. The law of publicity was repeated to the disciples as the Master stood on the foothills of resurrection power. "Ye shall be witnesses of Me unto the uttermost part." This is the legacy of the Ascension, and if in this marvelous age we do not accept it, the very stones will cry out; yea, those mute but mighty messengers of a worldwide redemption, steam and electricity, will be our stern tho silent accusers.

Men say, "I prefer to live my religion rather than to talk it." I answer that no man can live his religion without talking it. Can one live his business without talking business? Can one live in music without talking music? Can one live in politics without talking politics? The Christian life is not the secret, cloistered life, but a life of practical, poignant, persistent publicity. The word "publish" is scattered all through the Bible. Christians are publicists, and only to the extent to which they publish from the housetops of their lives the faith they profess are they Christians.

What we need is an uncensored Christianity. The world mistrusts religion as long as it takes refuge in repression and restraint. There is something worse than a cheap sensationalism; it is the inability of the church to produce that sensation of the heart called conviction of sin. Cards, tracts, magazines, and newspapers should all be used freely in advertising religion, but there is something better than this. When every Christian begins to tell his own heart's experience, then the mightiest advertisement of faith will begin and nations will be born in a day. Nothing approaches the value of personal testimony.

Publicity is the safeguard of a free republic. Muzzle the press, secrete your politics, carry citizenship into the dark, and you have a feudalism worse than the Dark Ages. Likewise this law must be observed in religion. Use it or lose it. Let each Christian publish the good news of God:

"Till earth's remotest nation  
Has learned Messiah's name."

## THE CRY OF THE WORLD'S HEART \*

By DONALD D. McLAURIN, D.D., BAPTIST, ROCHESTER, NEW YORK.

*Philip saith unto him, Lord, show us the Father, and it sufficeth us.—John xiv. 8.*

Do you hear that cry in the upper chamber? The cry of a child that will not be appeased! There is just one person in the whole world that can assuage the cry of that little child, and that is his mother. Instantly when the mother clasps the child to her bosom, his sobbing ceases, and, as she wipes away the hot tears that roll down the little cheeks, and kisses his lips, there is infinite satisfaction where there was fright and sorrow but a moment ago. "Show me my mother, and it sufficeth me," is the cry of the little child.

Listen once again! Hear that cry out of the bewildering wood! It is the most pathetic cry that ever mortal heard—the cry of distress from a child lost in the woods. Do any of you know anything of such sensations as that? I well remember when but a lad I lost my way in a forest of cedar. How exquisite was the torture of my heart until I discovered the landmarks that showed me the path to my father and my mother. In the hour of distress the cry of my heart was, "Show me my father"; and his face would have been a benediction unequalled by any other in all the universe. I have lived long enough to know a great many people who are lost amid the bewildering mazes of doubt and fear, and who likewise, out of their broken hearts, cry, "Show us the Father and it sufficeth us"; and who, amid all the perplexities of modern thought, amid all the stress of the times, amid all the changes in science and philosophy, say, "Show me something stable. Show me the Father!"

That is the cry of the world's heart! Two young women in a great city were hurrying along a thronged street. They halted to await the coming of their car, and were engaged in a most animated conversation. Some one, overhearing them, noted the anxiety on the face of one at least, and heard these words: "Why has nobody seen Him, if there is a God in the universe? Why doesn't He show Himself? Why has nobody seen Him?" That is the same cry; the cry of the child upstairs, the cry of the child lost in the woods; for she was only a child overgrown

and lost amid the stresses and bewilderments of modern life. That is the great cry of our time: Show us the Father, and it sufficeth us!

What answer do the various systems of thought give to this cry of the world's heart? What is the answer of science? "A cold impersonal Power," say some of her high priests. "A great impersonal Will, without affection, without sympathy, without pity." That is the answer of science to the cry of the world's heart. A great Being to whom a beautiful flower is nothing more than a most repulsive weed, and to whom the heart's tenderest love and the most earnest prayer are no more than the vile sneer of the vilest creature that disgraces his kind. That is all! And what is the answer of natural theology? Let John Stuart Mill speak—and no one is more competent to speak for natural theology than he is. What is the sum of the fruit of natural theology?—a theology, of course you understand, that is apart from the Biblical or revealed theology, or the theology based on revelation. This is it: "A being of great but limited power, of great but limited intelligence, of great but limited love." That is the best that you can give us, oh, men of science! And this is the best that natural theology can give to this cry, this deepest cry, of the heart.

That will not satisfy the hearts of men. Turn to Faith. What are some of her views? Taking Reason into counsel, she begins to explore the origin of things and the destinies of men, and comes to the conclusion that there must be a God in the universe, a God of order, a God of system, a God of thought. For back of all that we see, as back of such a structure as this, is the evidence of a Thinker and of a Mind; and so Faith, with Reason, tells us that there is a great Being, probably a good Being, in the universe. Does that answer the cry of the human heart, "Show us the Father, and it sufficeth us"? No! Let us turn then to Revelation, for in revelation and only in revelation you will find the answer to this cry of man's soul, this deepest cry of which we are conscious.

Revelation and revelation alone meets the necessities of man's need and gives us a relig-

\*Stenographically reported for THE HOMILETIC REVIEW.

ion that is adapted to all the conscious needs of the human soul. It must meet the necessity as well as be adapted to it, for a system may be adapted to one's needs without having divinity in it. So we take the Book.

This need is deeply felt. The problems that agitate the world are not problems of the intellect. They are problems of the heart. There are a few intelligent men who think they are very big and who are quite satisfied with the intellectual problem; but they interpret the heart of the world no better than a blind man can interpret a magnificent work of art. Speaking of the great mass of men, the problems of men are not problems of the intellect but problems of the soul; and these are the all-absorbing questions of the world.

Any one acquainted with the history of the world and of human thought, knows that from the dawn of history men have been searching for the Great Spirit. They have been seeking to know who He is. They have been asking in other phrases than that employed by Philip, but they have been asking precisely the same thing: Show us the Father! The old Assyrians said it; the old Egyptians said it! It is written on monument and on tomb to this very day, on every temple in Egypt, the splendor of whose ruins dazzles the brightest minds to this hour. Everywhere, all down the ages, there is evidence that this has been the cry of the human heart: Show us the Father!—the great Over-All Father—the father of our souls—and it sufficeth us!

Now what sort of answer will satisfy men? I think that such an answer must include a threefold revelation, that is to say, of a God that is a personal Being, of a God that is a benevolent and beneficent Being, and of a God who can forgive human sin and bring peace to the conscience of man. It is not for a great Somewhat or a Something that the heart of man is crying; it is for a Some One. It is not for the expression of omnipotence or of omniscience, or of any other great power; it is for the throbbing heart of a Person—one who can love and pity and sympathize with the sins and defeats of men. Nothing else than this will satisfy. It is beautiful to talk Pantheism as an intellectual exercise. It is very pretty indeed to talk of God as the All, as the great Ocean of all existences, and of men as waves rising out of the Ocean and breaking back into the Ocean again; or of God as a great Tree putting forth branches,

and you and I are those branches, and we wither and fall and are absorbed into mother earth again; or of God as a great Fire, and you and I are the sparks which fly from the original Fire, flaming for an instant and then returning again to the original. That is all well enough as an intellectual exercise, but it does not fill the heart of man. What men want is a personal being, one that they can see, one that they can touch, one that they can feel, one that they can speak to, one to whom they can turn. What they must have is a personal God.

Have we such a God? I might engage your attention for some time in quoting passages of God's revelation in the Old Testament that would be interesting, such as, "I am that I am." I might call your attention to some of His wonderful revelations given through the prophet Isaiah; but I am not going to engage your attention in any such way to-night. I want to know that God's revelation culminated in a person—in a man who lived beneath our skies, who walked among men, who ate with men, who slept with men, who taught and suffered and toiled with men. The culmination of divine revelation, the answer of God, is found in the person of Jesus of Nazareth. What do I want in my God? Absolute holiness? It is in Him! Absolute justice? It is in Him! Absolute pity? It is in Him! None pitied as He did. He was moved to compassion as he saw the shepherdless multitude in his Galilean hills and villages and cities. What must I have in my God? Absolute sinlessness? It is in Him! Perfection of character? It is in Him. Conceive anything that must be in your God, and you will find it in Him! Examine the Nazarene for every attribute, quality, and element that you conceive God must possess, and He has them all. So, when I look upon Him I look upon God; when I talk with Him I talk with God. When I hear Him say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," I am listening to the voice of Him who was, and is, and for evermore shall be, God over all, blessed forever.

Jesus Christ therefore makes God intelligible to us. We can not understand God or hear the answer to the cry of our heart by any intellectual process, or by any sort of study other than that which takes Jesus as the sole subject. Looking upon Him we can understand the eternal Father. God under-

stands us; so He came down among men, and stood among them, and said that he that hath seen Him hath seen the Father, for "I and my Father are one." That is the answer of the Gospel: a revelation of a personal God, one who has entered into human relations with, and who lived and moved among men.

II. Then, in the second place, the answer that will satisfy the heart must be the revelation of a God who is beneficent (a well-doer), and benevolent (a well-wisher of men); and in order that we should rise into fellowship with God one must have something more than mere omnipotence, mere power, or any mere sum of abstract qualities: we must have a God who pities and who loves us as you would love your children, with the same throbbing passion of heart—a God who is kind to the unthankful, as well as pitiful. And how beautifully such a God is given us in the Gospel! Like as a father pitieth his own children, so the Lord pitieth them that fear Him! What a wonderful passage that is! I have learnt as a father, in interpreting my feelings and desires toward my children at home yonder, more than I ever learnt from all the theological books that cumber my shelves. When I read my own heart's feelings toward my children, I am easily able to transfer my feelings to my Father, and to say to myself that if I can forgive their rudeness or their indifference when I call or their disobedience when they become disobedient to me or to their mother, how much more the Father above! I would not care to be tested too far. I do not know what I should do if either of my children should go away and disgrace, not only themselves, by their sinful life, but their father and mother, and all their friends. Pray God to save me from such a trial, as I pray Him to save all of you here! I think it is likely that I should say, tho I should have one of my children all begrimed with the sin of the world, "Come home! The candle burns upon the altar!" but it would be a hard trial. How does the Father feel? Let us see yonder ragged man, his face marked with crime, all semblance of manhood out of him! Look at him clad in filthy garments, with weary and bleeding feet, and trembling and uncertain step, climbing slowly, full of fear and trembling, over the brow of the hill! Look yonder, how the old father, with white locks streaming down his shoulders, as he catches sight of the form, runs and eagerly clasps the broken life in his arms!

And he steps painfully toward his father, and says, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy ——" "Stop, my son! you have said enough!" and he kisses away all memories of sin, and takes the son home and gives the order for the fatted calf to be killed, and for the house to be clothed with joy and love; for the one who was dead is alive again. That is God! That is God, as sketched by the master artist, the Son of the Eternal Himself.

Suppose an embassy of angels were commissioned to go all around this world and to enter every conservatory where flowers of every order are grown, and every valley and hillside, and were to bring from every place the choicest flower, and, having collected them all, were to weave them into one splendid bouquet—what a bouquet that would be!

Now, supposing the same commission of angels were told to go over the whole world, into the places of the great and rich, and into the cottages of the humblest everywhere, and were to take from each human being, not men only but from the refined natures of true women, all that is best in each, the characteristic excellence of each, and were to bring all these together, and by some divine power were to weave them into one person, and call that person father—what a father it would be! Now multiply that father by infinity, and you have the Father of the Gospel. That is my God. "Show us the Father and it sufficeth us!" There He is! Look at Him! Once you get the vision of Him you will be satisfied; and you will never be satisfied with anything short of that.

III. Last of all, the revelation which will satisfy the need of the human heart and answer this deep cry that is the age-long cry of the race must be the revelation of a God who can forgive human sin and bring rest to the human conscience—to men and women and children who are sinners. The ultimate description of every man and woman, the word that describes them best, is "sinner." "All of us have sinned, and come short of the glory of God." And one reason for this cry, this insatiable cry of man, is for some one who can cleanse the soul of sin; he must be able to do that. The myriad-minded Shakespeare, you remember, makes Macbeth, the murderer, when he heard the voice cry "Sleep no more!" say "Macbeth shall sleep no more"; and a little further on he says,



"Will all great Neptune's ocean wash this blood clear from my hand? No, this hand will rather the multitudinous seas incarnadine, making the green one red." Was Macbeth right? Will all the great ocean take away one stain of the sin of any human soul?

Will you try? Will you go, will you return and tell us that that sin of yours, that lie, that theft, that murder in the heart, that robbery, whatever it may be, that lustful look, that lustful thought—will you go to the ocean and lave in its mighty waves, and then come back and tell us that you are clean? Lady Macbeth, by many thought to be the inspirer of Macbeth in his murders, as she is walking at night says, "Here is the smell of the blood still; all the perfumes of Arabia will not sweeten this little hand." Was Shakespeare right? Can you gather perfumes from all the world to sweeten your guilty soul? I will not send you on a foolish quest, for Lady Macbeth, or Shakespeare—the mightiest genius of Anglo-Saxon thought—will tell you true. We must have a God who can cleanse our sins—in the church, and out of the church. We must have a God who is able to take away our sins, and no other will satisfy us. Show us the Father—some one with resources enough to make provision for sin, and to take away the guilt of my soul. Have we an answer to that requirement? I am not going to rehearse to you the story of Jesus; the story of Gethsemane and Calvary—of God who in Jesus Christ went away down and took upon Himself your sins and mine; and how the blessed Gospel says that if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Oh, these *alls* in the Bible! How great they are! How wonderful they are—to cleanse from *all* unrighteousness. In the city of Minneapolis I was sent for to see a woman who, the doctors said, had not long to live, and who was reported to have lived a life of easy virtue. I tried to tell her the way of salvation, but there seemed to be no openness of mind to the message. She said, "I am so great a sinner." I quoted one passage after another, and finally the one I have just given to you: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I shall never forget while I live how that woman, out of her great, pale, eager face looked up at me, and reached

up a white hand and said, "Is that word *all* there? Does it say *all* sinners?" And I took the book, and read it, and held it up and said, "Yes, there it is! He is faithful to forgive us *all*." Is it not wonderful? Every sinner! every sin! He will cleanse it. No one need despair. We need not to go to some poor feeble man, nor to any priest of any order, but only to God. Only God can therefore bring peace to the conscience, only God can give rest; and here is God standing up before us in the Gospel epitome, "Come unto me *all* ye that labor and are heavy laden and I will give you rest"—rest of conscience, rest too from the sense of sin, and rest from the guilt of sin.

Only He can do that. He can. There is not one that is too much for Him. He can make you as spotless as the whitest angel. "Philip said unto him, Show us the Father and it sufficeth us." Jesus said to him: "Have I been so long time with you, Philip, and yet hast thou not known me?" Philip could not see the divine Father behind the Man—behind the Man who in the white arch of the God-man unites man with God. Behold the divine answer to the heart's deepest cry! "He that hath seen me hath seen the Father."

God's presence amid and throughout the creation is immediate and is constant; . . . so that at no time in all our life, and amid no scenes, are we in the least removed from God. On sea or land, at the tropics or at the poles, the personal energizing mind of the Most High, ubiquitous and supreme, and everywhere perfect, includes us continually, and even, in the mystic prerogative of divinity, without invading our equal personality, pervades and sustains us. The loneliest scene is populous with this Presence. The commonest habitation hath in it this grandest of all sublimities. The pillar of stone becomes a temple, the crag of granite seems a part of the chrysolite walls of heaven, when the eyes of those who stand before them are anointed to see this indwelling Presence, wherewith the desert and the peak are both consecrated! We may then have communion and intercourse with this mind, of Him who built and who governs the world. We may directly confer with Him, and be conscious of His sympathy. Prepared for it by righteousness, we may with clear vision behold His face; and when we wake, and when we sleep, be still with Him.—R. S. STORRS, D.D.

## THE REIGN OF PEACE\*

BY THE REV. ARTHUR METCALF, CONGREGATIONAL, INDEPENDENCE, KANSAS.

Texts: Isa. ix. 6, 7, ii. 4, xi. 6; Luke ii. 18, 14; John xiv. 27.

LET some significant scriptures resurrect for us an almost lost ideal. Listen:

"And his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end." That is an oratorio. It focuses grand conceptions into a great outburst of song, and the climax is the Reign of Peace. Listen again:

"And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." That is a great anvil-chorus of vision. What an anvil! What a smith! What waiters by the forge! What music of sparks, till the weapons of destruction be converted into implements of production! But the prophet knew how impossible would be the task. He saw the tawny, striped passions of the race swaying to and fro, showing tooth and claw, watching to tear and devour. So he called the tamer of human passions into the den. See the Master of passion tame the beasts!

"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together: and a little child shall lead them." The lions are still. The spirit of the wild, the primal passions of hatred and war, lie quiet under the Master's spell. But that is not all. Heaven has ever been more anxious about earth than earth has been about heaven. A few pages and ages further down an angel was singing, lonesome-like, when suddenly heaven overflowed in the songs of a multitude of the heavenly host who made the welkin ring with—

"Glory to God in the highest, and on earth peace, and good-will among men." I think that was, and is, heaven's dominant note. Under cover of their prophetic song the Master came. When, so far as this physical presence was concerned, the Master was about to leave this earth, in a marvel of significance He lifted His hands in benediction while He made His immortal bequest—

"Peace I leave with you. *My* peace I give unto you." The significant word is *my*. *His* peace! The peace which had kept His soul: by which He possessed Himself in patience: under the reign of which He never lost His self-control: the secret of His Christly power. That mainspring of the Christ-life He left for you and me, for whosoever will. So He capped with this climax the prophetic vision of world-wide peace.

The miracle of the Isaiah vision becomes more apparent when you consider the circumstances under which it had its birth. The northern kingdom had just been broken to pieces by the military arm of Assyria. The cloud of dust in the desert made by Israel's exile feet was hardly yet laid. Assyrian armies had overthrown the kingdom of Damascus, and then had pushed westward to bind Israel to its triumphant chariot. Between the upper and nether millstones of Assyria and Egypt the prophet's own country was being crushed and ground to powder. Horizons were beclouded with marching armies. Palestine was the battle-ground of bitter conflict. Its plains were battle-fields, its fields graveyards, and the land itself the objective of sweeping military campaigns. A little while and the new Babylonian power overthrew Israel's conqueror. Time only counted a few decades ere Judah was carried too into captivity. Then Persian spears toppled over the Babylonian throne. In the wake of Persian conquests tramped the invincible Greek cohorts, the permanent fruits of whose victims were reaped by the Roman legionaries. When the prophet saw the vision of peace, war and blood were everywhere and always. The smithy's business was to forge swords and spears. A military career was the chief attraction to ambitious youth. Contention had sowed the world with dragon's teeth, and every year reaped a new crop of armed men, who in the spirit of lust and rapine trampled the world with bloody conquest.

Out of such times as these the prophet's voice speaks to us through the ages, holding up high the ideal of world-wide peace. He makes us hear the music on the anvil where

\* Preached in view of the meeting on American soil of the Japanese and Russian Peace Commissioners, August 6, 1906.

swords are turned to plowshares—for Robert Burns, and spears into pruning-hooks for the world's gardeners. He would tell us that the quiet, inner, spiritual forces of the spirit shall in the end dominate human life rather than the showy, cruel, vulgar glitter and pomp of war. The vision makes us sure that the fruits of the spirit—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control—shall yet ripen in the orchard of our human life, unfretted by the hot blasts of rapine and war. I thank God for the vision that soars above the realm of mere fact, for the persistence with which the ideal maintains itself through ages sordid with lust and greed, for the divine optimism which never despairs of the fulfilment of the vision among men while they live upon the earth. No Nero has been able to trample the vision down, no Napoleon to overrun it with his armies, no war-lords to blot it from the record. There it stands; and because God is linked to man, and man is linked to God, in time the vision shall surely be fulfilled.

And, believe me, the world is nearer the fulfilment of the vision than, perhaps, we are apt to think. Among the innumerable signs of our times that point to the hastening of the glad day

“By prophet-bards foretold”

we may enumerate a few of the most significant.

First, the shrinking of the world's geography is not only one of the most remarkable events of our time, but it is also an official herald of the approaching era of peace. When the ox-cart and the hewn canoe were the chief means of communication between distances all points of geography were a long distance from everywhere. People who were distant from each other geographically were inevitably far apart mentally, morally, and socially. Middle walls of partition and caste ridged and furrowed all the human continents. Oceans in those days separated lands and peoples, and rivers and mountains were impassable barriers. But when Benjamin Franklin put his knuckle to the string of the kite and received the electric shock, that shock gave the world a new impulse. The advent of steam, electricity, wireless telegraphy, of the printed page, the public teacher, the universal preacher, has destroyed distances, broken down barriers, changed geography, and left the wide world neighbor to itself.

Men now live in the wide world who aforetime dwelt within the narrow compass of their own back yards. Now friendliness tends to develop between neighbors. Hostility is easier at a distance than at close quarters. Enemies become friends when they have an opportunity to discover how alike they are, and that they have a community of interests. And so the world that has been huddled together by the reign of science looks up from its toil to welcome the immanent reign of peace.

The passing of theological strife from our time makes toward the fulfilment of the prophet's vision. It shames me to reflect that some of the most horrible wars have been—not religious wars, there are no religious wars, all wars are animal, pagan, and contrary to the best in human nature—but there have been wars about religion, where men have fought themselves to a standstill about the forms of their faith. In the past theologians have shared tooth and claw with the beasts of the jungle. It would seem that the primal spirit of strife took possession of the church. One pope justified universal butchery of Protestants by quoting the vision of the apostle, “Rise, Peter, kill and eat.” Peter's successor did arise! When Protestants have been in power they have not always been slow to put into practise the lesson learned from their age-long foe. And among themselves the sects have fought and contended until the Christian Church has been so split into warring factions that the world has almost decided, perforce, to get along without it. It was impossible for such a split-up religion to help unify the world. When the church wore armor and carried the sword its peace propaganda was a silly farce, neither believed in by itself nor possible of belief by the outside world. Thank God, a new day has dawned. People are getting together in matters of religion, even internationally. They are recognizing admirable qualities in the opposition. Great principles are beginning to stand out that are rallying men from little standards. Parliaments of religion are not unheard of in our time. Pupils who shall become teachers sit at the feet of masters who teach comparative religion. All the families of the earth, it is beginning to be discovered, have a dim sense of the great Father, and hearts separated by continents of geography and habit ache for a common brotherhood. The Christian's heaven of

other ages was impossible—nobody could have gotten to it or would have been welcome but a handful of individuals from an elect sect. Now we are beginning to sense the wonderful truth that the new Jerusalem really lieth foursquare, with abundant gates on every side, and that all peoples, climes, and tongues may walk straight ahead into the gates of its communal spiritual life. In such a world the reign of peace is not merely a distant prophecy. Its day has begun dimly to dawn, and soon it will be light.

Then there is the commercial shuttle that weaves the vital web that is binding the nations together. It marks the wonderfully complicated nature of the problems of our day that the very materialism which we fear proves to be a chief handmaid of the world's peace. The dollar is the most timid of all the beasts of the field. In danger and uncertainty it hides itself. In many respects it augurs ill for man that the welfare of the dollar has become a chief matter of international concern. The fear of Russian policies on the bourses of Europe has almost done as much to bring the Czar to the peace conference as the bayonets of the little brown man. Furthermore, every ship that crosses the ocean is a shuttle filling the warp of an international life. Nations hardly dare to fight in these days because war would interfere with the argosies of commerce. Think, too, of the immense cargoes of mail which commerce carries across the seas. Every letter from one nation to another is a golden thread, like a private wire, fostering friendship, trust, and honor, creating a brotherhood of interest and love which tends to make future wars impossible. It has sometimes been said that war in Europe was becoming more improbable by reason of the intermarriage of Europe's royal families. Much more do the bonds of commerce between the nations make for lasting peace. The doctrine of the "open door" has saved China from partition, and that redemptive doctrine is wholly based on the interests of commerce. And so in a thousand intricate ways the merchantman commands the man of war, and the mechanic says "No" to the soldier, and the prophet's noble vision is brought a little nearer to the earth because millionaires would, forsooth, make a little more money.

Then there is coming to be not only an international politics, an international commerce, but there is also dawning an interna-

tional life. How much of our modern life all the world has in common! The leading contents of our great metropolitan newspapers the world over are identical. With Mount Pelée in eruption, Japan achieving a constitution, the Russian people agitating for a constitution, the fate of Port Arthur and Vladivostok in the balance, the yellow fever in New Orleans, the famine and plague ravaging India, the whole polyglot world reads the news in unison, and discusses its significance in a profound international sympathy. At these great points of interest all the world is in vital touch; antipodes of speech, ideals, and sentiments participate in a rich commonwealth. This international commonwealth of life is a real thing. For instance, our "Uncle Tom's Cabin," "Pilgrim's Progress," and "In His Steps" are only representatives of a considerable library of books which are translated into the civilized tongues, as the Bible is into all the world's languages and dialects. Wagner's "Simple Life" stirs us in America as it stirs the best part of France. Japanese classics are beginning to be common on our reading-tables, by the side of Victor Hugo, Dante, Balzac, Tolstoy. This means that the solidarity of the race is an achievement rather than a mere theory. Where the interests of the wide world have become a real commonwealth it will be increasingly difficult to range the people against each other in repulsive war. Once the words "mutual" and "commonwealth" become international, as they are fast doing, the war-bugle and the sword become relics for the museum of the world's antiquities, and war will be impossible.

Have you noticed how the very nature of war is changing under the influence of the Prince of Peace? We have witnessed a Christian use of conquest that would have been impossible in any former day. It was a miracle of peace when the new *Mayflower*, a United States ship of war, carried a thousand of our youth to the Philippines, there to strive in a spirit of altruism, not to change a conquered people's religion, but to open to their childlike and unaccustomed feet the wonders and graces of the civilized world. Harvard's halls were thrown wide open and her teachers loaned to Cuban school-ma'ams, that they might absorb the traditions of a great school and land for their island home. You say this is unique; it has happened only once; that it can never occur again. Wait a little. The

little brown schoolmaster is already abroad in Korea and Manchuria. Why does the Japanese conqueror hold wide the open door? Why does he not say: "This is my conquest; let all the world keep out?" It is a new thing and it marks a new age. We make a great mistake when we suppose that all of Christianity is to be found within the Christian churches. Christianity has become so diffused throughout the wide world that pagan Japan moves in pagan Manchuria in the spirit of altruism, not perfect, perhaps, not ideal, but still real and tremendously significant.

And so I am in a great apostolic succession when I ask you to pray with me for the peace of the world. The plenipotentiaries of Russia and Japan have honored the United States by convening their peace conference upon our shores. Let the prayers of American people create such a psychological wave

of influence as shall buoy them toward a just and lasting peace.\* May they meet the spirit of peace on our streets! May they read it in our newspapers! May it greet them in their social intercourse! May it wait to them from pulpit and prayer-meeting throughout the land! May it be in the air they breathe! May the great God of peace, who is also the God of battles, breathe upon them the quiet spirit of peace, so that when the conference is ended there shall be left no gaping sores, but shall be established a just and lasting peace that shall mean the dawn of a new day to the distracted Orient! For, believe me, God meant this old earth to be a hearthstone, where the black child and the yellow child and the red child and the white child might dwell together in a happy household life, with all their faces set toward the morning.

\* The treaty was signed Sept. 5.—ED.

### GIVE THYSELF WHOLLY TO THESE THINGS

BY THE REV. C. Q. WRIGHT, CHAPLAIN, U. S. NAVY.

*Meditate on these things; give thyself wholly to them.*—1 Tim. iv. 15.

WHAT is worth doing is worth well doing. A scrappy life is just as certain a failure in religion as in business. In following Christ it behooves us to go straight on—and on, and on. A man who dares to take the handles of a plow drawn by fiery horses through rough ground will keep his eyes ahead, and keep steadily up with the team. So is there to be a certain continuity in our daily walk and toll before God. But, in fact, we live in fragments, sections, patches. When we look at our path we see where the plow has jumped out of the ground at intervals, and the deep straight furrow that should have been is but a straggling stretch of scratches on the surface. Our plow takes hold in soft ground, but balks at every root and jumps out at every stone it strikes.

Not only does our Lord inculcate this continuity, but also symmetry of religious life—that Christian character should be so formed, the new man so thoroughly established, that the ensuing life should have a marked consistency, and be at last well rounded, as ripe fruit or a finished voyage.

We find a fair picture of our life at Bethany, where Martha was concerned about many things, while Mary chose that good part that

could not be taken from her. So are we all prone to be concerned about "many things," instead of the one great thing. While moderate attention and diligence are necessary to success in our business, our "concern" should be about the eternal affairs—God's business—and on that we should concentrate ourselves.

"Thyself"! The literal sense of this Scripture is, "Be thou in these things." Put the "thou" into religion—deep and wholly.

Horace has a similar expression: "I am absorbed in this." So be thou. As the blotter absorbs the ink, or the sponge the fluid, so let the Christian be drunk up in the meshes of the Kingdom of God. Aspire, O Christian! to be lost in Christ—that it be no longer thou that lives, but He that liveth in thee.

What could not God make of thee, and do with thee if thou couldst perfectly yield up thy very self to Him? For thyself contemplates all thy capacity of mind, heart, spirit, body, and estate.

"Give"—not lend, or incline thyself, but offer, freely and joyfully; present as a high privilege—"thyself wholly to these things."

When Brahma came in the disguise of a beggar, asking alms of the wise and pious animals, they gave him freely all the food they had, but the hare told him to gather

sticks and build a fire, upon which he promptly leaped to be broiled for food for the beggar. This so pleased Brahma that he seized a mountain and squeezed it, and wrote, with the juice he squeezed out, the so-called "rabbit hares" on the face of the moon, as a memorial of the hare's self-sacrifice.

Out of this absurd story there comes a beautiful lesson of self-rendering magnanimity, loyalty, and utter self-renunciation. So give thyself to thy God, as the hare to the hungry beggar. Yea, so give thyself to humanity as did this little animal to a fellow being in need.

Let us learn that the religion we profess is not only the chief thing, it is the sole concern. It is the one thing needful. It is a great matter, full of profoundest moment.

Now, we get what we give ourselves for, and we get it in the measure of our self-abnegation. Thus are won love, life, salvation.

The central glory in historic Christianity is this, that its Founder gave Himself for mankind. And in experimental Christianity no man may hope to conform his life and character to those of his Master who does not give himself up in holy surrender and subjugation to Him.

### LITTLE THINGS

BY THE REV. GEORGE H. FLINN, METHODIST EPISCOPAL, PITTSBURG.

*What is that in thine hand?*—Exod. iv. 2.

GOD always has a man in training for the accomplishment of His purposes. Moses is the one upon whom God now lays His hand. A stupendous task is to be undertaken. Millions of Hebrew slaves are to be liberated. The proud Egyptians and their haughty Pharaoh are to taste the bitter cup of humiliation, administered by the hand of Jehovah. None is so well fitted for the work in all the realm as Moses, the adopted son of Egypt.

God asked, "What is that in thine hand?" His eyes rested on the crooked rod which he held and he answers, "It is only a stick." A little insignificant thing, yet in the hand of the one sent of God it is to become a supernatural power. Before Moses could be brought to surrender his masterly intellect and winning personality to the Lord for the defeat of the plans of a heartless oppressor, he had to learn the fact that it is "not by might nor power" of man but by the omnipotence of the God of nations that the great storm-centers of human life are created and sent whirling down the ages. Life is made up of little things. Our steps, rather than our long journeys, "are ordered of the Lord."

Note the realities from the employment of little things. It was only a slingshot in the hands of a skilful lad, and Goliath measures his great length on the sod before a rustic David. It was only the jawbone of an ass in the hands of an infuriated Samson, and windrows of Philistines are heaped around him.

A chisel in the hands of Angelo brings

beauty out of ugliness. A scale of music in the hands of Handel, Mozart, and Beethoven and the ear is entranced by a fairyland of weird and wonderful sounds. 'Tis the smaller things in life which make up the great aggregate. It is God's own wise way of giving us all a chance in the bustle and tussle of this hurly-burly life.

We have dire need to-day of a modern Moses with a gnarled club to lead us out of the clutches of modern Pharaohs whose oppressions are more wicked than ancient Egypt's. The jawbones of the masses, now spelled by the oppressor without an "M," are beginning to wag against graft and the day of our gullibility is swiftly passing. The lamps and pitchers of an enlightened public will dispel the dreams of modern plunderers. The eye of the world is to turn from the enchantment of Angelos, Munkacsys, Handels, Mozarts, Beethovens, and Edisons long enough to settle with these fleshly forces. The account is long overdue.

God just as truly asks Americans the old-time question, "What is that in thine hand?" It doesn't seem to be of much importance, but arrayed on the side of right it is mighty to the pulling down of the strongholds of injustice. There are many good, honest officials in the land who fail to see that they hold in hand the very little thing needed to guide the people out of the dilemma. God wants to get a chance to use even the smallest things in our lives to work miracles of wonder in our humble doings.

## SUGGESTIVE OUTLINES

## The Unconscious Shaping of Our Life

BY THE REV. W. J. ACOMB, BAPTIST, BIRMINGHAM, ENGLAND.

*I girded thee, tho thou hast not known me.—Isa. xlv. 5.*

CYRUS, tho an extraordinary prince, was destitute of the knowledge of God. He little suspected, while carrying out his own program, that his plans and endeavors were contributing to the accomplishment of divine purposes. Here it is claimed that the very girding or equipping of Cyrus for his life-work was of divine origin in the interests of the favored race.

I. There are irresponsible periods in many lives when we are strangely ignorant and unconscious of God. Our soul is fast asleep. God has not dawned upon us. We fail to realize the situation. Cyrus—a man of splendid endowments—lived a life of startling incident, hairbreadth escape, dangers by flood and field, of hunger, thirst, pain, and pleasure, apparently with no suspicion that just behind the veil the Father of men narrowly watched every step and stage of life. God girded and prospered him, yet he was “without God in the world.” Multitudes in our day live a very similar life. There is a lack of sense of accountability. It is life that does not perceive the kingdom of God. It is not life in God, but in self, self-absorption, self-admiration, self-seeking. There is a deplorable insensibility of soul with too many, a painful air of independence. The tone and temper and bearing appear to be ever asking, What have I to do with God? There are also many beautiful lives, too, that only lack the one thing. They are sincere and true, kind and thoughtful, filling important parts, evidently controlled by unseen influence, but ignorant of God.

II. God's ministry of goodness attends us even through those periods of ignorance and negligence. Turn this word “gird” into our more familiar one, “equip,” and you get the sense of it—“a volume in a word.” Subtle and unseen hands qualified Cyrus for his mission of annihilation and redemption. The circumstances of his childhood, the precocity of his intelligence, the variety of his education—fifty things go to show that all the best and strongest in him was developed for definite purposes. Xenophon says

that “Persian boys went to school to learn justice”; our boys go to school to learn the three R's. We are surely taught that the overpowering mastery of Providence is such that all things become subservient to His purpose. See how hopeful all this is. Emerson says, “There is a breath of will that blows through the universe.” And that will is the will of our Father and Redeemer. Most of us who have reached a position of Christian usefulness can recall many items of our history which we can associate with “the finger of God.” To others they meant chance; to us, God. A father—a mother—that stray volume—at the parting of the ways that we must perforce take the right path! In this materialistic age there is more of divinity in the world than most admit or recognize. Christian parents and teachers may take heart. Have faith in the unseen Monitor when you send your boy adrift. “God, the undiluted good, the root and stock of character,” will so supplement your honest endeavor that he too shall win his crown.

## When Men Meet Christ

BY N. MCGEE WATERS, D.D., CONGREGATIONAL, BROOKLYN, NEW YORK.

*Jesus met them.—Matt. xxviii. 9.*

THE Gospels are filled with scenes where men are meeting Jesus—rich men and poor men; scholars and rustics; Romans, Greeks, and Jews; good men and evil; influential men and friendless; the well-beloved and the outcast. All sorts and conditions of men meet Jesus. What happens? What does it mean for a man to meet Christ?

I. The first thing we see is that to meet Christ is to find a new world. In the opening pages of the New Testament we behold the meeting of Christ with Galilean peasants—sailors, fishermen, and farmers. Right away we see these plain men become citizens of a new and larger world. Something is added to their lives.

II. To meet Christ is to find a new language. All life is learning to read. When a man masters a new language he adds a new story unto his life. He was an Englishman. He learns German; and now he becomes a German also. Life is learning to read. Jesus is the Master who teaches us to read spiritual writings and to understand spiritual lore.

Jesus Christ comes into the world to put men into the world of spirit. When a man is hungry or thirsty He gives him bread and spells out to him God's name of Providence. He sets a little child in the midst of men, and when they all love its simplicity and guileless heart He spells out to them the "kingdom of heaven." He shows them their worldly father and tells them to remember His solicitude and care, and then spells out to them "God."

III. To meet Christ is to find a new friend. If I had all the rich vocabulary of human speech at my command and could select one word for the biography of Jesus, it would be this word: "Friend." The Gospel is a tale of His friendships. Friendship for the fisherman and the sailor and the widow and the farmer, to the hungry crowd, the leper, the lunatic, the widow, the lone orphan sisters, the wayward woman of the street, the justly despised publican, the dying thief. In the great congregation the tears will start when with those words of His "Suffer the little children to come unto me" our little ones are offered in baptism.

IV. To meet Jesus is to get a new chance. Man might be defined as the being who wants a new chance. The world about us is full of drifting men who are asking in the industrial world for a new footing and a new opportunity. But tenfold more numerous are the people who in morals need a new opportunity. The innocence of youth has gone; the purity of boyhood fled. The man is sighing, "Oh, would that I were a boy again and that I could have a chance to live my life over!" That man ought to meet Jesus Christ. He never met a man in his earthly ministry to whom He closed the doors of hope. He met the thief, and He gave him a new chance; the publican, and gave him a new chance; the magdalen, and gave her a new chance; Peter who denied Him with oaths, and gave him a new chance. The message of Jesus might be named rightly "The Gospel of a New Chance."

V. To meet Jesus Christ is to gain a new hope. In our text the disciples were discouraged. Their enemies had succeeded in slaying their Master. All their hopes and hearts are buried in the grave of their friend. Then Jesus Christ came back from the dead, clad in the vestments of immortality, and He made those peasant men understand that the grave is not the end of life, but only an opening

door. To meet Jesus Christ is to be made certain of the immortal hope.

### Wealth

By JOHN P. PETERS, D.D., EPISCOPALIAN,  
NEW YORK.

Luke xvi. 19-31.

Jesus does not teach here the doctrine of the next world, but uses current Jewish views with regard to the next world, to enforce point. All the phraseology in which He describes the next world—"Abraham's bosom," the "separating gulf" "flames of fire," "torments of the damned enhanced by sight of the blessed," "joy of the blessed enhanced by sight of the damned"—is the phraseology of the Jews of His day. Object of the parable is to set forth the evil-doing of the unnamed rich man and incidentally the infinite mercy and love of God, which will not suffer misery and wretchedness to continue. Jesus's saying with regard to wealth and rich men, especially as reported by St. Luke, seems extreme; yet the outward expression gives a certain justification for such interpretations as those of Tolstoy.

I. The progress of the race is in fact dependent upon development and satisfaction of instincts and aspirations which God has put in our nature. Man is a beast until he seeks and desires to obtain luxuries.

II. While wealth and luxury are in this aspect an advantage to the human race, on the other hand all are agreed that there is a point at which luxury ceases to be good and wealth becomes an injury both to the community and to the individual. When is that point reached? How are we to determine what is good luxury and what evil luxury? Let us rather inquire what was the teaching of our Lord with regard to our powers and opportunities. That is a fundamental question, and solution of this gives answer to other.

III. In King James's translation the parable is described as "rich glutton and Lazarus the beggar": quite incorrect and misses point. Dives, rich, dressed handsomely, fared well, but nothing is said of drunkenness or intemperance. Not uncharitable in the ordinary sense of word, and for this reason Lazarus was laid daily at his door. Such subsistence as Lazarus got came from superfluity of Dives. Lazarus not represented as



an especially righteous man. He is received into the bosom of Abraham because of infinite mercy and love of God, who can not tolerate pain or suffering.

IV. It is the purpose of God that pain and suffering should be relieved through those to whom He has given the good things of the world: theirs to act as His agents or almoners to show the infinite pity and tenderness of God.

V. The sin of the rich man is that he did not show this pity and tenderness, did not so conceive of purpose of life. What he had was his to enjoy; what was superfluous and he did not need he gave to the poor. It was God's design that the suffering and needy Lazarus should have found love and pity and tender brotherliness at the hand of Dives, who had been endowed with many good things that he might have supreme felicity of blessing and helping those who had not. Dives took bounties of God, used them for himself, treated them as his own, conceived of his life as one to be lived for himself, and so condemned himself to separation from God and His kingdom through his choice of the lower course and his denial of the divine within him.

#### An Unusual Rest Prescription

BY THE REV. CLAUDE R. SHAVER, PRESBYTERIAN, ST. LOUIS.

*Take my yoke upon you, and learn of me; and ye shall find rest unto your souls.—Matt. xi. 29.*

ONE of the Great Teacher's paradoxes. Yet, like all the others, only apparently so, showing His superior wisdom. We find this prescription for rest unique in at least three particulars, viz.:

I. "Unto soul;" not merely the body. This is not only scientific in a psychological sense, but is in accordance with the supreme purposes of Him who "looketh not on the outward appearance."

II. While a gift, it must be learned. Resting is an art as truly as painting, music, or sculpture. Jesus, the Master Artist, makes the offer.

III. It is "found" by wearing a "yoke." Not an impossible proposition, as shown by Drummond's antithesis—"Rest and stagnation."

"Rest is not quitting the busy career;  
Rest is the fitting of self to its sphere."

#### The Unseen Savior

BY THE REV. NORMAN MACDONALD, FREE CHURCH, SCOTLAND.

*Whom not having seen, ye love; in whom, tho now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.*  
—1 Peter i. 8.

THE word with which this verse begins evidently refers to "Jesus Christ" in the verse which immediately precedes.

I. The interesting object, "Jesus Christ" as the Savior of mankind presently invisible.

1. His eminent qualifications, i.e., as the Savior of the world. These include: (1) Absolute personal excellence. As the God man the person necessary as our Savior is perfect. So are also the excellencies, natural and moral, belonging to that person. They are divine-human. (2) Sufficient official equipment. As Mediator He is prophet, priest, and king, and possesses all power in existence. (3) Infinite saving mightiness (Is. lxiii. 1). He can save righteously, seasonably, perfectly, permanently. (4) Unquestioned lawful authority. He was chosen, called, consecrated to be our Savior (Heb. v. 4-5.) 2. His present invisibility. The Savior is now unseen. (1) In what respects? As regards (a) His corporeal presence; (b) The full manifestation of His glory. (2) For what purpose? To test our faith, our love, our obedience. (3) Till what period? Only till His second coming. Then all shall see Him in His glory. "Behold, he comes with clouds," etc.

II. The threefold duty. "Whom having not seen, ye love," etc. 1. Love to the unseen Savior. (1) Its distinguishing characteristic. It is spiritual in its object, nature, subjects. (2) Its immutable foundation. Christ's loveliness as described in His word, exemplified in His life, manifested in His death, revealed by His spirit. (3) Its unspeakable advantage. It preserves us in Christ's ways. It fills with God's fullness. It consecrates to Christ's service. 2. Trust in the unseen Savior. For what benefits? On what ground? With what evidence? 3. Joy in the unseen Savior. Of what kind? Unspeakable and full of glory. In what circumstances (Hab. iii. 17-18)? With what effect? Strength, comfort, fruitfulness.

Inferences: 1. That the invisible world is a most real world. 2. That the testimony of Scripture is a sufficient ground of faith. 3. That love and joy are inseparable from trust in Christ. 4. That we have as great

advantages as those had who saw Jesus in the flesh (John xx. 29). —

### The Responsibility for Good News

BY JOSHUA E. WILLS, D.D., BAPTIST, BALTIMORE.

*We do not well: this day is a day of good tidings, and we hold our peace. If we tarry till the morning light, some mischief will come upon us.*—2 Kings vii. 9.

HERE is seen a group of poor lepers, who from sudden want and disgrace are in the enjoyment of full and plenty. But a few hours had passed since they were sitting at the gate, discussing the great cardinal question, "Is life worth living?" when lo, a suggestion as to the imperative need of personal exertion! To tarry at the gate was but to die; to enter the city was to meet famine, to go to the tents of the Syrians, a possibility of relief in their camp.

I. God helps those who help themselves. The lepers would have died had they remained at the gate. No food could have been received from that famine-stricken city. All its sources of supply had long since been cut off. To the camp of the Syrians the mighty, the leprous groups went, when lo! beyond all expectation there is an abundance.

II. The leprous group were used. God can and does employ the "despised things" to bring about the glory of His praise. Leprous men, the rejected, ostracized of society, are often raised to have the message of "glad tidings." The qualifications are not social recognition, but information of plenty for the famishing. The living experimental fact is that there is an abundance, if they will but go out of their own circumscribed limitation. The much-dreaded, terrified forces are put to flight, and there is victory at hand.

III. The lepers felt the imperative need of making known the good fortune to the famished stricken in the besieged city. They were in possession of the facts of deliverance. Go tell, or mischief will come. Note of conscience warning! Christian, can you enjoy the knowledge of the full and plenty of the Gospel feast, and not make it known to the besieged in the citadel of sin? "This day is a day of good tidings, and we hold our peace. If we tarry till the morning light, some mischief will come upon us." Christian, can you neglect your testimony and ignore the cry of the heathen, until "He shall come in His glory"?

### The Minister of God

BY THE REV. HUGH C. WALLACE, CONGREGATIONAL, LONDON.

*Wherefore also I came without gainsaying when I was sent for. I ask, therefore, with what intent ye sent for me. . . . Now therefore we are all here present, in the sight of God, to hear all things that have been commanded thee of the Lord.*—Acts x. 29-33.

PETER had a right to ask this question. He had been conducting a good and useful ministry at Joppa. Not only did crowds gather to listen to him, but many converts had been added to the church, and the new faith was evidently spreading on all sides.

The congregation addressed by Peter was in many respects a model one.

I. The church helps to make the minister. As the summer sun draws from the plant the buds and flowers, so the sympathy and prayer of a congregation bring out all that is best of the heart and the mind of its pastor. 1. This congregation was punctual. The devotional part of the service is of the highest importance. To speak of prayer as a "preliminary" is blasphemy of which we should never be guilty. The church is not merely a preaching-place for the minister, or a concert-room for the choir; it is a sanctuary for the worship of the soul. 2. This congregation was attentive. They regarded the apostle as God's spokesman, and He in turn realized the solemnity of the position. For both privilege and responsibility were linked—as they ever are—together. 3. This congregation was reverent. Its members met together in no frivolous spirit, but in "the sight of God."

II. What, then, do you expect of the minister of God? It is my contention that the true minister of the Gospel has a threefold ministry to perform—to think, to speak, to act. 1. The ministry of thinking. It is the preacher's solemn duty, as it is your duty, to think his own thoughts; to think for himself. 2. The ministry of speaking. It is only by free speech that free thought can be kept alive. If you muzzle the one you kill the other. 3. The ministry of acting. Creed and deed must go together. This is the only orthodoxy that is of any value. The one great question that we should ask ourselves is, Does my religion make me any better? This is the only test worth applying. Character is the greatest evangelistic agency. It is what we are that tells.

## PRAYER-MEETING SERVICE

By WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

## What Every One Needs

OCTOBER 1-7.

*And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.—Mark x. 52.*

THIS every one needs—to pass through such change spiritually as this blind man did physically; that in his relations with God he get out of darkness into light; that he be converted.

Our Savior lays this need of conversion down as an immovable necessity. The process of conversion is accurately outlined in this account of the blind man begging there by the wayside at Jericho. What things are needed in order to conversion?

I. One must confess himself a sinner, as this blind man confessed himself blind.

II. One must confess his own helplessness, as did this blind man. Sin renders one helpless in many ways: 1. As toward God—the sinner has affronted the divine holiness. 2. As toward the sinner himself—he has become thrall'd in sin's habit and is at last unable to break his chains.

III. One must cast away whatever would prevent. Verse 50: "And he, casting away his garment." Such hindering garment, in the sinner's case, may be evil companions, evil indulgences, evil business, evil things in a right business, evil grudges, etc.

IV. One must be determined against obstacle. Verse 48: "And many charged him that he should hold his peace; but he cried the more a great deal."

V. One must seize opportunity. Verse 47: "And when he heard that it was Jesus of Nazareth, he began to cry out."

VI. One must turn from all else to *Jesus*. Verse 47: "Jesus, thou Son of David, have mercy on me."

To such mood and prayer Jesus always and instantly responds. See our Scripture. As He gave this man physical sight, He will give us spiritual sight. We shall be conscious of the light and smile of God; we shall be converted by His regenerating power and grace. The test that we are converted is such test as this blind man answered to—he "followed Jesus in the way."

## The Greatest Sight

OCTOBER 8-14.

*Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man.—John xix. 5.*

CERTAINLY Jesus Christ is the greatest sight and figure in human history. Let us behold Him.

I. The Man—for man He is. He was born, grew, was tempted, rejoiced, sorrowed. Here, in the fresh fulness of a young manhood, He stands before us. All the notes and marks of an essential manhood are upon Him. Let not even our reverence for Him bereave us of the solid reality of this fact.

II. The ridiculed Man. His crown is the crown of derision; His robe, the worn-out purple, the garment of derision; His salutation, the rough smittings of the Roman soldiery. We have heard the cutting word, have felt the blight of ridicule or of want of appreciation withering our best endeavor. He knew it all. He was tempted—tried—in all points as we are.

III. The suffering Man. He was scourged, thorn-crowned, smitten. We have known suffering. In utmost way He knew it also.

IV. The self-sacrificing Man. He climbed and endured, for others' sake, the cross.

V. The triumphing Man. Through this of which our Scripture speaks He went to cross and atoning death, but also to glorious resurrection and ascension.

VI. The deific Man. Here was the very patience and suffering love of God. Beholding Him we behold the heart of God.

"The very God, think, Abib, dost thou think?  
So the All-great were the All-loving too;  
So through the thunder comes a human voice,  
Saying, O heart I made, a Heart beats here;  
Face My hands fashioned, see it in Myself;  
Thou hast no strength, nor mayest conceive of Mine;  
But love I gave thee, with Myself to love,  
And thou must love Me, *who has died for thee.*"

Here we learn: 1. The certainty of the divine love. 2. The fearfulness of sin. 3. A reason for our love. 4. A reason for our service.

## Why We May Know

OCTOBER 15-21.

*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*—2 Cor. v. 1.

ST. PAUL was by trade a tent-maker. It was natural that his handicraft should yield him figures for his teaching. Like a tent, pitched but for the moment, is our present life, this tent-making apostle says. Death shall dissolve, loosen down the body. There is no permanence in this present life. But this is not the whole of the matter. We have a great and glorious knowledge; we know there is another life, the figure of which is a house eternal. From this unlasting life, the figure of which is tent, we pass into the life of lastingness, the figure of which is the eternal house not made with hands—this we know. We may know there is the immortal life.

I. Otherwise we must impugn the veracity of the Creator. The instinct of immortality is universal. The instinct was divinely implanted. God can not be false to an instinct and feeling He has Himself given.

II. Science has taught us that nothing is destroyed. Matter and energy are not destroyed; they may take on other forms—now it is light, then heat, then electricity—but the energy persists. All analogies point to the similar persistence of the energy of the human spirit.

III. The brain is not the mind, but is only the mind's instrument. When the instrument is finished with, it by no means follows that that which has used the instrument is also finished.

IV. The permanency of the affections. Love abides. "The heart has reasons of which the understanding knows nothing."

V. The incompleteness of this life. As Robert Browning sings:

"This earth is not my sphere,  
For I can not so narrow me  
But that I still exceed it."

VI. The historic verity of the resurrection of Jesus Christ.

But the kind of soul we have here determines the kind of life here, and the kind of soul we have there will determine the kind of life yonder. Are we living for a blissful immortality?

## How to Change Common Things to Gold

OCTOBER 22-28.

*And whatsoever ye do, do it heartily, as to the Lord, and not unto men.*—Col. iii. 23.

THE apostle here announces a most important and transforming principle—that it is not the deed itself, but the motive in which the deed is done, which makes the deed golden. No deed is ever any more golden than its motive.

"Whatsoever ye do." It includes, for the most of us, multitudes of the commonest and most routine things, *e.g.*, housekeeping, school-teaching, studying, work in store, office, or at some handicraft. It ought also to include recreation. Very humdrum these things often seem. What will make these common, dusty things golden? The doing them out of a golden motive—"to the Lord."

Sometimes this "whatsoever ye do" may include the bearing of a great sorrow or affliction. It certainly also includes the meeting of the daily frictions, harassments, annoyances. The golden way to meet and master the greater or the lesser is to bear them as unto the Lord. George Herbert's lines express the spirit of our Scripture:

"Teach me, my God and King,  
In all things Thee to see,  
And what I do in anything  
To do it as to Thee.

"All may of Thee partake;  
Nothing can be so mean  
Which with this tincture—For Thy Sake—  
Will not grow bright and clean.

"A servant with this clause  
Makes drudgery divine;  
Who sweeps a room as for Thy laws  
Makes that, and the action, fine.

"This is the famous stone  
That turneth all to gold;  
For that which God doth touch and own  
Can not for less be told."

## The Spiritualized Church

OCTOBER 29—NOVEMBER 4.

*For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence, etc.* Acts i. 5-8.

WHAT is the difference between that action of the Holy Spirit on souls, called regeneration, and that succeeding action of the Holy

Spirit on Christian souls, called in our Scripture "power," which surely includes growth, a progressing sanctification? It is the difference between the bulb and the flower, the seed and the fruit.

Regeneration gives the beginning spiritual life—the babe in Christ. "Power," sanctification, gives spiritual growth, development—the man in Christ.

The trouble with too many Christians is that they have not allowed this "power" of the Holy Spirit actually to have become their own.

I. Our Scripture discloses Christians, at least in a measure, unspiritual. They were Christians—these disciples. They had given themselves to Christ, they had confessed allegiance to Him, but they were not the sort of Christians they afterward became. Is it too severe to say they were unspiritual Christians? certainly only Christians in seed form, not in fruit form. 1. They were Christians feeble in spiritual understanding (Matt. xvi. 6-12; also Acts i. 6, 7). 2. They were disputatiously selfish (Mark ix. 38-37). 3. They were, some of them, hotly vengeful (Luke ix. 51-56). 4. They were sometimes cowardly (Mark xiv. 50, also xiv. 68-72). 5. They

were not triumphant. How shorn and helpless they were previous to the coming on them of this "power" of the Holy Spirit! Are there not such Christians—Christians, but untriumphant, now?

II. Our Scripture discloses the fact that there is for Christians a better possibility—that Christians may be spiritualized.

The "power" of the Holy Spirit came. They were willing to receive the "power" (Acts ii. 1-4). And immediately these same Christians became willing, intelligent, triumphant, rejoicing witnesses for their Lord (Acts ii. 5-47). Certainly the contrast is surprising.

III. How may I be baptized in the Holy Ghost, receive "power," and in this high meaning become spiritual?

Is not the way of reception for us now the same as for those then? Prayerful obedience is the way of reception, and the Holy Spirit is waiting to be received. For, according to Christ's promise, He has come.

IV. The spirituality of a church is according to the spirituality of each member. That was a brave army at Gettysburg, but its bravery was according to the bravery of each soldier of it.

### SUGGESTIVE THEMES AND TEXTS

**Justifiable Extravagance.** "Let her alone; why trouble ye her? She hath wrought a good work on me."—Mark xiv. 6.

**The Faith that Holds God to His Word.** "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan and blessed me, and said unto me, Behold, I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession."—Gen. xlviii. 3, 4.

**Public Confession of Faith.** "And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it."—Exod. xii. 7.

**The Religion of Bloodshed.** "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. xvii. 11.

**Moral Dangers in Mixed Populations.** "And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?"—Num. xi. 4.

**The Divine Agency in National Development.** "Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude."—Deut. x. 22.

**An Old Proverb and a New Steel.** "The wicked walk on every side when the vilest men are exalted."—Psalm xii. 8. Charles J. Cameron, D.D., Philadelphia.

**The Joy of the Difficult Life.** "Thou therefore endure hardship, as a good soldier of Jesus Christ."—2 Tim. ii. 8. The Rev. Albert Parker Fitch, Boston.

**The Old Man and the Osier Program.** "Thou shalt rise up before the hoary head and honor the face of the old man and fear thy God."—Levit. xix. 32. The Rev. C. D. Sinkenson, Atlantic City, N. J.

**Old Home Week.** "He came to Nazareth where he had been brought up."—Luke iv. 16. Lyman Whiting, D.D., East Charlmont, Mass.

**Righteous Indignation.** "And when he had looked round about on them with anger, being grieved at the hardening of their heart, etc."—Mark iii. 5. The Rev. William S. Jerome, Northville, Mich.

**Our National Unrest and Its Remedy.** "Return unto thy rest, O my soul."—Psalm cxvi. 7. J. Kinsey Smith, D.D., Louisville, Ky.

**The Blessed Man.** "He shall be like a tree, planted by the rivers of water."—Psalm i. 8. C. E. Locke, D.D., Brooklyn.

**"Ground Arms: a Plea for Peace."** "They shall beat their swords into plowshares."—Isa. ii. 4. The Rev. David J. Torrens, Friendship, N. Y.

## ILLUSTRATIONS FOR PULPIT USE

Incidents, anecdotes, word scenes, are better than arguments. They illuminate, they translate truth into life, they take abstractions, and put flesh and blood on them. They do not antagonize. They never fight. They win their way. Logic cudgels; parables exhibit. We ought to have more of them and have them handy and learn to grow facile in their use.—HERRICK JOHNSON, D.D.

**Tender-heartedness.**—The story is told of a Japanese poetess who on going one morning to the well found that a morning-glory had twined itself around the rope; and, rather than disturb the clinging tendrils, she went away contentedly and begged water of a neighbor.

**Not Ourselves, but Christ.**—One meets two sorts of guides in European cathedrals. One stands you in front of a sacred painting and then rattles off its fine points, and tries to make you see what he wants you to see. You go away remembering what he has said more than the impression the painting itself made on you. The other draws aside the curtain, steps quietly into the background, and leaves you face to face with the figure of the Redeemer. "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus's sake." There is room for all the humility and a good deal more than the most modest of us is capable of.—H. Sloane Coffin, D.D.

**Hidden Passions.**—A Southern paper makes the astonishing statement that recently, in the hills opposite Harper's Ferry, the woods caught fire and burned with greatest fierceness. While the fire was raging a series of explosions occurred, which alarmed the inhabitants, and the concussion was so loud and deafening that windows were broken in the houses situated across the Shenandoah. Investigation was made for the cause, and it was found that shells, which had been thrown from cannon used in the Civil War, in the campaign waged by Stonewall Jackson in 1862, had exploded after a lapse of over forty years.

It is thus that passions, buried and unsuspected, not infrequently revive and explode. It was remarked by Carlyle that the days of the "Terror" in Paris awoke in men who had seemed to be mild, ordinary tradesmen and working men, a riot of bloodthirst and fury of hatred of which no one had ever deemed them capable. The spirit of Christ seems thus far the only potent influence in repress-

ing and controlling these hidden passions.—*Contributed by the Rev. N. O. Alger, Cannonville, N. Y.*

**The Power of Small Things.**—Recently the following touching incident occurred at Mr. John D. Rockefeller, Jr.'s, Bible class. Gen. O. O. Howard was the speaker. He chose as the subject of his address the above topic. After he had spoken reminiscently for about half an hour, one of the members of the class rose and said:

"The general doesn't know me, but I know him, and I want to tell something that happened over forty years ago. It was just after the battle of Fredericksburg. I was in General Howard's division, and one Sunday it was announced that he was coming to preach to our Pennsylvania regiment. Well, you can imagine that not many of the boys turned out—it was a rainy day just like this.

"But one other soldier and myself went. General Howard came up on his horse, halted in a little gulch, and there he talked to us two men. I was not a Christian then, but that event had a great influence upon me—an influence that has lasted ever since. I will never forget that picture, the general on his horse talking to us two men. I have often wished I had had a kodak then." Then the veteran added laughingly: "I guess I could get a good bit of money from the general for the photograph if I had it."

Here was a case where the general's own subject was beautifully illustrated.

**Vibrant Chords.**—There is in every man some chord that may be struck to the breaking of his pride and inducing repentance. Just as the walls fell down in a recent instance in Germany when the right vibrations happened to be produced, so a sinner's resistance will fall if we only know how to strike the right note:

"The Bible miracle of the walls of Jericho falling after the Jewish soldiers under the leadership of Joshua marched around them a certain number of times, sounding their trumpets, found a repetition the other day at Heiligenstadt, near Leipsic. The local music master, who was organizing a brass band, had gathered his musicians for practice in his garden, situated at the foot of the ancient walls of the city.

"One day, while the trumpets were doing their best on a high note, the city wall fell without warning, scattering the terrified musicians all over the meadows.

"It is said that a combination of notes caused the ruin of the walls."

**The Place of Pain.**—While we must all recognize the disciplinary value of pain in chastening the soul and improving the character, we do well to bear in mind the vision of the Revelator, who in his glorious description of the New Jerusalem says: "Neither was there any more pain." The view of one poetess is found in the following verse from *The Christian Register*, by Lillie G. Davis:

"To the strength of the grand old mountains  
I took my sorrow with me;  
I hid it there in the woodland fair,  
And rejoiced that I was free.

"Keep it forever,' I whispered low,  
'This burden I can not bear:  
It is buried deep, and my heart can sleep  
Since I leave it in your care.'

"I wandered up out of the valley,  
Up through the clouds of mist,  
To the mountain's brow, where it stood  
aglow,  
By the shafts of sunlight kissed.

"And I said, 'At last I am care-free,  
My sorrow is put away.'  
But into my heart, like a stinging dart,  
Came the cry, 'I can not stay!'

"Then I took my heart and my sorrow  
Down to the shore of the sea;  
'I will drop it low, where the tides will  
flow  
And wash it away from me.'

"I lay on the rocks as the sun set,  
And watched the ships go by;  
And my heart was filled with a peace that  
stilled  
The memory of that cry.

"I said to my soul, 'Henceforth my life  
From that sorrow shall be free.'  
But my pulses beat, for there at my feet  
The waves brought it back to me!

"So I know that the place for sorrow  
Is here, in my aching heart;  
Not buried or drowned, but, with patience  
crowned,  
Of life to be made a part.

"For the pain that drags at our heart-strings,  
If borne by the soul aright,  
Will bring us peace and a full release  
From our heritage of night."

**Personal Devotion.**—The regard of Admiral Togo's subordinates for their great commander is described in *The Independent*. The admiral, during the battle off Port Arthur,

had insisted upon standing on the "bridge"—a place of considerable danger. His valet begged of him to take the conning tower. The fragment of a shell struck the valet and wounded him in both legs:

"Instantly he was carried below to the surgeon's ward. He was frantic. His wounds—of them he never thought; one thought possessed him, heart and mind: beyond all doubt the bridge was no place for his master. He tried to crawl out and away from the surgeon, but he could not; so he begged and prayed and cried and screamed for his friend, the servant of Captain Ijichi—the commander of the *Mikasa*—to come to him. As soon as he saw the servant of Captain Ijichi he impressed upon him the necessity of dragging, if necessary by main force, Admiral Togo into the conning tower; that that was the one wish of his life, and he begged his friend at once to climb upon the bridge and take his master the admiral down into the tower. The servant of Commander Ijichi was of the same mind. There was his master already slightly wounded; so he made haste. There was no gainsaying the wisdom of the servant's suggestion. At once the petty officer to whom the servant appealed went to Admiral Togo and begged him to take to the tower. Suddenly the admiral found himself surrounded by his officers, who joined the petty officer in his prayer. And Admiral Togo, in the arms of those young officers of his, had all the appearance of a grandfather among his grown-up sons, against whose muscular arguments he could say but little; and, taking everything philosophically, allowed himself, in the gentle style of a grandfather humoring the younger generation, to be carried bodily from the bridge."

It is this devotion that helps to account for the subsequent victory of the Japan Sea. Has it not been a similar devotion to a greater Commander that has accomplished the victories of the church?

**Church and State.**—Elisha is about to die. Joash, king of Israel, desires to invoke the dying prophet's blessing upon his enemies, the Assyrians. The prophet said: "Take bow and arrows; . . . put thine hand upon the bow. . . . Open the window eastward. . . . Shoot. . . . The arrow of the Lord's deliverance!" Here is the hand of the prophet and the hand of the king, the church and the state, drawing upon the same bow! The strong hand of the prophet (the church) and the strong hand of the king (the state) upon the bow make it "abide in strength." The church and the state can not afford to oppose each other. They were never intended to be opposing forces. They are different forces running parallel to accomplish together the

purposes of God.—*Contributed by the Rev. S. R. Reno, Mendon, Illinois.*

**Humanity.**—Two most suggestive indications of the results of humane teaching in the public schools and newspapers were seen in New York recently, as summarized from the daily press by one of our exchanges:

"On Wednesday, on Third Avenue, a crowd of boys saw a truck driver beating out a cat's brains against a wall. Instead of gleefully joining in the 'sport,' the boys immediately attacked the brute with sticks and stones, and, this not being punishment enough, had him arrested. The species is improving. Boyhood has developed a higher ethical conception and a more tender solicitude for helpless creatures than prevailed among the young barbarians who were once deemed typical. Another incident was told by the public press, which occurred on the same day, when, in the Harlem Police Court, Magistrate Moss sentenced two young men, not boys, to Blackwell's Island for thirty days. Their offense was that in Central Park they had wantonly broken the legs of a mother thrush, caught as she was protecting in fluttered alarm the nest which had been rifled. A few minutes before the miscreants were amusing themselves with trying to brain squirrels. The magistrate properly regretted that it was not in his power to inflict a heavier punishment than the one imposed."

Here is a form of practical Christianity which goes to show how much of the Christian spirit exists in the world at large. While we are lamenting the fact that so many of our boys are not in church nor Sunday-school, we may nevertheless have great hope concerning them when we learn facts like these above quoted.

**Purpose.**—The teleology that Paley found in nature is rhythmically expressed by Hartley Coleridge in this bit of verse:

"Let me not deem that I was made in vain,  
Or that my being was an accident  
Which Fate, in working its sublime intent,  
Not wished to be, to hinder would not deign.  
Each drop uncounted in a storm of rain  
Hath its own mission, and is duly sent  
To its own leaf or blade, not idly spent  
'Mid myriad dimples on the shipless main.  
The very shadow of an insect's wing,  
For which the violet cared not while it stayed  
Yet felt the lighter for its vanishing,  
Proved that the sun was shining by its shade.  
Then can a drop of the eternal spring,  
Shadow of living lights, in vain be made?"

**Reliability of Divine Operation.**—That God is exact in His methods in nature does not demonstrate fatalism nor merely natural laws, but the highest exercise of free will. Were any railway conducted as precisely as the universe, it would prove the perfection of intelligent and reliable management. On one occasion, when engaged in most earnest prayer for a certain object, the writer glanced out of the window and noticed a certain star in the evening sky. The reflection came to him: "By the decree of God that star is absolutely where it belongs—not a hair's breadth out of its appointed place. And will not God as absolutely fulfil His word that prayer shall be answered?" Our confidence in God's undeviating truth may well be strengthened by the timeliness of a solar eclipse as thus described by Dr. Lewis Swift, the astronomer:

"I have observed with my telescope three total eclipses of the sun. Of the one at Denver, I remember that three minutes before the computed time of first contact, I seated myself at a telescope with not a cloud in the sky, with a faith strong enough to move a mountain that it would occur within three minutes. A hundred years had astronomers waited for it, and now there were but three minutes more to wait. It was a solemn moment. No words can describe it. Slowly, as if time's ceaseless flow had begun to slacken, two of the three minutes had passed away, and no eclipse and nothing to indicate that anything unusual would happen! I then began to count the tick, tick, tick of our sidereal clock till all the seconds had passed away, and no eclipse; but before the next tick I saw three black mountain peaks on the moon's limb glide on the sun! The eclipse had commenced just three-quarters of a second too late."—*Contributed by the Rev. Frederick Campbell, D.Sc., Brooklyn, N. Y.*

**Missionary Sacrifice.**—We are sometimes wont to think that the early days of Christianity were the days of heroism and martyrdom. But what greater devotion to Christian ideals of missionary love can those days show than the example from the present hour found in this account by Norman Duncan, reprinted in *McClure's Magazine*:

"Dr. Wilfred T. Grenfell is the young Englishman and Oxford man who, for the love of God, practises medicine on the sparsely settled coasts of Newfoundland and Labrador. For thirteen years he has given the folk of some two thousand miles of desperately evil coast practically the only medical attendance they have had; and for that same period he has given them certainly the only sympathetic encouragement—the only hope—the whole people has ever known. In



summer his professional round is made in a little steamer, with which he reaches every harbor of the northern peninsula of Newfoundland, of the west shore of the Gulf of St. Lawrence, and of the coast of Labrador, even past Cape Chidley into Hudson Strait; in winter he gets about by dog-team and komatik, often making more than two thousand miles in a winter season. A call of one hundred and fifty miles, in the worst of winter weather, the way lying through a bleak wilderness, is a commonplace experience.

"Within thirteen years he has established three hospitals on those barren coasts, and has initiated various enterprises by which the people may be helped to help themselves. He is not only a physician; he is more a physician than a preacher, to be sure, but he is as much an industrial organizer as a physician."

**Lack of Balance.**—Sacrifice is at the very root of Christianity. We may have to sacrifice our lives for our country's sake on the field of battle, and beside the bedside of our loved ones, but it is also of the greatest importance to those who have to minister to others in spiritual things that they make a practice to keep well. A sound mind in a sound body is just what was lacking in the case of the Mexican priest narrated in a despatch to the Houston (Texas) *Chronicle*:

"A despatch from Guadalajara, Mexico, recounts a case of religious fanaticism almost unequalled.

"In atonement for the sins of his parishioners Apolino Osorio, the priest at Cuale, offered himself in sacrifice at the altar of his sanctuary. After having summoned the members of his congregation to the cathedral, he stood before them and, with thousands watching, applied a flaming torch to his vestments, saturated with oil. Standing in a pillar of fire, he threatened with the wrath of God any who might approach, and finally sank to the stone flagging, where his body crumbled, and according to the details as given, the dust was dissipated in a sudden gust of wind that swept through the edifice. Osorio is supposed to have become unbalanced mentally from constant theological study and unsparing work among the lower classes of Mexicans. He personally summoned the Mexicans to the cathedral, walking from house to house and giving his individual blessing at each house. Before dying he explained the nature of his human sacrifice."

**Renewed Strength.**—There will doubtless be some reserve in accepting as true this despatch from London that has been reprinted in various American journals:

"The food of the gods appears to have been discovered at last.

"According to a report of tests made by Dr. Clement and Dr. Huchard, formic acid can

increase the strength of people in an extraordinary manner. One delicate subject who could only raise a light weight was, after being experimented upon, able to lift five times the amount.

"Dr. Huchard's experiment upon himself is decidedly interesting. In two days, it is said, he doubled his strength, and in five days trebled it. To achieve this he had taken five grams."

This is an echo of a very old yearning that has set men in every age of history searching for an elixir of life. But the sacred penman has given the best recipe for renewing strength (Isa. xl. 31).

**Principles or Rules.**—Baron Alphonse de Rothschild, who was head of the French branch of the famous banking-house, thinking he was performing a service to the young men of France who were desirous of emulating his success in business, had distributed among them cards on which were printed the following rules as to habits and conduct:

Shun liquor.

Dare to go forward.

Never be discouraged.

Be polite to everybody.

Employ your time well.

Never tell business lies.

Pay your debts promptly.

Be prompt in everything.

Bear all troubles patiently.

Do not reckon upon chances.

Make no useless acquaintances.

Be brave in the struggle of life.

Maintain your integrity as a sacred thing.

Never appear to be something more than you are.

Take time to consider; then decide positively.

Carefully examine into every detail of your business.

However good these rules may be for success in business, they lack the principles essential to success in life—repentance, trust, and love to God and man.

**Greatness.**—"You don't need a big thing to make you big—you just are big; that is the glorious thing. Jesus is wonderful in this thing; His biggest things were said at odd times, you did not need to prod Christ to vast statement. He did not need to hear the clarion trumpet blow to make Him want to meet the enemy. He lived where to speak wonderful things was like dew dripping from the leaf—because the leaf is overlaid with dew."

## A BULLETIN OF RECENT BOOKS

**PATHS TO POWER.** By Frank W. Gunsaulus, D.D.  
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**JOHN KNOX.** By Henry Cowan, D.D. Cloth, 12mo, 404 pp. G. P. Putnam's Sons. Price, \$1.35 net.

THE aims of this book are to describe those portions of the career of Knox which are most likely to be of general interest, to place his life work in historical setting, to facilitate for students the consultation of original authorities, and to present a picture of the reformer which, without concealing his infirmities, would help to vindicate his right to a life alike among the foremost reformers and among the greatest and noblest of Scotchmen. The most important things in Knox's career are selected for treatment. This selective process has been pursued with excellent judgment, with the result that we have, not exactly a life, but rather an accurate general view of Knox. The interviews with Queen Mary are especially graphic. The author favors the year 1513 as the date of Knox's birth.

**THE CHURCH OF CHRIST.** By A Layman. Cloth, 12mo, 336 pp. Funk and Wagnalls Company. Price, \$1.00 net.

THIS is a somewhat elaborate but timely plea for the promulgation of Christianity in the modern world "without title, ritualism, or robes." The author, quoting extensively and often very appropriately from the Gospels, shows that the religion preached by Christ possessed neither sectarian nor ecclesiastical characteristics. The New-Testament church, according to this author, was the

household of God, its members were brethren, and its administrators were either elders (bishops), deacons, or evangelists. This church was new, original, and positive, as compared with all previous and subsequent faiths. The church, however, in which "A Layman" is interested, retains the fundamental doctrines of the evangelistic churches, especially the doctrine of pardon. On this topic he deals systematically with the specific instances of pardoning of sin recorded in the New Testament. The book strikes many original notes, and altho it is written in entire disregard of modern criticism, or even of modern research, the writer appears to be singularly free from personal bias.

**REDEEMED LIFE AFTER DEATH.** By Charles Cuthbert Hall, D.D., LL.D. Cloth, 16mo. Fleming H. Revell Company. Price, 50 cents net.

THIS book is an exalted spiritual treatment of the heavenly state of the redeemed, and may well take its place among the best of these books that have aimed to comfort the mourning. Thoughtful people, meditating upon the life to come, will find Dr. Hall's strong faith reassuring to their own. The book rejects the theory of the complete disembodiment of the spirit on the one side, and of materialistic conditions on the other, teaching in substance the doctrine of the glorified body.

**THE CHILDREN OF GOOD FORTUNE.** By C. Hanford Henderson. Cloth, 12mo, 406 pp. Houghton, Mifflin & Co.

THE title of this book, like so many others, fails to describe its real contents. Through fifteen chapters the author painstakingly tries to point out some of the defects in our present mode of living, and also how those defects may be overcome.

He tells us that good fortune and social welfare are matters of experience; that if we would know what belongs to the delectable heights we must be willing to pay the price. He sets forth lucidly the road to this desirable state, and it is none other than that of efficiency and worth—the means and the goal. To look into this book is to look into a mirror, for you are made to see yourself as you are, and also how you may be. Striving for human wealth is the keynote of the book. It is a book that contains much wholesome advice, and will well repay the reader.

## FOR BLUE MONDAY

[A full Russia-bound, \$23.00 Standard Dictionary will be sent as a Christmas present to the clergyman who, between now and December 1st, will send to us the most laughable original "Preacher Story" for publication on this page. Any others deemed good enough to be published will be reserved for that purpose.]

**He Swelled Up.**—A little girl went for the first time to church with her mother. All went well during the service (Episcopal), but the child grew uneasy during the sermon, which was a long one.

The mother tried every way to keep the little girl quiet, but in vain.

Finally the child observed that the preacher had a pompous way of inflating his chest and lungs at a new paragraph or head. Just as the mother was assuring the child that the preacher would soon stop, he did, for another start, and the tired child burst out on her mother's assurance—"No, he won't; he's swelling up again."—*From the Rev. Silas B. Duffield, Somerville, Mass.*

**In the Affirmative.**—The Charlotte, N. C., *Observer* reports a serious debate between two negro preachers on the question whether the negro retains his black color in heaven; Rev. Dick taking the affirmative and Rev. Taylor the negative. The negro door-keeper at the club where the argument occurred being appealed to on the question delivered himself as follows:

"Rev. Dick is right. De nigger ull be black in heab'n. Dere een't nothin' wrong in bein' black, dere een't no business but whut black is mix' up wid it. Take a contract: white piece er paper, pen, en black ink. No 'count till de ink gits on it. Take de Zerzer (*Observer*); solid sheet er white paper, but 't cen't wuth nothin' till you slaps de black ink on it: den you gits de news. Heap er folks don't unnerstan' heab'n, en dat's why dey is goin' to hell." So there is one blow for the affirmative.

**Black is "It."**—A sample of the rhetoric in the debate referred to in the preceding paragraph reads as follows:

"I want to disabuse your minds of the idea that black is a hated color. It is not; look at my white friends over there in black suits, with their dear wives from whose locks of waving color iridescent drops of jeweled radiance roll down upon their snowy foreheads and fall like glittering jewels upon their placid bosoms from the resplendent glory of their dangling, dripping, banging, black bangs."

**Keep Step There!**—My little Florence went to the graded school last session, and was especially charmed with the marching of the classes. One Sunday while the deacons were walking up the aisles with the collection-plates she called time for them, "Lef'-lef'-lef', right, lef'."—*From the Rev. E. C. Murray, Graham, N. C.*

**Was it Tame?**—"What is that, my dear?" inquired the mother. "A young she-bear," answered the daughter. "But I don't," was the rejoinder, "remember anything of that sort in the Bible." "Oh! it is not in the Bible, it's in a hymn," rejoined the little girl, "don't you recollect?"

'Can a mother's tender care  
Cease toward the child she bear!'

**But the Editor Knew?**—The room for missionary work both in Porto Rico and New York was illustrated by an incident recently occurring in the office of a prominent New York magazine. A subscriber in Porto Rico wrote to the magazine saying, "In a recent issue you mentioned 'The Proverbs of Solomon.' Will you kindly tell me where I can get a copy of this book and at what price?" And the subscription department of the magazine came to the editorial department to get the information!—*From Mr. Ernest B. Holmes, New York.*

**Too Rich in Friends.**—Little Maud had listened patiently to the sermon after requesting to go out and being asked to wait awhile by her mother. The preacher had introduced several anecdotes with the expression "I had a friend." As he commenced another little Maud could stand it no longer and whispered to her mother, "Mamma, I can't wait—he has another friend."—*From the Rev. H. E. Hinkley, Everett, Mass.*

At the conclusion of a paper on "The Higher Criticism" before the Boston Conference of Baptist ministers a colored brother arose and asked the following question: "Was Adam born befo' or after de fall?"—*From the Rev. H. E. Hinkley, Everett, Mass.*

**Personally Conducted.**—A small boy was given five cents for the church collection. When the deacon came with the plate the father said, "Now, Johnnie, lay your five cents on the plate; you are giving it to God." But the little fellow kept his money in his pocket, looked at the deacon, and then whispered to his father, "I guess I'd better wait and give it to God myself."—*From the Rev. William H. Erb, Bethlehem, Pa.*

**Such is Fame.**—It was in one of our largest Sunday-schools. The primary teacher was explaining the lesson on "The Entry of Jesus into Jerusalem." She described the ass, the people casting their garments and palm-branches in the way, the multitudes crying, "Hosanna, blessed is he that cometh in the name of the Lord." The teacher did not mention the name of Jesus. She felt that her description of the scene was so vivid and impressive that the school would be able to tell her who it was that she was describing. When she had finished her talk she said: "Now, children, can you tell me who it was?" She waited a moment and a little hand went up. It was the hand of a boy. "Well, Johnnie, who was it—can you tell me the man's name?" Out it came clear and sharp, "William Jennings Bryan." You can imagine the close better than I can describe it.—*Theron Outwater, Washington, D. C.*

**Not on Time.**—"Mamma," called a Willson Avenue tot from the top of the stairs, "come an' stay with me till I get to sleep—I'm frightened!"

"Didn't I tell you," was the reply, "that there was no need to be afraid, because God would be with you?"

"Yes, you did—but he ain't showed up!"—*Cleveland Leader.*

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THOUGHT · SERMONIC · LITERATURE  
& · DISCUSSION · OF · PRACTICAL · ISSUES



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## EDITORIAL COMMENT

PRESIDENT ROOSEVELT has a pet simile in describing clean men and clean principles favored by him—"clean as a hound's tooth." A glance in a hound's mouth will enable us to see how effective the simile is. But should the \$50,000 contribution from insurance trust funds for his Presidential election last fall be typical, this simile would be somewhat of a misfit. No one believes for a moment that Mr. Roosevelt knew of this contribution. Should he not say so publicly, and express himself strongly against that kind of a thing? What if he should say to his party leaders: "Gentlemen, this contribution

of insurance trust funds was grossly immoral; I will not stand for it. That money must be returned to the widows and orphans for whom it was held in trust"? Should he do this, Mr. Roosevelt would move visibly upward toward the plane of popular admiration and affection occupied by Washington and Lincoln, and public conscience would grow many a cubit.

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IN the recent life-insurance disclosures material might be found for more than one uplifting sermon. The early summer brought to light a condition of affairs in the Equitable company which



shocked the moral sense of some millions of people in all parts of the world. Men high in office, long in charge of trust funds, widely known and generally esteemed, and, in one instance, a United States Senator who had just entered upon his second term, were shown to have been guilty of practises which no code of morality in a civilized country should classify elsewhere than under stealing. A new management was then installed, the chief offenders under pressure having effected their appropriate exits. The summer has now ended, and in October, under legislative inquiry, we have been confronted almost daily with revelations which in many ways cast the first ones into subordinate places. Mr. John A. McCall, who not so long ago that the public has forgotten it was called to the New York Life to take the place of a president who had retired under exposures of improper practises extending over many years, has been shown to have been guilty, not alone of nepotism, but of making large payments to a "reptile" fund, without vouchers or other records being kept of them. Within four and a half years he had disbursed to a legislative jobber the sum of \$476,927, while for what he calls "law expenses," the purpose of which he declares to have been to "produce results" (altho the real purpose is understood generally to have been to secure or prevent legislation, and in any case the practise was essentially indefensible and corrupt), he had paid out \$1,103,920. From the New York Life the inquiry turned to the Mutual, where were brought to light transactions perhaps the most astounding of all those thus far disclosed in the three companies. Richard A. McCurdy, the president of the Mutual, was shown to have been guilty of a form of nepotism which well might have made Italians of the middle or later ages, or even Pope Alexander VI., astonished at their own

moderation. Here was Mr. McCurdy at the head of a company, existing avowedly for the benefit of policy-holders, avowedly managed in their interests, and, being a mutual company, avowedly in part theirs in ownership, who through methods in fixing salaries which were not disclosed, had secured for himself the princely income of \$150,000 per year. For his son, Robert H. McCurdy, a further income of \$120,806 per year had been provided, and for his son-in-law, Louis A. Thebaud, a sum almost equal to the president's own salary, or \$147,687. Altogether in two years the father, son, and son-in-law had been able to derive from the treasury of the Mutual the comfortable fortune of \$4,643,936. As Mr. McCurdy has testified that the Mutual is a "missionary institution," we may infer that he and his son and son-in-law are the highest paid missionaries now living. Some one has wittily called them "home missionaries."

We need not venture here upon a forecast as to the outcome of these scandals. What is most disheartening is that they should have occurred in semi-benevolent institutions closely allied with the material welfare of hundreds of thousands of prospective widows and orphans. We have long grown accustomed to greed and graft among holders of public office, and now and then we have been able to send offenders to jail. So well accustomed, indeed, have we become to such practises that the public has almost ceased to believe that strict honesty is possible in politics, and hence assumes as a matter of course that greed and graft exist. But in life-insurance companies, which profess to be benevolent in their aims, and which succeed because they appeal successfully to one of the strongest and best instincts in our nature—the welfare of those dear to us—something approach-

ing common honesty has not unreasonably been expected. Here surely was not the place to look for gross nepotism, for salaries to executives twice or three times the sum paid to the President of the United States, for salaries still more absurd to incompetent favorites, for systematic "rake-offs," or for pensions that were neither called for by long service nor needed as a means to decent living. A life-insurance company is essentially not unlike a savings bank. Each is a method of investing or saving money. To care for funds thus accumulated is in the highest sense an office of honor and trust, in the one case no less than in the other. Faithlessness in the discharge of the duties thus assumed necessarily means moral degradation, and should mean social exile, not to say incarceration in a jail.

In fine contrast to the conduct of those who have brought scandal to the three great companies stands the career of the late Jacob L. Greene, of the Connecticut Mutual, who died, several months ago, an old man, after long service as president, leaving a fortune of \$50,000—that is, life savings amounting to one-half the yearly salary of Mr. McCall and one-third that of Mr. McCurdy. From this fact alone we can begin to understand why \$1,000 of life insurance has been costing the Connecticut Mutual only \$5.40, while it has cost the three other companies from \$10 to \$10.50, and further can see—and this to the policy-holder is the most important residuary fact in all the investigations that have been going on—how excessive have been the premiums exacted by these companies. The policy-holder, who is almost always a poor man, has in truth been "putting up" regularly to support the greed and graft of executive officers.

Is religious art dead in the United States? It would at least appear that a good deal of the inspiration of religious art is a thing of the past. The basis of religious art used to be religious belief, or at least a knowledge of the Hebrew and Christian traditions in the matter of religious fact and history. Lord Beaconsfield used to say that one-half of the world worshipped a Jew and the other half a Jewess, and the subjects of religious art were in earlier days considered either divine or supernaturally gifted and sanctified. The miraculous history of Jesus and of his mother were familiar, and a distinct character of power and holiness was also attributed to the apostles, saints, martyrs, and angels, whose names were household words. It was in painting such subjects that early Italian artists, such as Giotto, knelt while they wielded the brush. The fact that a gifted American sculptor recently received a commission to carve figures of the four Hebrew and Christian archangels for the Cathedral of St. John the Divine, looks at first sight as if genuine ancient and medieval art was to be revived in New York. Michael, Gabriel, Raphael, and Uriel must, however, have been no more than so many names to the sculptor, for he took the Venus of Melos as the model for these "ministering spirits," and gave each of them the soft contour and feminine countenance which are proper to Diana or the Muses. Those who painted the archangels on the walls of Le Puy Cathedral worshipped and invoked the beings "excelling in strength" who were subjects for their pencil. If Christian art of bygone days is to be revived, it must be done with an enthusiastic love and veneration, not to speak of knowledge, in everything pertaining to Christian traditions and mythology. Otherwise so-called Christian art is made ridiculous, as in the present instance. Such flagrant ignorance and

insincerity are, however, rare, even in quarters where art is debased by commercialism. Better no attempt at the revival of this kind of human activity than such wretched blunders as bring discredit both upon the artist and the subjects which he is palpably unsuited to handle.

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THERE died in a modest New York flat, some months since, a renowned burglar, named "Jimmy" Hope. He was sixty-nine years old, and was buried in Woodlawn, now one of the great show cemeteries of the world. Well-nigh forgotten to the public, he had robbed many banks, and had robbed them to greater purpose probably than any other man of his generation. "Jimmy" Hope literally had "pinched" millions. In one instance, twenty-seven years ago, his skilful hands abstracted in stocks and bonds nearly three million dollars. Hope's closest friend in recent years was one "Pat" Sheedy, whose name, indeed, was the last that escaped his lips. We reproduce a part of Sheedy's tribute to Hope:

"You can put me down as saying that I'm proud of him. If there were a hundred men across the street, and I was asked to pick out a man, a real man, I'd say, 'Jimmy, you're it.' Mind you, I will not say that there might not be others as good; not that—but I knew Jimmy Hope, and because I knew him I would pick him out. Jimmy Hope was not an ordinary man. I say that, and I know what I am talking about. He and I were educated in the same school. We're graduates from the college of actualities and hard knocks. You may not understand me when I say that he was really the victim of his natural brilliancy and shrewdness. Hope had brains, and he did excel. He never counted muscle as worth a fig. In fact, he was fond of saying so. He succeeded in his jobs because he worked them out with this." (Sheedy pointed to his head.) "He never employed violence at all. Now there's another thing. In spite of all that is said to the contrary, men with money in their pockets rarely

commit burglaries. Hope had a family—I need scarcely say more. He loved his wife and children, and there wasn't a happier home in New York. They fairly worshipped the ground he walked on. His wife wouldn't have exchanged him for the best preacher that ever lived. Hope was the son of God-fearing Irish parents who lived in Philadelphia. He lived and died a Catholic, tho like myself not a very active one. His favorite expression on this subject, altho he rarely discussed religion, was that men were fools who spoke against religion, because of the great good that religion had done in the world. He was fond of saying that all religions were good, because, like railroads, they all led to one central point."

A tribute like this starts one to thinking of elemental facts in human life. Goethe once said he could think of no crime in the calendar which, in a favorable environment, he might not have committed himself. Was "Jimmy" Hope an offender in any great degree removed from certain men and women of another world than his, who recently have furnished sensational topics in finance for the newspapers: for example, a woman in Cleveland, whose name need not be mentioned here; an eminent bank president in Milwaukee; or several gentlemen in New York, who have done a thriving business in life insurance, copper, and oil? "Men with money in their pockets," said Sheedy, "rarely commit burglary." Sheedy referred specifically to burglars of the Hope variety. The politer sort are accustomed already to have money in their pockets in plenty when they begin to "burgle"; indeed, they have been known to keep on with their form of safe-cracking long after they have become "rich beyond the dreams of avarice." Herein lies a difference, which involves an important distinction.

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THE Interchurch Conference on Federation, to be held in Carnegie Hall, New York, this month, has in it the logic of a world readjustment of Protes-

tant forces. That logic will only complete itself in the entire abolition of sectarianism with all its train of attendant evils. The elemental truth that is certain at last to determine such a result is well stated by President Alfred T. Perry, of Marietta College, thus:

"All Christians are one in Christ. This is not merely a doctrine of faith, it is a fact of life; if in Christ, then of necessity members one of another. By virtue of the union to the one Lord, through the one faith, as declared in the one baptism, all Christians are brethren of the same family, fellow members of the body of Christ. This unity may be denied; it can not be destroyed. The brother in the flesh may be disowned and cast out, but his relation as brother can not thereby be annihilated; he is a brother still. The same is true of this spiritual brotherhood. Christian unity is then not an ideal to be striven for, but a fact to be manifested. The relation exists; it should be given proper expression; it must be confessed before men."

The problem of successful federation of Protestant churches will, in the ultimate issue, wholly depend upon a clear view and a widely extended appreciation of the primacy of its object; that object is the bringing in of God's Kingdom on the earth; and the means used for the attainment of that object will be the sum total of the Christian virtues—love. Federation is proposed as a necessary step in hastening this process. It can find acceptance and be adopted only in so far as men can be diverted from secondary considerations to recognize God's Kingdom as the primary interest for every disciple of Christ; and can be clearly shown that federation is essential to the coming of that Kingdom. The immediate thing to be done by those who believe both these affirmations is to proceed on them. Several contributors, whose articles appear this month in our pages, tell us what has already been accomplished by men who have subordinated denominational interests in order that they might get to-

gether in a common service for a common purpose. They seem to have found out that the common work can be done without the least unfavorable effect upon doctrinal beliefs or denominational politics. It is in the faith that such work can be extended to include all Christendom that the conference is called together.

It would, however, be idle to pretend that federation will never cross apparent sectarian interests. If there is a community of a thousand people the proposal to federate the churches into one strong church instantly raises the denominational inquiry. The interests to be adjusted, the pride of denominational names to be overcome, the form and polity that shall survive, are problems that ramify through great existent bodies of believers, and that have roots in history reaching back hundreds of years. Federation in fact proposes the undoing of denominations in every place too small for all of them to be represented. And local federation must necessarily mean organic union, and an absolute ignoring of many things now regarded as essential, such as forms of baptism, the communion, the ordination of ministers, the episcopacy.

The first statement of the difficulties reveals a condition of Protestantism that in view of the world's needs is well-nigh appalling. It shows the sects still warring for place and recognition as sects, to the sacrifice of the power and service possible to a united church, wasting energy and means in competitive endeavors whose net effect is to repel the world it should be striving to win, and to retard the Kingdom it was set to serve. That so many strong men are coming clearly to see these evils and are undertaking to abate them is the most hopeful religious sign of these times.

## SHALL HUMAN SOCIETY BE CHRISTIANIZED?

BY CHARLES M. SHELDON, D.D., TOPEKA, KANSAS.

CHRISTIANITY is a life. But it is also a social life. It is the regeneration of the individual, but it is also the regeneration of the world through the individual. It is the leaven, but it is leaven in the lump; it is not leaven all by itself. There is no such thing as a Christian life apart from other lives.

When, therefore, we begin to talk about a real Christianity, we are talking about the Christian life in a condition of organized righteousness. We are talking about the conduct of two Christians in their relations to each other instead of one Christian in relation to himself. Three men are a community, one hundred are a town, a few thousands are a State, and a few more are a republic. People are the governments. We ourselves are the government; we are the state.

What are the essential vital teachings of Christianity in the matter of the organized conduct of men?

1. Conduct is the same thing in government as in anything else. That is, there is only one standard for the Christian to follow, whether he is acting as an officer of the state, a private citizen, minister, church-member, Sunday-school superintendent, or missionary. Real Christianity is the same thing in the home, the prayer-meeting, the market-place, the editorial office, the state-house, the legislature, or the national Congress.

2. The rule for a government is just the same as for the individual—the rule of Christ, “Seek ye first the Kingdom of God.” The first thing for a republic to take into account, according to Christ’s teaching, is not finance, tariff, money, battle-ships, but love as the great essential.

3. The state is, rightly viewed, a

larger and more powerful means for developing Christian life. One Christian by himself can not exhibit the powers of helpfulness, sympathy, progress, as well as two Christians working together.

4. The particular form of human government is not important compared with its spirit. On a Christian basis either a kingdom or a republic would express the glory of God and the development of men. Without the law of Christ as a basis, neither is anything in itself of sufficient value so far as happiness or power is concerned.

5. The state as Christ viewed it is not an end in itself, but a means toward an end. Organized righteousness is heaven on earth. In so far as a government fails to represent organized righteousness it fails to represent Christianity.

The question, therefore, is pertinent concerning the fact of nominal or real Christianity in our republic as it is now organized. Is America Christian? In what sense? The question has even been raised in many circles of late, especially by some very thoughtful workmen, whether the Church itself is Christian or whether it is the ultimate expression of real Christianity. These questions affect every minister and every church-member and have much to do with the selection of preaching material and the employment of methods of church work.

Real Christianity puts at the head of all conduct the great creed of Christ, which is simply supreme love to God and supreme love to men. How does our social life in America stand this test, especially in its commercial and governmental relations?

A friend has recently sent me an out-

line of his proposed Christian commonwealth, and in his articles of corporation he says: "This is an educational and religious society whose purpose is to obey the teachings of Jesus Christ in all matters of life and labor and in the use of property. Membership in it shall be open to all who are to come to us first in the spirit of love, unselfishness, and fellowship, consecrating all their property without reserve to the service and obedience of Christ."

I am not defending the plan of this commonwealth, for I am well aware that history marks a sad collection of wrecks of human colonies, of utopias in government, some of which have apparently been based on the most unselfish propositions. But concerning the Christian basis of any organized society of men for carrying on business, there can be no question whatever that love should be at the center of it. It is exactly at this point that our eminently practical business man or professional politician begins to smile at my friend and call him visionary. But why visionary, if he is trying to apply the teaching of Christ directly to the practical affairs of men? He takes Christ literally. He interprets the command to love God and man as literally as Christ seems to have meant it, and puts it boldly in the very first article of his little republic of life, and boldly announces that on that principle of love the members of this corporation will buy, sell, build, and run railroads, brick-yards, saw-mills, and other industries. And the concrete captain of industry in this present industrial whirlpool which marks the frenzy of accumulation looks at my friend and smiles grimly at the thought of love being anywhere at the heart of commercial enterprises, and calls the man a fool for trying to put in concrete form the Christian teaching that the greatest thing in the world is love, and that therefore

it ought to be the greatest thing in human government. These things are theories, not practical working forms to the majority of business men in America. Business is a warfare. In a conversation with three representative business men in one of the largest cities in New England a short time ago, I asked the question, how much of the business of that city was conducted, in their opinion, on strictly Christian principles? The first man said he thought ten per cent. The second was not willing to concede more than five, and the third was positive that less than two per cent. of the actual business of the city rested upon a really Christian basis. Yet this city stands in civilization for at least nominal Christianity. That it is not real, however, is shown by the fact that it can not stand the test of Christ's great First Commandment or of his creed of love.

There is a place right here where it would be easy for a professing Christian in pulpit or pew to be a pessimist; but inasmuch as a Christian is of necessity an optimist, the only salvation for him when he asks such a question is to believe what is undoubtedly true, that just so far as government is happy or strong or worth while or brotherly, just so far it has obeyed the law of Christ, and just so far as business is conducted on principles contrary to Christ it is inevitably unhappy or unjust or unprofitable. In other words, organized society advances just as fast as it applies literally the laws of Christ, and retrogrades just as fast as it fails to apply them.

I made the statement ten years ago, in one of our ministers' meetings, that Christianity has not yet been tried by the world. The statement was made in a paper which the ministerial union asked to have printed, but not until that statement was stricken out, because it seemed to reflect upon the work done

already by churches and Christian people. But are we not all unanimously agreed that Christianity has failed only so far as it has not been tried? And the places where it has not been tried in this age of the world are the marketplace and the legislative hall.

What are the great questions, for example, in Congress, which occupy the time and excite the interest of the majority of our Congressmen and Senators? Plainly, it is a fact that the questions which absorb their eloquence, their enthusiasm, and their time all center about the questions of money, armies, navies, material progress. When some great speaker rises in Congress to make a great speech, and the galleries fill up, what do they expect to hear? Some great and impassioned plea for the liberation of this country from the slavery of the liquor business, some eloquent and noble outcry against the extravagance of building new engines of murder called battle-ships, some direct and powerful appeal crying out for the 1,700,000 child slaves north and south? The questions provoke smiles of derision on the part of the practical politician of the time. Of course the great speeches made in Congress are those which center about money and material progress. The statesman who would rise in our national legislature to voice some real democratic and popular need of the souls of men would be viewed with downright astonishment.

As I look at it, there is not a greater question than the question of the saloon as a national curse. Yet who will name the national statesman in Congress who has at any time within the last ten years said a word concerning it in public speech or debate? It is not hard to picture Christ standing in the Senate pleading for the common people, pleading for the passage of some measure which has at the heart of it the immediate welfare of men, some great cause

like that of the annihilation of the drink business. And it would not be difficult to picture Him declaring boldly that the Kingdom of God had the right to first place, even before the interests of the sugar kings and the railroad magnates and the cotton-planters and the meat dukes and the wool princes and the wheat speculators and the lumber barons and the iron-ore captains and the coal-oil emperors. I say we can easily imagine Jesus referring in His speech quite often to the need of seeking first the Kingdom of God. But how is it with the representatives of our republic? A great leader rises to speak, the galleries are filled, the press benches are full, the distinguished audience bend forward to listen. The whole country is waiting for the daily paper or crowded in front of the bulletins that appear every few moments. And what is he talking about? He is pleading with noble Christian love the rights of oppressed human life. He is urging the people to take immediate steps to abolish the curse of the saloon. He is outlining a plan as large as the Kingdom of Heaven for the relief of child labor. He is urging the establishment of the Kingdom of God on the earth. Is he? That is what Jesus would do in Congress. But what the galleries, the reporters, the other members actually hear is tariff, money, gold, silver, battle-ships, statistics, arithmetical tables of selfishness, bombs of rhetoric that explode in a thousand directions, leaving distinct in the imagination of the listener the almighty dollar. There is no allusion to the Kingdom of God, no evidence to show that the objects of legislation in a Christian republic are the objects which belong first to the Kingdom. If ten thousand years from now the antiquarian, searching through the historical records of this nation, should unearth the *Congressional Record* and search its pages, he

would scarcely be able to tell from reading the speeches there whether the United States belonged to the time B.C. or A.D. There would be little in the speeches to indicate that the speakers knew anything about any kingdom except the kingdom of dollars.

The facts of existing society in its commercial and governmental forms today seem to teach us that Christianity has not yet been recognized as a supreme force governing nations. The example of England and America leading in a maritime and commercial supremacy which has meant financial death to thousands of innocent people proves that the State is not yet governed by the teachings of Jesus. No one would pretend to say that Russia was in any sense Christian in its state power. But the facts seem to force us to the conclusion that neither England nor Germany nor the United States is Christian in making the Kingdom of God superior to a human organization. Nominal Christianity is perhaps better than none. It is a restraining force, but it lacks positive, aggressive character. The average young man looking at the workings of government seems to receive the impression that the state must be run on diplomacy and policy, and that great navies and armies must be established to maintain power, and that a principle like that of love to God and man can not be made to work in actual practise. This same young man does not question that love must be the center of the Church, the Sunday-school, or the family. Any other standard in those places would be fatal to the life of the organization. But the minute the state begins to act, the same young man thinks it must be governed by selfish motives in order to succeed. Perhaps a majority of men in business and political life in this country would say that Christianity can not be made practical in either business or statecraft.

We come back, however, to the very first of our statements, that there is only one standard of conduct for the whole world—the same for two men as for one man, the same for one thousand as for two. Corporation is never soulless. It has as many souls as there are members. It is a monstrous perversion of all the teachings of Jesus to suppose that what He taught is all right or sufficient for one man, but a failure or an impractical scheme for two men.

Before nominal Christianity will become real in this country there must be a revival in human life as great as that which beckoned the disciples to a life of martyrdom. I believe if the men in the pulpits of America were preaching a real Christianity along the line of the actual physical, commercial, and political life of men, there would follow inevitably a great many martyrdoms on account of the strong opposition from the nominal Christians, who form so large a part of the church-membership. Nothing, it seems to me, short of a complete upheaval in the way of definitions of what Christianity really is, and of what the real practise of Christ's disciples ought to be, can change the nominal into the real. At present the world calls the man a fool who loses money by being unselfish and Christian; but until such fools increase in number the world will belong to the devil so far as its money-making is concerned. The wisdom of such fools is needed to cleanse the world of its commercial imbecility. The actual imitation of Jesus in the Church and business would create a gigantic revolution, and the signs of the times seem to point to such a revolution. I believe that somewhere within the twentieth century the world will witness this transformation out of the formal and the nominal into the living and real Christianity of Christ.



## SCHILLER'S RELIGIOUS VIEWS AND INFLUENCE

PROFESSOR DAVID S. SCHAFF, D.D., THE WESTERN THEOLOGICAL SEMINARY,  
ALLEGHENY, PENNSYLVANIA.

IN any thought of Schiller, Goethe must be conjoined. With them the *Sturm und Drang* period in German literature came to an end, the period of stormful indignation against existing order, of vehement sensation, of heroic propositions for the introduction of a new era. With them a new era in German literature begins, and since they sang, the generations have looked to them as the two peaks which gathered into themselves most of poetic inspiration and divination from which refreshing influences have descended into the German intellectual and national life of these after-times. When Schiller was born Goethe was ten years old. Goethe attained the ripe age of eighty-two; Schiller died when he was only forty-five. The older poet was born in the imperial city of Frankfurt; the younger in the wayside village of Marbach in Southern Germany. Their early training was widely different. Their literary careers were joined in close affiliation for ten years in Weimar.

Schiller's school training had something to do with the development of that love of liberty to which he afterward gave such splendid expression. It may also have given a turn to his religious feelings, for he read Voltaire and Rousseau—forbidden books; and to Rousseau's memory he afterward wrote an ode which in spirit and expression is offensive to Christianity. Set apart for the ministry, he was sent at the demand of the Duke of Württemberg to the Solitude. This lovely summer palace the duke had converted into a school in which Swabian youths should be trained in all the precisions of obedience to authority which disciplinarians could excoogitate. The boys were divided into

three groups according to stature. Military rules guided their conduct from the moment the bell rang for rising to the moment it tolled the hour for going to sleep. At the word of command the boys folded their hands in a uniform way for prayer and placed them against their faces. The lovely situation of the Solitude was adapted to stimulate and satisfy the poet, but the rigid strictures aroused revolt.

These seven years of training closed in 1781 and Schiller was appointed surgeon to a regiment stationed in Stuttgart. The regimental restrictions were equally irksome and he fled from them. His literary career was waiting impatiently for him. He went to Mannheim and saw his first play, "The Robbers," acted on the stage. It was a protest against the drill system, of which he had had so bitter a taste. The passion for freedom cost him his fatherland. When he returned to Stuttgart a number of years later the duke "ignored him." Henceforth Schiller was a sojourner, helped here and there by friends, receiving now and then a small return for some literary composition, until in 1794 he found a permanent abode in Weimar. He was then only thirty-five. His fame was established, tho his most famous works were yet to be written.

In passing, it must not be forgotten that Schiller was for a time professor of history at Jena, and that for a season he gave himself up to the study of philosophy. The perfection of his historical work is evident in his "History of the Thirty Years' War." His works on esthetics embody his philosophical reflections. In 1781, the year of the appearance of his own, "The Robbers,"

appeared Kant's "Critique of Pure Reason." Schiller read it with care and called Kant *der Weltweise* (the world sage). But he disagreed with Kant at a crucial point, and felt that the philosopher's insistence upon duty as a demand of conscience was harsh. He would have substituted fitness and grace for the imperative of the conscience. Kant preached the duties of man; Schiller the love of the beautiful, which for him included the good.

It is in his poetic works that we look for some expression of Schiller's religious views, and we find it. He reached equal eminence in the two kinds of poetry, lyrical and dramatic. As a writer of ballads he surpasses all other Germans, and that is saying a great deal, for German literature abounds in fine lyrics. Few of Schiller's pieces are love-songs. Almost all of them are woven around some historic incident of Old-German or classic story. They excel by their melody and charm of language, by their simplicity of construction, by their purity of thought, by their depth of emotion, and by the quick pulsation of life which throbs in them. So pure are they that, if we pass by the pagan element in some of the poems, nothing in them needs ever to be forgotten. They are a joy forever. In this popular element Schiller might be compared with Burns had Schiller lingered among the scenes of nature as Burns did. But he has nothing like the "Cottar's Saturday Night" or "The Wee Cowrin Timorous Beastie," or the "Lines to the Louse on the Lady's Bonnet." Nor does he at any time hold up churchly affairs to ridicule or descend to the gross. In many, if not all, of these splendid lyrics the virtue of high and noble thought and action is presented in attractive and inspiring forms with this exception, that there is no commendation of Christ or of distinctively Christian deed. In

the "Gods of Greece," one of Schiller's most elaborate lyrics, his religious sentiments appear clearly. The finely polished verses are filled with enthusiasm, for the ideals of the Greeks, as shown in their theogonies, and the poet broke with Christianity in their favor. He abandoned the earnestness and law and fact of Christianity for the freedom and idealism of the Olympian divinities, whose fall he laments. That fall was not justified. It was the result of a violent blow from a later religion. He says:

"All those fair blossoms fell away  
Struck with the chill of the Northern wind.  
To enrich one and one alone  
That group of the gods had to be broken  
up."\*

If we turn to Schiller's dramatic productions it will be found that all the greatest of them involve scenes of Christian history and Christian institutions. "Mary Stuart" introduces the host on the stage. "The Maid of Orléans" presents a character moved by divine visions. The trilogy of "Wallenstein" goes back to the conflict between Catholics and Protestants in the Thirty Years' War. "The Bride of Messina" and "Don Carlos" transfer us to distinctly Catholic surroundings. But in no one of these tragedies does the author pay personal tribute to Christ or the facts of the Christian system. In two of the greatest of these dramas, "Wallenstein's Death" and "The Bride of Messina," the old pagan fate is the ruling and controlling power. In "Wallenstein's Death," written 1799, we have the imposing figure of the great leader of the Catholics in the Thirty Years' War. "Wallenstein" corresponds to Shakespeare's "Macbeth." †

\* The translations are my own, and make claim only to give the meaning of the original.

† Schiller translated "Macbeth" into German and did much to introduce the English poet into Germany. I remember that after the

As a character he is higher than Macbeth, for Macbeth is the representative of brute force and ambition. Wallenstein is a man of thought and study. But Schiller's work is not of the high genius of Shakespeare's creation. Shakespeare sees deeper into the human heart and depicts the fearful workings of conscience and the succession of one crime after another, each to hide the memory of its predecessor. With the hand of the supreme master he traces the gnawing horrors of guilt. Schiller has nothing of all this. For the prick and sting of conscience and the fear of the future, he substitutes in his hero a natural inclination to vacillate, fostered by habit and the uncertainty of success. Wallenstein debates, moralizes, and delays, not because he is troubled by qualms arising from an inner sense of duty, but from an involuntary hesitation to follow fate, that hidden mechanism according to which all things here below move in their prearranged order. Wallenstein's treason to the Emperor arouses no detestation such as we feel in reading of the taking-off of Duncan by Macbeth. Our moral nature does not shrink back as from offense done to the cause of righteousness. We admire and pity Wallenstein, for he has been obedient, as he supposed, to fate, but he was mistaken. There is something very noble in his trust in the stars. The drama opens with a scene between the astrologer, Seni, and Wallenstein, who have spent the night looking at the unfolding heavens.

"Tis enough, Seni. 'Tis enough,

The day already breaks and Mars is in the  
ascendant

Let us not go further with our searchings."

And so they leave the horoscope and charts and quadrants. Did not Mars

boys at the school I attended in Germany had acted Schiller's "Macbeth," the head-master came up to me and said he had never before heard of the drama.

dominate the night? Was not war decreed by the fiery planet? But Wallenstein is in doubt, and Necessity must at last come to make firm his purpose.

"At times it is a favor to have no chance of choice

And Necessity is our best benefaction."

At last Necessity forces him, and all doubt flees. His troops and his officers desert him. But he rises above all earthly tremors and signs in the words

"The stars lie not. What's happened

Is against the course of stars and destiny."

The end is seen to be inevitable to all except Wallenstein himself, who in unconscious sleep receives the blow from which he does not awake. Ambition plays little part, as in Macbeth. There conscience asserts itself. Here it is fate, and Wallenstein is a victim of indecision and his faith in the stars. His was a mistake, not a guilt.

The same central thought controls in the "Bride of Messina," one of the very last of the poet's dramas and unexcelled in the German language for the splendor of its style and its ardor of passion. The widowed mother, Isabella, is left with two sons, who seemed to have been born to live in hatred and conflict. She secures their reconciliation. But the reconciliation lasts but for a day. Each of them promises to bring back a daughter to Isabella, and leave her presence. Isabella had a daughter whom she had devoted before birth to a convent. Now that the sons were reconciled the mother promised to bring to them a sister, intending to call Beatrice from her conventual life. . . . Don Manuel and Don Cesar had seen Beatrice without knowing who she was, and were enamored of her. Don Manuel meets Beatrice, who falls upon his neck. Don Cesar sees them and drives the knife into his brother's vitals. Isa-

bella hears of the murder, and, not knowing the perpetrator, exclaims:

"O Manuel, my son,  
Where was thy brother, that he did not protect thee!  
Oh, curse upon the hand which dug this wound!"

Cesar, discovering what he had done, enters the presence of Isabella and Beatrice and, deaf to all entreaties, falls struck by his own hand. The tragedy closes with the noble words of the chorus—

"Of all goods life is not the highest,  
But of evils guilt is greatest."

The drama makes a tremendous impression, but it arouses no revulsion as from crime, but only a shrinking from the dark workings of fate which overhangs and controls acts and destinies. We rise feeling the tragedy of misfortune, not with the sense of incurred guilt and its just punishment.

In his last and perhaps greatest drama, "Wilhelm Tell," Schiller seems to ascend into a higher religious atmosphere or, perhaps, to be involuntarily carried into it. The meadows and mountains, the lake and glaciers, the perilous ways and rough weathers of Switzerland, are no congenial atmosphere for blind fate. And into the simple lives of the Swiss, fighting their mighty struggle against oppression, it would have been offensive to put the iron sway of blind Necessity. In this poem the freedom of divine Providence dominates, and the justice of God is the tribunal to which the sturdy patriots appeal who are ready to risk all for the purity of their fireside and for liberty. This religious element appears at the outset when Tell, appearing on the scene, calls upon the boatman to rescue his countryman from the Austrian squad who is on his track.

"The true man thinks last of himself;  
Put trust in God and save your fellow."

When the freemen from Uri, Schwyz, and Unterwalden gather at the Rütli and federate themselves at risk of their lives to defend their liberties, they exclaim:

"In God, Most High, we put our trust  
And will not fear the strength of man."

It is difficult to check the impulse to follow the noble drama to its end. As a tale of freedom it has never been surpassed. Schiller could no higher go. Fittingly, "Wilhelm Tell" was his swan-song.

The most that may be said for Schiller's religious attitude is that he did not violently set himself against Christianity, and certainly he was furthest from having any immoral purpose in abandoning its teachings. The attempt has been made from the time of Bender and Schwab to prove that he was a Christian, but the plain facts are against it. When a critic explained Schiller's poem, "The Bell," to be an allegory in which the poet was presenting the transformation of a man of the world into a child of God, Schiller heartily laughed over the canonization as an example of the fertility of the critic's imagination. Other German critics distinctly call Schiller a pagan, and when the centenary of his birth was being celebrated in Stuttgart, and the bells were being rung, there were those who declared it a desecration to ring the bells on such an occasion. The truth lies between the two representations. Schiller abandoned Christianity as a scheme of pardon and redemption and set aside the historic facts of the New Testament, but he was deeply moved by its ethical teachings. The last time Schiller went into a church was probably when he was married, in 1790. In a letter to an old friend, to whom he had not written for many a year, he wrote: "I have acted toward you as toward God, to whom I never put but of whom I know."

in his heart." Here faith and unbelief are strangely blended. In 1795 he wrote to Goethe: "For me the Bible is true only where it is naïve. I must confess that so far as the historical portions go, I bring such a decided unbelief to its records that I regard your denial of a single fact as very reasonable." Goethe had written a pamphlet denying the length of the wanderings of the children of Israel as inconsistent with the character of Moses. The following couplet bears his religious confession:

"Do I accept one of the religions, you ask?  
Nay  
And why none? Because of religion, I reply."

The lines well state the attitude of a current school of thought in Germany. Religion lifts the religious oligarchy above the doctrines of the Church and of the New Testament. The religious faculty is eclectic and finds truth and beauty in many of the ethical principles of Christianity, but denies the primal facts of its history and mission as set forth plainly in the apostolic records.

It may be, as Koenig in his "History of German Literature" says, that in his very last years Schiller was trying again to find out the God whom he had renounced. The theology of "Wilhelm Tell" makes this view not unpalatable. The Christian element is felt most distinctly, but by no means exclusively, in Schiller's idealism. He was the exponent of the ideal. This is his characteristic as compared with Goethe. Goethe had an eye for details, and ascended from the particular to the universal. Schiller began with the general and had not so open an eye for realities here below. Goethe was concerned with daily life and phenomena. Schiller dealt with the ideal world and sought to give it body and shape. Goethe revealed the world as it is. He seems to say: "Open your eyes and be-

hold. The earth is full of beauty and opportunity. Open your eyes. The light shines. Be a child again. Learn the language of the brooks and trees and in the customs and habits of peoples find what is akin to yourself." He was in sympathy with modern research. He wrote on the theory of colors. His "Faust," deeply metaphysical, presents metaphysics stultified, and it recalls the sane mind to the things that are and that can be known through the eye and the hearing of the ear.

Schiller was an idealist. He lifted his eye aloft. "The times are not the best," he seemed to say. "The far-off must be brought near. In the realization of that which is fitting and in the embodiment of the ideal is true perfection." "O Karl," so he wrote to his school friend, "we have in our hearts a very different world from the real world." And in his late years he wrote to Wilhelm von Humboldt: "We," meaning Goethe and himself, "are both idealists, and should be ashamed to have it said of us that we did not form things, but that things formed us." On account of this idealism, the looking for that which is not yet, Vilmar, another historian of German literature, can at once say that Schiller abandoned Christianity and yet was essentially a Christian.

Therefore, tho Schiller professed not to be a Christian, the reader of his poetry is moved by every page to high aspiration for what is good and with longing for the unseen. It is the element that makes him so much more popular than Goethe. There are other reasons for this greater popularity. Goethe was born in affluence, and had every advantage society and position can give. We can not think of Johann Wolfgang von Goethe without thinking of the patrician. Schiller rose from the people and struggled his way to recognition. These things make him near to the peo-

ple's heart. And then again Schiller's poetry offers more for the home and the pure simplicities of the fireside. He idealizes woman. There is nothing that suggests a sordid thought. For such reasons as these the school that I attended, looking out upon the solitude, was closed to Goethe, but has a Schiller on every desk.

It is, however, the idealistic element in Schiller which above all else makes him popular. And this element included the passion for liberty and human rights. I do not know that he ever said a word in praise of the institutions American patriots were founding in this Western land while he was a boy. I do not know whether he would have spoken any burning words if he had witnessed the humiliations of Jena and Friedland. But his impulses were in the right direction. He was the exponent of liberty, the liberty which had from time immemorial been dear to the Teutons. "Wilhelm Tell" is steeped in this atmosphere. Schiller went back to the original rights of man, and he was forever seeking to incorporate the ideal in this world of ours here below.

That Schiller and Goethe have influenced the life of their people more than any nation has been influenced by poets in this modern time is scarcely open to doubt. It has been claimed that the events of more recent German history, including the union of the Germans in 1870, are largely due to Schiller's spirit working itself into the heart of the German people and coming to expression. And in the department of religion they, together with Hegel and other philosophers, have helped to enthrone a vague idealism among intellectual circles in Germany for the realities of Christian faith as it is set forth in the

New Testament. To this school of thought idealism carries its own weight of attestation and authority when the facts of Christianity and its great doctrines are set aside as temporary and artificial shells. The peril to which a nation's religious life is subjected when its great poets are hostile to Christianity can hardly be overestimated. To such a peril German Christianity was exposed in the attitude of these noble intellects, Schiller and Goethe. As Hasé has said, "Christianity withstood a great danger in the unchurchly attitude of Goethe and Schiller, greater than was offered it in the 'Wolfenbüttel Fragments' and the writings of Strauss, namely, the danger that, forsaken by the higher spirits of a people, Christianity will itself become a paganism, a religion of peasants."

Greatly as it is to be lamented that Schiller took the position toward Christianity he did, we still hold him most dear, for there breathes through his poetry a religious spirit, and he will continue to hold a high place in our affections by the exceeding purity of his thought, his choice of subjects, the grace of his composition, his portrayal of liberty, and his lofty idealism. The artist who joined Schiller and Goethe in the statue erected at Weimar has portrayed the truth of history. The poets are represented as holding each with one hand the common wreath of immortal fame. Goethe is dressed in the garb of the patrician class; Schiller in the simpler garb of the people. Goethe, with his great, keen, searching eyes, is looking out across the world; Schiller, with his softened and expectant vision, looks up with lifted eye to the realm of the ideal, both waiting for that which is yet to come.

## THE PROTESTANT READJUSTMENT

BY THE REV. EDWARD TALLMADGE ROOT, NEW ENGLAND SECRETARY OF THE  
NATIONAL FEDERATION OF CHURCHES.

IF sovereign states may form a federal nation, why not the independent denominations act together through a federation of churches?

Such was the question raised by an Episcopalian rector in New York City some ten years ago. J. Winthrop Hege-  
man, D.D., impressed by the unsatisfactory distribution of its churches, saw that it was due to a lack neither of good intentions nor of intelligence, but of organization, and that a federal organization was possible. Upon communicating his thought, he found that it had independently occurred to Drs. J. B. Nevins and Josiah Strong. First steps toward such an organization were taken at a meeting of the Union Seminary Alumni Club by one hundred clergymen representing seven denominations. Dr. Walter Laidlaw became the secretary of the new federation. It has developed into a complete religious census bureau, of demonstrated value to all churches and social workers. Naturally its leaders came into correspondence with similar efforts elsewhere. Among these the most original was the Maine Interdenominational Commission, organized as the result of a Methodist greeting to the Congregational Conference in 1890, for the purpose of securing comity in church extension. On the initiation of the New York City Federation and the Institutional Church League, a conference on federative action throughout the United States was held in New York, February 1 and 2, 1900. It resulted in the appointment of a representative committee to promote the organization of State and local federations, with E. B. Sanford, D.D., as its executive secretary. In November the New

York State Federation was organized, Governor Roosevelt presiding at its first public session. California, Kansas, Massachusetts, Michigan, Nebraska, Ohio, South Dakota, and Wisconsin have federations. A beginning has been made in New Jersey and some other States. With a broad-minded emphasis upon the thing rather than the name, existing organizations are recognized as affiliated—the International Commissions in Maine, New Hampshire, and Vermont; the Bible Society in Connecticut; and the Evangelical Alliance in Pennsylvania. City federations have been formed in Chicago, Toledo, etc.

Local federations consist of delegates from each congregation. State federations have a council consisting of officially appointed representatives of the denominational State bodies, usually one each, with one additional for a given number of thousands of communicants. In neither sense is there yet a national federation. The present committee recognizes itself as provisional. In 1902 it appointed a subcommittee, with William Hayes Ward, D.D., as chairman, to invite the national denominational bodies to appoint delegates to a general conference, to be held in New York, November 15–20, 1905. Representation is to be loosely proportionate, the larger bodies appointing 50 delegates, and those with 100,000 communicants or less 10. The letter of invitation thus stated its purpose: "What we propose is a federation of denominations, to be appointed by the denominations themselves. It is understood that its basis would be, not creed or governmental form, but cooperative effort; and that it shall

have power only to advise its constituent bodies." As to its possible usefulness the letter adds: "We believe that questions like those of marriage and divorce, Sabbath-desecration, the social evil, child labor, the relations of capital and labor, the moral and religious training of the young concern Christians of every name and demand their concerted action."

Officially, the response has been all that could be desired. Twenty-one denominations with 18,000,000 communicants have named delegates. While not taking this action, the Episcopal Church appointed a Committee on Christian Union, which it is understood will sit in the conference. Large preparations are being made. A fund of \$18,000 is being raised to cover the expense of entertainment.

It must be confessed, however, that no such general enthusiasm is yet apparent as was to be expected in response to so magnificent a proposal. The fact is that the Christian public is weary of the multiplication of organizations. It asks: "Why should we have a federation of churches when there are already Evangelical Alliance, Anti-saloon League, Sunday-school and religious education associations, and others too numerous to mention?" It regards somewhat cynically the possibility of comity and cooperation between the apparently jealous sects. The characteristic attitude is indicated by the reply of one business man: "Yes, but what can the churches do together?"

The brilliant scheme will fail unless it can be shown that existing organizations are insufficient, and that there are good grounds for hoping from this new movement more solid achievement than its equally well-intentioned precursors have achieved. It is therefore fortunate that this national conference has been delayed until it has been demonstrated, by State and local organiza-

tions, that new motives are at work and that new methods have proved effective. Briefly to summarize these is the purpose of this paper.

I. Motives.—The New York Federation was founded by a churchman, and Episcopalians there and elsewhere have been from the first its heartiest supporters. Undoubtedly the Protestant churches have been forced to realize the disadvantages of their divisions by the contrasted Catholic policy of concentration, as when on a single avenue in a New-England city stand three struggling Protestant churches, whose combined membership of 465 (surely indicating not much more than "1,300 souls") raise but \$5,264 all told, and a magnificent Roman Church, whose rector last December reported a total of \$37,900 raised during the year, and referred to the days of weakness when he took charge sixteen years before when there were "only 1,300 souls connected with the parish." Nevertheless, federation is not hostile to Catholicism. It freely reports facts and families to priests as well as pastors, and in New York has even received contributions from them.

The real motive which makes this a more serious attempt to secure cooperation than any previous movement is a new sense of the gravity of the common problems of all the churches. Common difficulties, it is increasingly felt, must be due to common causes which can be removed only by common action.

Of these common complaints the first is the financial. One symptom is the decline in ministers' salaries, in the face of a rise in wages and the cost of living. In one Congregational conference the average has fallen from \$1,880 in 1895 to \$1,271 in 1905. *Zion's Herald* accounts for the fact that the removal of the time limit in the Methodist Church has not prolonged the average pastorate by "the severe struggle



for existence in many churches." It is harder to raise \$1,000 for an interdenominational movement to-day than \$5,000 a decade ago.

The second complaint is the slackening of increase in membership. The rapid growth during the nineteenth century, three times as fast as our rapidly increasing population, has ceased. The conference just alluded to was alarmed when its annual increase fell to one-third per cent.; but this year, in spite of extra efforts, it reports a *decrease* of over one per cent. If there were apparent a raising of the standard, this would matter little. But Dr. Josiah Strong makes an accurate diagnosis when he says that, except for the small church-within-the-church, its membership can not be distinguished from "the world." The secretary of the Universalist Convention of Massachusetts, Charles Conklin, D.D., writes: "Not only has there been a failure to increase, but such a falling from grace into indifference and crass paganism on the part of professing Christians as to create a fear for the future of Christian institutions."

A third common confession is failure to reach the community as a whole. The New York City Federation has collected statistics which show that "the Protestant communicants in Manhattan and the Bronx in 1890 were 8.9 per cent., and in 1901 only 8.3 per cent. of the population. In Brooklyn the ratio fell from 13.1 per cent. to 11.7 per cent." Not only do regular services, but also the most strenuous evangelistic efforts, fail to reach those who most need them, till it seems, as Dr. N. D. Hillis says, as if between the churches and the churchless there were a great gulf fixed. It is not a local condition merely. Upon Charles Booth's monumental investigations into "Religious Influences" in London, Canon Henson comments: "His pages present a pic-

ture of a multitude of Christian workers fighting a losing battle against the sin and misery of the metropolis, so absorbed in the struggle that they do not see that the day is going against them." "The rural problem," reported a presiding elder at the New-Hampshire Methodist Episcopal Conference this spring, "is still unsolved. Multitudes are indifferent. The foreigner presses us sorely. Empty pews and a depleted treasury are the despair of officials at many points."

Within one lifetime there has been more change in practical conditions of daily life than in all previous ages. The consequence is necessarily that our population is in a state of flux. Never before has international migration been borne by steeds of steam lashed by the lightning. In Southern New England two-thirds of the population is of foreign parentage. In 1850 neither Massachusetts nor Rhode Island had 35 per cent. of urban population; in 1900 the former had 86.9 per cent., the latter 91.6 per cent. Simply to readjust themselves to such changes would tax the churches. But they are only parables of profounder mental changes. Christianity has always had to battle with worldliness; but never with such worldliness as to-day, when social strata have been broken up, and all admitted to the rivalry of life. The day has passed when anything can be hoped from new or improved denominational methods, for none is proving any appreciable superiority in meeting the situation. In the face of the common foes our feudal system is futile. We must federate!

II. Methods.—The value, to each and all, of a thorough knowledge of the facts has already been indicated. As a committee of the Massachusetts Congregational Association put it: "We must have a plan, and work by the map and the census reports." It is evident that

a common bureau can secure this information better and more economically than denominations working separately. This has been demonstrated by the New York City Federation, whose first nine canvasses resulted in the establishment of eight churches of four denominations; three social settlements and a workers' training-school; kindergartens, model tenements, three municipal baths, and a park. The stimulus also to new zeal in old lines, given by such knowledge of actual conditions, can not be estimated.

For example, take the facts regarding scattering of preference within the same denomination, discovered by our federations. In one section of New York City, where there are 3 Baptist churches, the resident Baptists scatter among 22 outside churches; and Episcopalians are connected with 42 parishes besides the 3 local ones. Even in Providence, R. I., the constituency of each denomination in any given ward scatters among two-thirds of all its churches in the city. The waste of time and money in travel to distant churches is almost sufficient to explain the diminishing attendance and financial burdens of all. What remedy does federation propose? Simply this: Make the facts public, and in time Christians will realize that on their individual choice of a church-home depends the spiritual welfare of the community. A sense of responsibility will produce a readjustment.

Similarly the facts will guide the churches in their methods. This scattering—among 17 denominations and 65 churches in a single Providence ward—proves, for example, the indispensability of the cooperative parish plan.

For so scattered a constituency can be found and held only by constant pastoral work. City life is so demoralizing because none need know his nearest neighbor. Power over men is gained

only by knowledge of men. The most practical of men, the politicians, learned this long ago. House-to-house canvasses and card directories are but imitation of their methods. But such knowledge can not be gained economically and accurately by churches whose constituency is so intermingled, except cooperatively. The New-York canvass showed one case where a church would have had to make 6,445 calls to discover 18 new families; by cooperation every call counted for some church.

The parish plan improves upon the general census by being permanent. The churches themselves learn to do and appreciate the work. It is not claimed that more than a beginning has been made even where it is furthest developed. But it has been demonstrated that the churches will attempt it, and can do it. In Providence, 71 out of 77 "parishes" offered have been accepted. In New York, members have visited a parish for five successive years, discovering some 33 per cent. of changes a year—a fact which reveals both the difficulty and necessity of the work. Many cases show the possible value. A Providence rector discovered 118 families where he knew of but 35. The Church of the Archangel in New York was saved from extinction by the discovery of 329 Episcopal families in its neighborhood, and, by the ability to cite this fact, secured a gift from a Unitarian estate in Boston larger than the cost of the federation for seven years. It is true that some churches find results meager. But this is the fault, not of the method which discovers the facts, but of the system which heretofore has planted churches without such knowledge. A negative result may be as valuable as a positive. "I have discovered one thing," said a pastor: "my church is in the wrong place."

The plan, in its essential features,

works equally well in scattered communities. At the St. Louis Exposition a map of Lewis County, Mo., was exhibited by its Sunday-school association, showing every residence, with the number of persons in each, and their relation to the associated schools; and as the result of such systematic effort that 95 per cent. of the population were connected in some way with some Bible school! The task is immense; but the resources of the churches are adequate, if they will cooperate, to know every family in the community. Aside from direct results, such effort will demonstrate that the churches are not competitors, and will awaken such a sense of the communities' needs as will drive us at last with one accord to our knees, and Pentecost will come.

The third method developed is coming in home missions. The Maine Inter-denominational Commission has proved it practicable. Many cases of overlapping have been adjusted. More have been prevented by the very existence of the commission. At Millinocket, a boom lumber town, instead of five societies rushing in to compete, a union church was planted to develop the religious life of the community; and then denominational churches organized in orderly sequence as each was found demanded by a canvass of preferences. A possible weakness is that the commission is composed of busy men who have not time to look up cases, which are not always voluntarily reported. In Massachusetts and Rhode Island the joint employment of a secretary has made it possible to attempt a systematic study of the entire field. The first step was to make a list of all aided churches, arranged by counties and townships, with population, total and of foreign parentage, etc. On the basis of this list a conference of the missionary authorities in each State was called. In both cases the plan of holding such

conferences, whenever the secretary had definite cases to report, was heartily adopted. In the smaller State, even, the necessity was shown by the discovery of one case where three denominations support churches to reach six hundred and six of Swedish descent; and on the other hand, of five neighboring rural communities, with chapels, but no preaching.

The immediate need is of readjustment in work among the foreign-born. There overlapping is more frequent and more fatal. A converted Pole relapsed into drink when he discovered the rivalry of denominationalists evangelizing his people.

The difficulty of securing an adjustment of the work of independent and jealous denominations is admitted. But, again, federation relies on the facts. The denominations must readjust their work or take the consequences in its increasing difficulty and the disapproval of public opinion. But the denominational secretaries are found thoroughly in sympathy. One said: "We shall soon be ready for the radical step of refusing aid to any church disapproved by the federation. Our denomination will lose more than some others, but that is of no consequence."

We have gone far enough to see that our ideal is practicable; every locality and every nationality evangelized, and no overlapping!

Federation is forming new nerve tracts; as they are established, harmony will grow easy and effective. The only objection is the multiplicity of existing organizations. But we have the multiplicity because we have recognized our common problems piecemeal. Now that there exists an organization designed to secure the cooperation of the churches in every way found feasible, in time it will bring about the necessary adjustments and consolidations.

## EARLY BIBLE NARRATIVES REINTERPRETED

BY CAMDEN M. COBERN, D.D., CHICAGO

### I. The New Light and the New Interpretation

There is one simple canon of interpretation which is constantly being applied to ancient documents by Orientalists, which, I believe, has never been applied with sufficient carefulness to the Bible narratives—the words and symbols used must be accepted with the meaning which they bore in the age when the document was written and among the people for whom it was intended.

This may seem a simple and almost self-evident principle, but it is vital and far-reaching in its application and has been so universally violated in the interpretation of the early chapters of Genesis by all schools of exegetes that it might almost be called a new canon of Biblical interpretation. It is practically new, for it could never be applied with understanding until the modern archeological discoveries opened to Bible scholars the picture-language used by the contemporaries of the Old-Testament writers.

That the primitive language of the race was literally a picture-language no one now doubts. Every oriental language is yet a language of picture. Even in the letters of the alphabet and in the ideographs and phonetic characters of any ancient language one may still perceive in outline pictures of natural objects, tho obscured, abbreviated, and conventionalized by time. The vocabulary, too, consists of syllables or words, each of which is a picture of some natural object, tho often packed with an imaginative or symbolic meaning and thus fitted to represent mental and moral ideas. For a language not to possess visible traces of this early form of picture-speech is a sure proof that it is not primitive.

Further than this, almost every sentence of any primitive language is filled and overflowing with metaphors and other picturesque figures of speech. Indeed, it might almost be said that at least orientals never think nor speak "literally," but always in picture. And this is by no means to their discredit. Plato himself acknowledged that it was necessary to speak in picture when one attempted to express religious ideas, and Aristotle declared metaphorical speech to be a sign of high intelligence and strong mental activity.

We can only grasp a supersensuous idea by grasping it in picture. Figures of speech, parable, allegory, symbol—such are the wings which lift up common words from the dust and breathe into them the breath of a new life. Words are physical, material, earthly, but interpreted and transfigured by the feelings and the inner sense they may suggest, tho they can not fully express a heavenly meaning. No language can utter any lofty truth without this appeal to the imagination. Even our brand new, steel-clasped, machine-made English tongue, each word of which has been pounded stiff by the steam-hammer of scientific precision, can not utter any high or splendid thought without stretching each word beyond its original "literal" meaning. Just as in the ancient Chinese it is said a crafty man is designated by a character meaning "slippery," and in ancient Egypt the idea of wrong is represented by a hieroglyphic meaning "twisted"; so with us manual and carpenter-like terms (such as "right" and "on the square") harmonies and discords, objectionable smells and pleasant odors, and innumerable other terms grossly mate-

rial, are transfigured by an effort of the soul until they glow and vibrate with an ethereal or moral meaning. The Hebrew and Greek words for sin and holiness and moral beauty emphasize this point admirably.

To claim, as even so thorough a scholar as Dr. Driver claims ("Book of Genesis," 1904), that because the writer of this Genesis narrative uses a word—*rakiah*, firmament—which in its root meaning signifies something hard and rigid, he must have therefore thought of the sky as a solid bronze "cupola" or "dome," is to sin ("miss the mark") exegetically.

This is almost the same method of interpretation as that of the titled author who some three or four years ago published a book in the literary capitals of two countries arguing that, if the Bible were true, the earth was not a sphere, for the Bible itself spoke of the "four corners" and immovable "foundations" of the earth! This method of argument would prove that Keats and Milton and Shakespeare all believed that the world was set on "pillars" and the sky was a "solid plate," not to speak of the multitudes who sing each Sunday that glorious hymn of Addison:

"The spacious firmament on high  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great original proclaim."

To be sure, from a religious or theological standpoint this would not be an important question. Those old Bible "seers" may possibly not have been as good scientists as their neighbors. But they were better theologians. They were not committing themselves to any astronomical theory. They were writing a book of religion which should serve as a spiritual beacon-light to the adherents of the most antagonistic theories. It would not have been good pedagogy to "take sides" even if they

had raised the question, which they did not. They simply used the terminology for sun, sky, light, chaos, motion, the abyss, etc., which was common in their day. The ancient root-meanings of these various words may possess a curious interest to the philological antiquarian, but have little value for one who wishes to know exactly what these expressions meant to the writer and his comparatively modern audience.

As a distinguished philologist has recently said: "Words are but counters for mental conceptions, and their real meaning must be ascertained by other considerations than those of mere etymology or original usage. Words are stamped with the philosophies, the religions, the superstitions, and the customs of those through whose mouths they have passed. But a word may be and most words are so worn by use that the original image and superscription are no longer visible except to skilled investigators; they pass current without a thought of the mint whence they were issued. Their present value in mental commerce is the only thing considered." (Canon Cheetham: "Hulsean Lectures," 1897, pp. 15-17.)

To suppose as Gunkel, that brilliant Semitic scholar, has recently done, that because the Genesis writer uses a word (*tehom*, watery deep) etymologically related to *Tiamat*, the big Babylonian dragon, or an expression (*tohu va bhoahu*, chaos) which in form reminds one of Tauthe and Baau, monsters of the deep, celebrated in Chaldean myth, that therefore we are obtaining some important proof of the heathenish origin of the whole Genesis cosmogony, is nearly or quite as bad from an exegetical standpoint as the audacious attempt of Capron ("Conflict of Truth," 1901) to read molecular motion, the wave theory of light, the nebular hypothesis, and the doctrine of Spencerian evolution out of

the root meanings of the Hebrew words used in the creation narrative!

A future philologist, by a similar method, could convict us all of believing in Janus and Mars and Saturn and a dozen other pagan deities because of the names we use for the months and the days of the week, and from other technical terms could prove our acceptance of every superstition known to history.

Merely to take the words and translate them in a mechanical way often gives results not much better than the early translation of the Book of the Dead before the spiritual conceptions and metaphorical style of the Egyptians were understood.

Those early translations were largely a collection of phrases devoid of meaning or absurdly grotesque. The later translators at least expect sense, and often find a sublime meaning in those same hieroglyphic expressions. This change is not due entirely to a better lexicon, but largely to a better knowledge of the figures of speech and personifications used in the text. A word-for-word translation of a text may be so slavishly literal as to be unintelligible or even false, as is shown in portions of the Greek translation of the Old Testament. The more picturesque and poetic a language, the more impressively true it becomes that the letter killeth.

A recent writer (Bullinger) has catalogued over five hundred different varieties of "figures of speech" used in the Scriptures. Every other Oriental book, ancient or modern, would yield similar results. The modern Oriental talks in picture-language. He does not talk any other way. His words are universally used in a non-literal sense. If any attempt were made to write down the figurative expressions used at the present time in any Oriental city "I sup-

pose that even the world itself could not contain the books that should be written."

The language of the spies who reported to Joshua that the inhabitants of Canaan were giants, beside whom they themselves were as "grasshoppers," resembles in style and almost in phrase the report of an Egyptian traveler who visited Palestine in about the same era. Just as the Hebrews could speak of a city "walled up to heaven" (Deut. i. 28) and a tower whose top "may reach unto heaven" (Gen. xi. 4), so does Homer speak of a pine-tree, and Hammurabi, the Babylonian king, is declared to have built a temple "whose top he carried up as high as heaven."

To call such expressions "untrue" is to prove oneself incompetent to understand Oriental speech. This is merely ancient rhetoric. This represents the popular and correct literary style of all Oriental peoples.

Even Dr. Driver, whose scholarship and clear insight are so generally attractive, so far fails to catch the Oriental meaning of the text quoted above (Gen. xi. 4) that he actually uses it as a proof that the Hebrews regarded heaven as "an actual vault which might be reached (cf. Is. xiv. 13 f), at least by a bold effort!"

Did, then, the Babylonian king really think he *had* reached this solid vault with his seven-storied *zikkurat*?\* To interpret such expressions literally is to misinterpret them. Alexander the Great used almost word for word the same phrase in describing one of his

\*These religious towers are called in the inscriptions the "Link between Heaven and Earth"; but the "link" was not physical. Rather, this tower symbolically represented the empire of Bel, which reached from the upper or heavenly oceans (seat of Anu) to the lower or terrestrial ocean (seat of Ea). Compare Hilprecht's "Explorations in Bible Lands," 1903, pp. 463-465.

structures, and a modern New York reporter has recently done the same in writing up a skyscraper of extraordinary height.

The fact is, not a few of the scientific and other mistakes which this distinguished commentator discovers in these early Genesis narratives disappear utterly when it is seen that this requirement of verbal exactness is philologically unscientific. To an Oriental, *e.g.*, Gen. i. 30 would never mean that originally all the wild carnivorous animals of the earth lived on "*leaves*." No Oriental reading this verse would ever draw such a conclusion. To crush these flowery phrases in the modern steel press of verbal infallibility is to pinch the fragrance and beauty out of them. No Oriental literature can be subjected fairly to such a test.

All Oriental language was in picture. It is absolutely vital to a proper comprehension of the narratives of Genesis to bear this fact constantly in mind. The language of picture was the only language the Hebrew knew. And it is the best, if not the only, language in which to express spiritual ideas in such a way as to arouse enthusiasm and delight. Shakespeare, Dante, Goethe, and all others universally esteemed use a language which is pictorial. All other forms of speech are local and provincial. A work to be of universal interest must be written in the universal picture-language of humanity.

No scholar has so far sufficiently appreciated the truth that not only the words and phrases of the Genesis narrative, but its symbols, ought to be interpreted in the sense in which the people of that era would have understood them. Modern archeology has made it absolutely certain that there was a language of symbolism almost universally understood by the ancient oriental peoples. It ought soon to be recognized by somebody that just as the Hebrew

priests and prophets used in their writings the ordinary vocabulary which was used by those around them, so they adopted a "symbolism" equally intelligible. Indeed, the language of symbol is the most primitive and most universal of all ancient tongues. We know that it antedated written language, and helped to originate it. We also know that the same symbolic colors, numbers, and actions, with the same essential meaning, can be traced in races the farthest separated both geographically and linguistically. This was the common terminology of the religious world from prehistoric times.

Count D'Aviella in his Hibbert Lectures (1891) has not only proved, what every one knew, that numbers of religious symbols were common to many different races in ancient times, but has shown how these were carried over the whole civilized earth. No language seemed so easily learned by primitive man as that of symbol. No language was so religiously impressive. These symbols—some of which meet us long before any written language and have perpetuated themselves even to the present day—move from land to land, sometimes retaining the same form and essential meaning, sometimes greatly modified in form, sometimes combining with other local symbols, sometimes losing their original meaning altogether.

The gammadion, the swastika, the cross, the winged globe, the serpent, the tree, the fruit which could confer new powers, the protecting cherubim—these and many more constituted a symbolic vocabulary so universally understood that, like the stars, there was no speech nor language where their voice was not heard. They spoke to every man in his own tongue wherein he was born.

Indeed, the writer has no doubt whatever that many of the spiritual lessons taught to the Israelite through the sym-

bolism of the Tabernacle and the Temple were almost equally plain to every visitor from Phenicia or Egypt, Syria or Babylonia.

The architecture, the orientation, the measurements, the material used in construction, all taught religious lessons (as we now know) as well as the dress and ritual of the priests.

Professor Ramsay has clearly shown in his "Seven Churches of Asia," just published, that the divine Spirit on the Isle of Patmos gave a vision to St. John in symbolic pictures which were well known in the Neronian era. The symbolism was ready to his hand as truly as the written language. So with the writers of the Old Testament. Those holy men of God spoke as they were moved by the Holy Ghost, but, as we now know, they were moved to speak in the language most familiar and most attractive to their hearers.

It is interesting also to know that from B.C. 1500 to B.C. 500 Mesopotamia was taking many symbols from Egypt, as Egypt and Syria (doubtless including Palestine) were taking many symbols from Babylonia. It can not be emphasized too strongly that the same religious symbols were often employed by nations which never professed the same creed. The same symbol in a new combination—just as the same word in a new combination—would often give a very different religious teaching.

For example, after the conquests of Cyrus in the sixth century B.C., Ahura Mazda, instead of being represented, as previously, by a flame, was often represented by a face and bust enclosed in a winged sun-disk, the god sometimes holding a bow and at other times a lotus flower in his hand. The Persian priests were not turning Ahura Mazda into an Egyptian or Babylonian deity. They were simply employing in their teaching certain new symbolic words

which they had learned through foreign intercourse.

So on many pagan tombs one finds the vintage in connection with Bacchanalian conceptions, while on Christian tombs this same symbol represents the wine of the sacrament. Just as we can to-day enter the baptistry of St. John's Lateran in Rome through the ancient bronze door of the temple of Jupiter, so through many a symbol used by the heathen the early Christians entered the sacred mysteries of their new religion.

They even adopted the term *Σωτήρ* (Savior), which was the name by which Zeus was most commonly invoked. So in early Christian art in Europe, Orpheus became a type of the Lord Jesus, while in Egypt it is very difficult sometimes to discriminate between pictures of Isis and Horus and the conventionalized early Christian pictures of the Madonna and the babe Jesus. Yet the early Christians felt only repugnance for heathen deities and transferred few, if any, of the qualities of these pagan deities to the divine Son. These were pictorial attempts to express in the artistic language of the locality certain important features of the Christian faith.

No one, I think, can interpret properly (*i.e.*, Orientaly) the Bible stories of the creation, the garden of Eden, the temptation by the serpent, etc., without having the above facts firmly fixed in his mind. Many of the charges of inaccuracy and untruthfulness made by skeptics, and many of the sorrowful admissions recently made by reverent scholars, that the Bible narratives can not be accepted as really true in the light of modern scientific and archeological discovery, lose their force when it is clearly seen that these narratives are written in an Oriental picture-language, the common language of the day, and that these narratives were in form and purpose not scientific, but homiletic.



## SERMONIC CRITICISM AND SUGGESTION

**Prize Offer.**—The publishers of THE HOMILETIC REVIEW will give three prizes for sermon criticism: **FIRST PRIZE:** A \$23 Subscription Edition, Unabridged, Russia-bound Standard Dictionary. **SECOND PRIZE:** A \$6 copy of the Hoyt "Cyclopedia of Practical Quotations." **THIRD PRIZE:** A \$5 copy of Little's "Historical Lights."

These prizes will be given for the best, second best, and third best criticisms of the framework of a sermon of any master of pulpit discourse, living or dead. The criticism must point out the faults and excellencies of the sermon, and give the text and outline and the preacher's name, all within a compass of 350 words. All manuscripts submitted to become the property of the publishers for publication if desired.

The contest closes May 1, 1906, and all manuscripts must be received by us before that time.

### THE TOPICAL SERMON

BY DAVID JAMES BURRELL, D.D., LL.D., NEW YORK.

It is customary and convenient, from the standpoint of the homilist, to classify sermons as topical, textual, and expository. In the first the text furnishes the theme only. In the second it furnishes the theme and general divisions. In the third it furnishes the theme, outline, and order of treatment from beginning to end.

To illustrate: A topical sermon on the Atonement might be preached from John iii. 16, using the text merely as a topical headline. A textual sermon on the same text and topic might follow this outline: (1) God is love; (2) the measure of God's love is the gift of His only-begotten Son; (3) the object of the love thus manifest is the salvation of men. An expository sermon on the same text and theme might proceed as follows: (1) God loves the world. (2) He has shown His love toward the world, (a) in the giving of His Son, (b) His only-begotten Son, (c) to suffer and die (implied in the "giving"). (3) To the end that men (a) might not perish, but (b) have everlasting life. (4) On condition that they believe in him.

All three methods are good and effective in so far as they are rational and scriptural and directed toward the *aureum millenarium* which is always the conversion and betterment of men.

The textual and expository methods are approved so generally as to need no defense. They pay just tribute to the authority of the Scriptures and hold the speaker to a definite line of thought. They have, moreover, the support of traditional usage in the synagogues, in the exegetical discourses at the water-gate, in the frequent practise of Christ and His apostles, and in the consistent habit of the Early Church.

But there is much to be said also for the topical sermon. It is true that when the text is taken simply as a headline it is not infrequently a mere pretext for an extra-scriptural essay on some inconsequential theme, as when Dr. South preached to the Tailors' Guild of London on "A remnant shall be saved"; but this is the fault, not of the method, but of the preacher who misuses it.

It should be remembered that the taking of a text is purely conventional, anyway. In the synagogues the sermon was usually on the lesson of the day. Christ sometimes took a text (Luke iv. 16-21); but more frequently His discourses were topical and without texts. He spoke on doctrinal and ethical themes, oftentimes finding the suggestion of His sermons in nature or passing events, *e.g.*, Sunrise, the Temple, the Robbing of a Traveler on the Bloody Way, the Falling of the Tower of Siloam. The Apostles discoursed on great questions of faith and conduct, using Scripture as authority, but as a rule without formal texts. The early fathers, apart from their homilies and expositions of set lessons, presented the great doctrines topically, summoning all Scripture in evidence, with a view to their formulation in the historic creeds.

The general use of the text, as such, dates from the fifth century. It fell into disuse later on, owing to the fanciful interpretations of the mystics and grotesque treatment by undevout men, as witness a sermon on "Your adversary the devil goeth about as a roaring lion seeking whom he may devour," under the following heads: (1) "Who, the devil, is he?" (2) "What, the devil, is he like?" (3) "Where, the devil, does he go?" (4) "What, the devil, is he roaring about?" The use of texts was revived, however, in the time of the

Reformation, for obvious reasons. The Reformation was a reaction to the sole, absolute, and ultimate authority of Scripture; and the employment of the text is a plain and simple, if sometimes merely specious, tribute to that authority. For this reason freethinkers, Voltaire among them, have ridiculed it.

On the whole, it would appear to be wise for preachers, even when pursuing the topical method, to comply with the conventional custom of using the text; but it should always furnish a clear index to the matter in hand. There is something wrong with a pulpit theme which can find no appropriate suggestion in the Word of God.

Now as to the advantages of the topical method. First, as already intimated, it follows the line marked out by the prophets, by Christ and His apostles, and by many powerful and illustrious preachers of all ages.

Second, it is after the analogy of civil courts and forums. The prime purpose of the advocate is to "make his case." In fact, our work is very like jury-pleading. The preacher as an advocate has a "case" to make. His client is Christ; the jury is his congregation; his case is briefly expressed in John iii. 16; his object is to win the jury, whether it be twelve or twelve hundred men, to his way of thinking about the vital importance of accepting Christ as the only Savior from sin. There you have the proposition, the argument, and the application. The important question is, How to win the verdict? The forensic or topical method has been approved by the practise of many centuries as effective to that end.

Third, it allows freedom. The textual or expository method limits the consideration of a theme to the content of the text; while, not infrequently, the preacher feels the importance of a more extensive and comprehensive treatment of it. For example, should the topic be The Unpardonable Sin, it could not be covered by any one of the four passages bearing upon it; but if 1 John v. 16 ("there is a sin unto death," etc.) were chosen as the text for topical treatment, the other references (Luke xii. 10; Matt. xii. 31, 32; and Heb. vi. 4-6) could be used in the course of the argument as affording, when taken together, a clear statement of the whole matter in hand.

And, indeed, whatever method is used, this is the proper sermonic treatment of Scripture. The word "text" is from *textus*, mean-

ing "woven through and through." The Scripture should be more than a nail to hang the garment of the sermon on; it should be woven in and out and through and through the fabric. "Proof texts" are of comparatively little value in themselves; the sum total of pertinent Scripture must be brought to bear on every theme. The remark that single texts are like railway coupons, "not good if detached," is a wise one. Our loyalty to Scripture is not shown so much by nailing a single passage to the mast as by carrying a cargo of truth founded upon the authority of the Word of God.

In the development of a sermon on any theme, doctrinal or ethical, it is of supreme importance that the preacher should have absolute freedom within the bounds of divine authority. If the textual or expository treatment of a particular passage is likely to give a partial or one-sided view of the truth under consideration, then, obviously, the topical method should be resorted to. A text is, like the brazen serpent, *nehushtan*, when the preacher makes a fetish of it.

There are microcosmic verses and paragraphs of Scripture that contain in themselves the rounded and complete syllabus of an argument, such as Exod. xx. 9-11; Rom. xii. 1, 2; 1 Tim. iii. 16, and many others; but far oftener the verse or paragraph affords merely the suggestion of an argument which requires the full teachings of other pertinent passages to complete it. In this case it is the part of folly to hold oneself within the pent-up Utica of the text when, as advocates, we have the range of the entire Scriptures for the support of our thesis.

It is conceded that the topical method is extremely liable to abuse, but this is true of all free action. A horse in a treadmill is more securely in hand than one under mere bit and bridle. Nevertheless, the preacher who, knowing the responsibility of his commission, understands the significance of his message, can be trusted to deliver it.

There is danger in this method, at the outset, of giving the personal factor too much to do. It is a mistake to regard the pulpit as "the throne of eloquence," tho the eloquence of the pulpit is unparalleled in history. The power is not in the herald after all, but in his message. "Paul may plant and Apollos water, but God giveth the increase." It is not the preacher's word, but God's Word that "returneth not void." The preacher always

makes a mistake when he aims at eloquence for its own sake.

And there is danger of undue license also. The preacher who lets down the narrow bars of the textual method needs to be cautioned against getting outside of Scripture altogether. It is well to be a freethinker, but of all things in heaven and earth freedom is most circumscribed. The best definition of freedom is "perfect obedience to perfect law." The law of the pulpit is the Word of God. A preacher's opinion as to spiritual things is of value only so far forth as he can buttress it with the ultimate authority of the divine Word. Who cares what the preacher thinks, except as he "thinks God's thoughts after Him"? The only theology is Biblical theology. A sermon pervaded with self-assertion ("I am Sir Oracle, and when I ope my lips let no dog bark") is an exhibition of ignorant

conceit in the presence of a congregation that has come to church to hear an exposition of the mind of God.

And there is further danger, in the topical method, of dissipating the truth by "branching." The limitations of the text being removed, the temptation is almost irresistible to wander off along tangential lines. But this is true of oratory generally: and, fortunately, the homiletic safeguard is at hand. In forensic assemblies it is not uncommon to make the point of order on a wandering speaker by calling for "the question." It is for the preacher to call back his fugitive wits in the same way. And this is an easy matter, since "the question" under consideration is always the old question of eternal life, and the object of homiletic discourse is to bring the hearer into vital union with God through the Gospel of His Son.

### THE PRIMARY PURPOSE OF A THEOLOGICAL SEMINARY

BY PROF. THEODORE W. HUNT, D.D., PRINCETON THEOLOGICAL SEMINARY.

THE opening years of the nineteenth century may be said to mark the approximate date of the establishment of schools of divinity. Previously to that time, by the necessities of the case, the only school of sacred learning was the pastor's study, the pastor embodying in his own personality all the varied functions of a theological faculty. The dominant aim of these devoted pastors, who were in truth pastors and teachers, was the preparation of competent and godly young men for the pulpit and for pastoral work, the providing a needy church with men "apt to teach," true disciples of Apollos, whom Paul describes as "an eloquent man and mighty in the Scriptures, instructed in the way of the Lord, fervent in the spirit, speaking and teaching diligently the things of the Lord." It was their one aim to furnish what we may call pastoral preachers, or preaching pastors—teachers of the truth who were to be more than mere teachers, but in every true sense shepherds of the flock, preparing their teachings and presenting them in the fullest light of the people's spiritual needs, as personally studied by them in the daily round of ministerial duty. Practical results were always kept uppermost in all their duty as interpreters of the word, nor had they any time, inclination, or ability for any other kind of pastoral service, if they were to realize the Biblical ideal of "the per-

fecting of the saints, the work of the ministry, the edifying of the body of Christ." Of course, such a method was necessarily restricted, and by its very simplicity had its defects and limitations incident to the somewhat crude conditions under which it arose and flourished. For the time it served its purpose as no other method could have done and could not be expected to adjust itself to the ever-growing demands of an expanding church. The need was felt, at length, of a wider order and a more distinct division of ministerial labor in the line of a wise economy, separating the specific work of the minister as a preacher from his work as a Biblical teacher; and the distinctively theological school arose to meet the new conditions.

No sooner had these institutions arisen, however, than their original practical aim as emphasized in the pastor's study was more and more modified in the direction of a complex and professional method of theological teaching. These seats of sacred learning gradually substituted for the earlier simplicity of pastoral instruction a more technical and pedagogic régime. Not that the theory on which they were founded was open to objection. In so far as the Presbyterian Church is concerned, the General Assembly stated the "design" of its seminaries to be "to provide for the church an adequate supply and suc-

cession of able and faithful ministers of the New Testament, to furnish enlightened, zealous, and laborious pastors who shall truly watch for the good of souls." This "design" may be said to apply to every school of divinity. It is in the failure sufficiently to realize it that these institutions are lacking and need a word of warning. At this point the Presbyterian seminaries have much to learn of their Methodist brethren, who emphasize more fully the need of making preachers of their students. Some of the reasons for this wide departure from primitive conditions may be noted.

One is found in the close connection in the founding of these institutions of theological instruction with that which was purely collegiate. The colleges themselves were originally founded for the express purpose of training men for the ministry, and the college curriculum was formulated with that particular end in view. In some cases the seminary and the college were located side by side, and the same professor was often found connected with each institution. The inevitable result of this interaction is seen in the fact that an academic or scholastic type was at once given to theological study and teaching. The professor of divinity felt that as a professor he must institute and apply practically the same methods in his instructions as those which obtain in the college class-room—the strictly pedagogic method.

Another reason is found in that growing tendency to speculative inquiry of which a professional teacher in any department of study and investigation finds himself the subject. Teaching becomes more and more a science, a vocation in itself, with its own methods and ideals, a profession in the specific sense, and inclining as such to technical process and result. Ere he is aware, the member of a seminary faculty finds himself by the force of his environment approaching all the problems that come before him from the abstract and theoretical side. The relation of Biblical to philosophical studies is so pronounced and vital in modern thinking that the method of theological investigation has become metaphysical and psychologic, until, at length, the didactic process prevails and theology is presented as nothing more nor less than one of the philosophies. The Gospels and epistles are now examined too much as Kant's "Critique" and "The Dialogues" of Plato would be, so that much direct, practical

purpose is lost in the dominance of the merely educational and speculative. The study of theology in German universities is but one of many subjects leading to the doctorate of philosophy, with no semblance of purpose on the student's part to utilize it in the practical work of the ministry. This has far too close an analogy in much of the so-called theological teaching of our day in America. Even the subject of homiletics, the one branch of study supposed to be preempted by the divinity student in preparation for specifically pulpit and pastoral work, is fast becoming amenable to the same didactic process, until the structure of a sermon from the purely technical or architectural point of view is made the governing object of the work of the classroom; nor does the word Biblical applied to theology always save it from those abstruse processes which attain in the sphere of that type or method of theology which is called dogmatic or systematic. Even here, where the speculative method is more in place, dogmatism and theory too fully prevail.

Whatever the reasons may be, however, the fact of such a wide departure from the earlier purpose of these studies is evident, and the result is a lamentable lack of good preachers—men adapted to the present needs of the church, and able to present the truths of the Gospel in impressive and convincing form. Most of the strength of these centers of sacred learning is expended in other directions—in the line of theological discussions and controversy; of highly specialized and extra-curriculum courses; in the application of the speculative method of the university classroom to the interpretation of Scripture; in fine, to theological teaching as a professional pursuit, especially attractive as such to the divinity professor as well as to that increasing class of students who are more intent upon the investigation of a subject for its own sake as a mental discipline than for any ultimate purpose as related to the practical work of the ministry. How rare it is to find in any graduating class of seminary men a half-dozen good preachers! How difficult it is for the churches seeking such men to obtain them! There is a sense in which divine truth can be made interesting to the average mind, despite the fact that it condemns sin and the sinner. How few of our young divinity students can present the truth with such clearness, urgency, and attractiveness as not only to impress the judgments, but win the hearts of their hear-

ers! This is true, even tho these same men can accurately explain all the historical theories of the Atonement and the latest Continental theories as to the content and authority of Scripture.

The first business of the student of theology is that of preaching, of interpreting and illustrating and enforcing truth, of mediating the doctrines of the Bible to the common mind, of presenting the teachings of inspiration in the terms of every-day thought and life. If he fail here, he fails at the most important point of his work. All else is secondary and incidental—his knowledge, his learning, his skill in research and mental insight. When he enters the holy calling he is supposed to enter it with this idea of pulpit capability as supreme; and all the influences of his seminary life and study should conspire to foster and develop it. His one vocation is preaching. A fully developed curriculum, of course, there must be. The philosophy of religion, apologetics, dogmatics, Old and New Testament textual criticism, and kindred subjects must be given, by which, when necessary, expert scholars may be made in all the various departments of a theological encyclopedia. This is all true, yet what may be called the main trend or drift of it all should be toward the making of a minister for the current needs of the time and the people, the furnishing American pulpits with teachers that are preachers, with men who not only have a message, but have the faculty of imparting it in such a way as to command the attention and interest and confidence of the average hearer. First and last, the occupant of the pulpit is a herald, a proclaimer, an announciator of the truth in apprehensible and applicable forms. The church, in its growing needs, is demanding this type of minister, and the demand is a just one, fully in accord with the ideal of Scripture, with the designs of Providence in the developing history of the world, and with the moral needs of men.

What, therefore, is needed, on the part of those who have in hand the establishment, government, and instruction of our schools of theology? First of all, the renewed emphasis of the original purpose of these institutions as places in which men are to be prepared to preach the truth that they have been taught, so that all their acquisitions may be subordinated to that supreme ideal. With this idea in view, the seminary professor, whatever his special branch of study, will guard himself

against all temptations to abstruse speculations; to mere scholastic research from the love of it as a speculative pursuit; and recall the fact that he is to prepare his students for a special objective work—the ministration of the Word, as a divine message for human needs. How often is such an ultimate purpose lost in the technical teachings of the theological class-room!

Hence, the curriculum is to be constructed and developed on this practical principle. Courses of study that tend in the main toward this practical end are to have the precedence over those which are mainly theoretical and but indirectly related thereto. Homiletic and pastoral theology must have the first place, and the method of its teaching must be eminently experimental, drawn from the actual observation of those giving instruction—"pastors and teachers." All the subjects of the seminary course should be grouped around this particular one as central, their common relations thereto be shown, and be made to appear, as they are, but adjuncts to pulpit and pastoral work.

Biblical exegesis should thus be saved from becoming a merely textual and critical study on the philological side, and be pursued in its vital relations to the sermon as the medium of truth to men. For the average seminary student, exegesis has no other reason than this for a place in the course of instruction. Didactic theology should thus be saved from an extreme didacticism, and be taught so as to meet the coming needs of the student in the pulpit before a miscellaneous audience; apologetics, as the negative side of Christian doctrine, should be subordinate to that which is constructive and positive. The evidences of Christianity should be presented less as a branch of polemics and more as a topic for the most practical needs of the preacher. The Hebrew and Greek texts are not to be taught as languages, simply on the linguistic side, as the pagan classics might be taught at a university, but as the languages of inspiration, and thus the media of truth to men. How can a knowledge of them help the preacher is the question of moment? How can he make them tributary to the pulpit's needs?

Professors should be selected, for the most part, with some distinct reference to their preaching ability. The conspicuous defect at this point in our theological faculties should be rectified, the absence of specific pulpit ability being lower than in the outside ministry

at large. Seminary professors must, at times, of course, be chosen on the ground of scholarship alone, but this need not be and ought not to be the controlling principle of selection. Young men in training for the sacred office may justly insist that their instructors should be, as a rule, able to exemplify in the pulpit the practical art of preaching, lest the study of divinity become a merely intellectual discipline and pleasure. Such men as Park and Hitchcock, Adams and the Alexanders, did as much for the theological students of their day as preachers as they did as teachers, the pulpit and the desk being thus unified and each made thereby all the more effective. It need scarcely be said that the professor of homiletics should be a model preacher, able to state and illustrate the leading principles that obtain in the delivery of a sermon. He should be a preaching homilist, as, by experience in the ministry, he should be a pastoral homilist. It will be all the better if he be a sensible elocutionist, able to guide students in the cultivation and use of the voice, a good voice and ability to use it properly being essential to a preacher's success. A preacher must be heard, and heard with ease, and either naturally or by vocal drill should be able to make his vocal powers contribute to his work as a preacher.

The conspicuous dullness of many theological class-rooms is due not so much to the alleged dryness of the subjects discussed—for they are full of intrinsic interest—as to the lack of any distinctive ability in the dry-as-dust theological teacher, signally lacking, as is so often the case, the power of presenting truth in vital, concrete, telling forms. He lacks those preaching qualities which the seminary teacher should have even in the work of the class-room.

A closer connection should be effected between the theological seminary and the church at large, between the students in their seminary course and the active work of the ministry. The life of such students tends toward the introspective and secluded and should be broadened and vitalized. There is a specifically monastic tendency at work which does not obtain in the college or in any school of law or medicine, a kind of remnant of medievalism when the cloistered monk met his pupils in the retired precincts of the monastery. It is for active work in the church that such students are in preparation, and care must be taken lest the isolation of seminary surroundings prevent that openness of out-

look and practical participation in the everyday life of the church that are essential to fullest usefulness. Especially in these days of stirring activity, when the unofficial lay element touches so closely the official clerical element, when institutional churches are being established to meet the imperative demands of the people, and zealous evangelists having gifts as preachers tho not theologically trained are commanding the attention of hearers where the preacher by profession fails, it is eminently fitting and urgent that the divinity student should know something of the actual needs and demands of the Church before he enters the ministry officially. In this respect, at least, the seminary of the city has a distinct advantage in that its students are in constant contact with the actual needs of the church, and, personally participating in church work, learn, outside of the homiletic class-room, how to present truth to men. Applied theology and dogmatic theology interpret each other.

Seminaries located away from large cities have a difficult problem here, and one which may partially be solved by interesting the students in the life and work of the local churches. Professors and students alike might profitably connect the isolated seminary chapel, where all the tendencies are toward isolation and didacticism, with the various churches of the community representing their particular order of faith and worship.

In fine, as the work of the church is expanding and the spiritual needs of men are more and more urgent, it is increasingly incumbent upon all schools of divinity to appreciate and meet these growing needs, not only in the form of a sound scholarship, but in that of acceptable and effective preaching, preparing men "able to teach others also," called of men as well as of God, and fully competent as sacred teachers to confirm their claims as apostles of the truth.

Such, we submit, is the primary purpose of a theological seminary, to make preachers, if possible, scholarly and erudite withal as Paul was, but, in any case, preachers, as the apostles as a body of men were, not that they should be "unlearned and ignorant men," nor, yet, necessarily experts in the latest Biblical scholarship. With a liberal training as a basis and background, and with a sound and sensible theological training added thereto, the purpose of the ministry as a preaching profession and function should ever be kept uppermost.

## LIVING ISSUES FOR PULPIT TREATMENT

By THE REV. W. D. P. BLISS, EDITOR OF THE "ENCYCLOPEDIA OF SOCIAL REFORMS," ETC.

### THE LIQUOR TRAFFIC

**Suggestive Material for World's Temperance Sunday, Nov. 26.**

*Our Drink Bill.*—The United States Internal Revenue receipts for the fiscal year ending 1904 were for spirits \$135,810,015, and for fermented liquors \$49,655,459, a total of \$185,465,474, an average of \$2.30 for every man, woman, and baby in the land.

But this large sum is but a small portion of the total drink bill of the nation. A writer in the *Chicago Tribune*, which is not a narrow temperance organ, estimates the nation's annual drink bill at not less than \$1,249,191,253, or \$15.47 for each man, woman, and child in the land.

*Some Comparisons.*—This annual drink bill of the nation, \$1,200,000,000, is larger than our total national debt by nearly \$300,000,000. The total capital of our national banks in 1904 was only \$767,000,000. We love our drink twice as much as we love our country, for the total receipts of our national Government, outside of customs, were only \$540,681,000, less than one-half our drink bill. For all the salaries of teachers in all our public schools we only spent in 1902 \$150,000,000, or only about one-eighth of our drink bill. We love drink almost infinitely more than we love the Kingdom of Heaven. The income of all the Protestant foreign missionary societies of the world, American, European, or otherwise, is said to be \$16,872,566, or about one-seventy-fourth of our drink bill.

The total number of dram-shops and saloons in the United States is not known, but in the 175 cities in the United States with a population of 25,000 or over there were 74,324 licensed retail liquor saloons. Allowing that one in every four of the population is a voter (and it is less than this), there is one saloon in these cities for every 73 voters. In some cities there are many more. Philadelphia, the city of homes, has only 1 saloon for every 188 voters, and New York City only 1 for every 88 voters, showing that the great cities are not the worst; while Boston, in spite of her Irish population, has only 1 saloon for every 189 voters, but Chicago has 1 saloon for every 66 voters; Baltimore and St. Louis

each have 1 saloon for every 59 voters; Cincinnati has 1 for every 49 voters; New Orleans 1 for every 48; Milwaukee 1 for every 36, and pleasure-loving San Francisco has 1 saloon for every 28 voters. This, however, is by no means to be taken as a complete index to the moral or even the intemperate character of these cities. There are saloons and saloons. The high number in most of the larger Western cities means a large German population, and, however evil the numerous German saloons may be, they are not to be compared with some of the notorious Rained-law hotels in New York that are practically assignation-houses as well. Nevertheless, these figures do show how our great cities, where dwells to-day one-fourth of our population, and whose votes determine our Presidents and our laws, are under the power and spell and the damnation of the saloon.

### The Saloon and Politics

The saloon to-day is organized, and organized with political power. It is one of the highly concentrated industries of the country. The Whisky Trust, organized in 1887 under the name of the Distillers' and Cattle-feeders' Trust, was early changed into a single corporation. The Distillers' Securities Corporation, organized, like so many trusts, in New Jersey, is listed with \$32,500,000 in common stock and \$16,000,000 more in bonds. The political power of these nearly \$50,000,000 in lobbies of State Legislature is at once apparent. As long ago as 1894 the *Wine and Spirits Gazette* said: "The liquor vote of this State, a good deal more than 120,000 strong, can, if it will, control all legislation at Albany." It said the same year, "There are nearly 200,000 voters in this State who live by the saloon." But the Whisky Trust is not the saloon's only corporate power. The Massachusetts Breweries, incorporated in Virginia, have \$6,500,000 in common stock and \$1,500,000 in bonds. The Pittsburgh Brewing Company has \$19,500,000 in common or preferred stock and bonds. The Pennsylvania Central Brewing Company has \$6,300,000. The Milwaukee and Chicago Breweries are listed for \$11,048,500, the Jones Brewing Company for \$6,500,000, the New

York Brewing Company for \$4,500,000, the Peoples' Brewing Company of Trenton for \$3,800,000, the United Breweries of New Jersey for \$3,876,000, the St. Louis Brewing Association for \$10,099,624, the San Francisco, incorporated in England, \$3,550,000, the City of Chicago Brewing and Malting Company for \$9,253,500, the Chicago Breweries for \$3,941,000, the California Wine Association \$4,337,200. This is not a complete list, but here are invested in the consolidated liquor traffic upward of \$148,000,000. How this enormous commercial power is used to defeat temperance legislation and to debauch politics is well known. In Messrs. Wines and Koven's "The Liquor Problem in its Legislative Aspects" it is stated that in Boston in 1889 the chairman and 73 members of the city Central Committee of the dominant party were liquor-dealers. In Philadelphia, in 1894, of the 8 Philadelphia State Senators whose terms expired that year, 6 were signers, counselors, or bondsmen for liquor-dealers. Of Philadelphia's 89 State Representatives, 30 in that year signed license applications or liquor bonds. In New York city, according to an investigation of the Church Temperance Society in 1884, out of 1,002 political meetings 633 were held in and 86 were next door to saloons—nearly 73 per cent. in all.

#### The Folly of License

The saloons of America pay large revenues into our city treasuries. It seems financially a gain, but a moment's thought shows the folly of this claim. New York city received in 1903 \$5,565,961 in liquor licenses, and Chicago \$3,421,729. These seem large sums, but New York city spent for her Police Department alone \$10,529,159, and for Charities and Corrections (from the city funds) \$5,670,939 more, or \$15,000,000. How much of this expenditure is necessitated by her saloons statistics can not exactly show, but the records of police courts and the universal testimony of police-court magistrates show that it is a very large proportion. Of the 129,533 men and women arraigned in the police courts of New York City in 1904, 71,114 were for disorderly conduct, 2,468 for violations of the liquor-tax law, 4,264 for assault, making over 77,846, or considerably more than one-half the total cases, undoubtedly due primarily to drink. The untold misery, poverty, and deg-

radation produced in other ways by the saloon no man can measure.

#### The Saloon and Crime

The closing of the Sunday saloons in St. Louis, which went into effect April last, has shown the part played by the saloon in producing crime. Here is the record.

#### COMPARATIVE POLICE RECORD OF ARRESTS IN ST. LOUIS FOR TWO YEARS.

##### *Disturbing the Peace.*

Average per Sunday for fifteen Sundays from April 26 to July 31, 1904, 36 $\frac{1}{2}$ .

Average per Sunday for fifteen Sundays from April 16 to July 30, 1905, 29 $\frac{1}{2}$ .

Average decrease per Sunday, 5 $\frac{1}{2}$ , or 18 per cent.

##### *Assault with Intent to Kill.*

Average per Sunday for fifteen Sundays from April 26 to July 31, 1904, 1 $\frac{1}{2}$ .

Average per Sunday for fifteen Sundays from April 16 to July 30, 1905,  $\frac{1}{2}$ .

Average decrease per Sunday in favor of the "lid,"  $\frac{1}{2}$ , or 50 per cent.

##### *Drunkenness.*

Average per Sunday for 15 Sundays from April 26 to July 31, 1904, 15 $\frac{1}{2}$ .

Average per Sunday for fifteen Sundays from April 16 to July 30, 1905, 8 $\frac{1}{2}$ .

Average decrease per Sunday in favor of the "lid," 6 $\frac{1}{2}$ , or 38 per cent.

This result is largely due to Governor Folk. His words on the subject are worth quoting. He says of the Sunday-closing law:

"The people of Missouri have decreed through the Legislature that the dram-shop is a special menace to the peace and good order on Sunday, and have forbidden them to operate on that day.

"The effect of the enforcement of this law in the large cities of Missouri, in reducing crime by some forty per cent, as shown by the statistics, demonstrates that the action of the Legislature in passing this statute was not without wisdom.

"I say now, once for all, as long as the dram-shop law is the law, and I have power to enforce it, it is going to be enforced. Petitions against its enforcement will have no more effect than requests for me to violate my official oath in some other respect."



## STUDIES IN BIBLE THEMES

### THE TEMPTATION OF JESUS

By MARCUS DODS, D.D., EDINBURGH, SCOTLAND.

In the Gospel narrative, as in the development of our Lord's life, the temptation follows upon the baptism (Mark i. 12, 13; Matt. iv. 1-11; Luke iv. 1-13). The connection is obvious and is the key to the incident. In His baptism Jesus had been proclaimed Messiah. He had been called out of private into public life. He had been summoned to take among men a place which could be filled only by Himself and by none other of the millions of mortals. Neither had He any counselor, example, or guide to instruct Him in the method by which He might best accomplish the unique work to which He was called. None had as yet attempted it; none had perfectly conceived it. It was on an ocean without beacon, buoy, or chart He was now to launch. He was called from the carpenter's bench to redeem a world. The village lad was now confronted with the task of revealing God to men. In His own person and life He must now represent the holiness, the love, the authority of the Supreme; and must so represent God that men everywhere and in all time would need no other teaching and no further appeal. How could He face this overwhelming task; by what hitherto untried methods accomplish it?

The burden and glory, the hazard and intricacy and, responsibility of His vocation, must have stirred in His soul a ferment of emotions never experienced by any other man. Often as He had pondered His future in the quiet of the Galilean hills, often as He had surveyed the actual condition of His countrymen and considered how He could bring light and peace to them, now that He was to be actually launched on His work all past thought seemed insufficient and He felt that His decisions were still to be made, His methods still to be determined. Solitude was what He craved—the absolute solitude that could be gained only where the wild beasts scared away all living things. The inquisitive, critical eyes fixed upon Him by the Baptist's followers, the eager questioning to which He must at once have been subjected, the necessity of at once determining the steps He must take, to win the world to God, drove Him to solitude.

The intensity of His emotion and of His thought is very simply conveyed by the Evangelists, who tell us that for forty days and forty nights—that is, for some unusually long period—He forgot to eat. Absorbing interests, deep grief, agitating anxiety, may so occupy the attention that food is unthought of. Can we wonder that when our Lord realized that upon His wisdom and steadfastness the fulfilment of God's purpose toward the world depended, He should have been able for the time to think of nothing else?

As the narrative discloses, there were chiefly three problems that occupied His attention: Am I as Messiah lifted above the ordinary human needs and trials? or in other words, May I use the power of the indwelling God to relieve me from the ordinary human pains? What means may I legitimately use to convince men of my claims? And third, What kind of kingdom is the Messianic to be? From His childhood He had heard the Kingdom of God discussed; He had become familiar with the popular expectation of great battles and victories, of signs from heaven, and physical catastrophes, and triumphs without moral conflict. And His mind had now to work itself clear of all that was misleading and false in these expectations and to find its own way to the mind of God in the matter.

The First Temptation.—The first temptation of the Christ was to use for His own preservation and comfort the miraculous powers given Him for the use of others. The circumstances in which He found Himself lent force to the temptation. Absorbed, during His retirement in the desert, in mental conflict, the claims of His physical nature at last made themselves felt. He finds Himself faint and ready to perish; too sick, giddy, and spent to seek for food. What have men not done under the pressure of hunger? We forgive the starving man who steals a loaf; even the miserable survivors of shipwreck who after a week's agony devote one of their number to be the food of the rest. It was this appetite that owns no law and no obstacle that now claimed Jesus as its victim. And how easily He can satisfy it. Here is

the stress of the temptation that finding Himself swooning with exhaustion, as desperate of relief as the abandoned and worn-out explorer, He yet is conscious, distractingly conscious, that He has power by one word to supply His utmost need. And if He dies there with His work unbegun, how foolish a death, what a fiasco of a Messianic reign!

It was the same temptation He was subjected to when He knew He could summon twelve legions of angels to turn the stupid and self-confident exultation of His enemies into shame and defeat. (Compare also "He saved others, Himself He can not save.") Why should He not use His power? He would not use it, because He has taken human nature, and is to live a human life under human conditions; and were He to relieve Himself of every threatening danger and evade every serious test in life by a quick resort to His supernatural power, then His entrance into human life would have been no example and encouragement to us, but only a bewildering mockery. He rebuts the temptation by trust in His Father. "Man lives," and I therefore, being man, live—"not by bread only, but by every word that cometh out of the mouth of God." It is God's part to order His life, to bring Him into straits, and to bring Him through them. Bread is needful, but behind the bread, able to dispense it or to dispense with it, is the Father whose wisdom and love are ever around Him.

To every man this temptation comes at the gate of life. To me also are committed certain powers, capabilities, opportunities, means; for whom am I to use them? For myself or for others?

The Second Temptation.—In looking forward to His work and considering how He might most effectually win the people's belief in Him as God's representative, it could not but occur to Him that this might most easily be done by the public performance of some astounding feat. Were He to meet the popular expectation by leaping from one of the roofs of the Temple into the crowded courts below, He might have established His claim among a people persistently demanding a sign and unable to see in His own person the only convincing sign. Did not such a feat find warrant in the book which formed His sole guide? Of whom but of Himself, the Messiah, could the words be written, "He shall give His angels charge concerning thee,

and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone"? To this temptation He was subjected as often as the people came clamoring, "Master, we would see a sign from thee"; and as often was He found Himself confronted with a people impervious to His personal glory, so often was He compelled to realize how slow must be His advance against the contradiction of sinners. How often did this temptation recur when His appeals were met by stolid apathetic stupidity, when His love was despised and laughed at, His motives misconstrued, His word doubted.

But to this temptation our Lord at no time yielded. He adhered resolutely to the slow, laborious, apparently unsuccessful method of teaching the individual, of living a holy life, of the cross. He did so because that alone was the right method. To leap unhurt from the Temple roof was to rival the mountain goat or the chamois; but it had no connection at all with spiritual power and was no evidence of a design or ability to save men from their sins. To abandon the region of men's actual needs and work wonders not for their relief, but for mere display, was to trespass against the Father's love and to mistake His purpose. The miracles of Christ were never grotesque, spectacular marvels, but were ever on the plane of nature and for the relief of human wants.

The Third Temptation.—Perhaps the third was the severest temptation. The devil showed Him all the kingdoms of the world and the glory of them, and offered them to Him on condition that He would worship him. That is to say, there was vividly present to the mind of Christ the actual power and magnitude of earthly kingdoms, their immense resources for good as well as for evil. What might not a right-minded emperor accomplish? From that sovereign throne at Rome how might the whole world be turned to good! What irresistible power was wielded by those in authority! how many and how real were the achievements and resources of the mighty empires men had reared on earth! Beside these was not His designed spiritual kingdom a mere devout imagination, a dominion in the air, an unattainable, shadowy ideal that could not stand comparison with those solid, substantial realms? By falling in with His people's expectation of an earthly kingdom, what might He not achieve? How rapidly the people would

gather to Him! and what good might He not accomplish!

But there was that which told Him that to abandon the idea of a spiritual kingdom was

to exchange allegiance to God for allegiance to the devil; to substitute temporary for eternal good; to become the rival of earthly princes instead of being the Messiah of God.

### THE INTERMEDIATE STATE

BY JUNIUS B. REMENSNYDER, D.D., LL.D., NEW YORK.

THE most notable passage bearing on this question is the remarkable one in St. Peter, "By which also Christ went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing." What if there be an element of mystery in this passage? What if it be hard to look into? Is not the fact that it is a leaf torn from the great Book of eternal secrecy, as a rift through the impenetrable cloud wall that hides the future world, the strongest incentive for us to seek most earnestly into its meaning, and find if we can the great truth which it certainly was meant to reveal?

And these facts it clearly teaches. Christ died as we all must die. He was buried as we must be, an interval previous to His resurrection. Now where was the spirit or soul of Christ during that period? It had left His body, but it had not gone to heaven, for Christ said to Mary, Touch me not; for I have not yet ascended to my Father. This text solves the enigma. It teaches that while Christ's body lay in the grave, His soul "went unto the spirits in prison"; literally the abyss or depth. "Prison," or abyss is the equivalent of the Hebrew "Sheol" and of the Greek "Hades." Both words, Sheol in the Old, and Hades in the New Testament, have one meaning, the place or state of the spirits of the dead. It is described as having two compartments, paradise for the holy dead, and Tartarus or Gehenna, *i.e.*, hell, for the wicked. At death all good and bad went into this Sheol, or Hades; so this text tells us that our Lord, too, went thither. And other Scriptures corroborate this. Thus St. Peter at Pentecost applied to Christ the prophecy: "Thou wilt not have my soul in hades" (Acts ii. 27). This would have no meaning had he not gone there. Again Paul says: "Now the Christ ascended, what is it that He also descended first into the lower parts of the earth?" (Eph. iv. 9). Here going to Hades is spoken of as a descent to the underworld.

And as such we characterize it as we confess in the creed: "He descended into hell" (Hades).

Surely whatever else is mysterious and dark here this momentous fact is clear that there is an intermediate state, that in death our spirits do not enter at once upon their final condition, that we rest at a temporary inn in our journey, that there is no instantaneous flight of the soul to the highest heaven, or descent to the lowest hell. And this truth is confirmed by other features of Scripture teaching. The central doctrine of the resurrection involves it. For during the interval of the disembodied state the soul must be far indeed from the full fruition of its destiny. And the general judgment implies the same thing. It does not take place until the close of time; and as only then will the seals be torn from the Book, and the irrevocable sentence be pronounced upon their records, and death and Hades be cast into the lake of fire (Rev. xx. 14), assuredly until that great epoch the condition of the dead will not be the same in degree, at least, as after it.

Assuming, then, the Scripture teaching as reasonably conclusive, let us further inquire: "What is the nature of the intermediate state?" Is it a sleep of the soul? Will we pass this interval, of unknown duration, in a state of unconsciousness? And when it is over, and the morning of resurrection breaks, will it just seem to us as when we retire at night and know nothing until the morrow morning's glow awakes us? This view receives some countenance from the very frequent Scripture references to death as a sleep. Thus the Old Testament says of the death of Jacob: "And he slept with his fathers." So also Jesus spoke of it: "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." And Paul calls the holy dead "Those who sleep in Jesus." So the great trumpet which in the last day is to resound through the universe rousing the dead from their graves, seems to assume that the dead are asleep and are thus awak-

ened from age-long slumber. "Why hast thou disquieted me to bring me up?" (1 Sam. xxviii. 15). The question of Samuel points to a restful sleep. And those who were called back to life by our Lord gave no sign that they knew definitely of the state in which they had been.

Other passages, however, are so strong as to show all these texts must rather be taken figuratively as indicating not the unconsciousness but the restfulness of sleep. Thus Moses and Elijah, tho dead for centuries, appear conversing with our Lord on the Mount of Transfiguration. But one can not hold rational conversations in his sleep. Paul characterizing death as an absence from the body, speaks of it as "at home with the Lord." And the Lord's word to the thief on the cross, "To-day shalt thou be with me in paradise," indicates both a conscious and blessed companionship. And in the parable of the worldly rich man and Lazarus, they are found after death in different compartments of Sheol or Hades, the rich man in a hell of misery, and Lazarus in a paradise of blessing.

Harmonizing these various and sometimes seemingly conflicting statements, we gather this scriptural answer to the great question: What becomes of us and of our loved ones when passing through strange experiences of death? The holy dead in the intermediate state are at rest, in paradise, in the Savior's presence, and in communion with Him, yet as it were in a beautiful, dream-visioned sleep. It is a state of blissful quiet and repose, intermediate between slumber and the active rapture of heaven. Writes one of the greatest Christian thinkers, Martineau: "It is a deep spiritual life, a kingdom of calm thought and self-fathoming, a kingdom of remembrance in the fullest sense of the word." And another, much to the same effect, says: "Analogy gives us every reason to suppose that in the disembodied state the whole life on earth will pass before the soul, in all its thoughts, words, and deeds, like a map of the past journey before a traveler." A significant text in the apocalypse casts light upon this intermediate condition and occupation. This is where the martyrs waiting under the altar somewhat impatiently cry out: "How long, O Lord, holy and true? And white robes were given them; and it was said unto them that they should rest yet for a little season" (Rev. vi. 11). "They are incom-

plete, as being neither fully awake nor asleep; they are in a state of rest, with longings after greater happiness, awaiting the full exercise of their power." They are under the altar, *i.e.*, near to the throne, not in the full presence of God, but in a safe and holy treasure-house close by, like Moses in a cleft of the rock, covered by the hand of God and beholding the skirts of his glory.

This about crosses swords with Luther's view. In his earlier years he held to the belief of a sleep of the disembodied spirit until awakened by the trumpet of resurrection. But in his latest, maturest expression, in his commentary on Genesis, he says: "In the interim between death and the resurrection the soul does not sleep, but is in some sense awake and enjoys the vision of angels and of Christ, and has converse with them."

That mystery impends over this intermediate state is beyond question. We were never meant to see clearly behind the veil that hides eternity. But that we may not see fully is no reason why we may not see at all. Paul tells us that we can not "see face to face," but he does say that "we see," even tho it be but as "through a glass darkly." And so in this dim vision permitted as through the vista of revelation we see the holy dead in blessed calm and peace, with thoughtful, and, for aught we know, self-chastening retrospect of the past, illumined with visions of Christ and foreglimpses of their coming glory.

The remarkable statement is further made by St. Peter respecting those in this intermediate state that "Christ went and preached to the spirits in prison"; and this preaching was for the benefit of those "which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah." Christ's mission was to destroy death, and him that hath the power of death—that is, the devil. But to destroy a kingdom and its ruler you must attack its citadel. And so Christ during the time of His burial descended into the realm of the underworld, the empire of hades—death, darkness, and the devil—that He might triumph over these ancient gates of gloom and return with the triumphant shout, "I was dead, and behold I am alive forevermore; and I have the keys of death and of hades." Hitherto Satan had carried these keys, but now they are suspended from the girth of the conquering Son of God.

But a real triumph releases captives. And so the preaching here seems to have been in both compartments of Hades; for, having proclaimed the glad tidings of the Gospel (for the Greek term *κηρσσω* always means an evangelical proclamation), "this conquering Lord passed from paradise to hell, and preached there repentance and faith to those spirits who sometimes were disobedient." Says the conservative commentator Alfred: "With the great majority of commentators, ancient and modern, I understand these words to say that our Lord, in His disembodied state, did go to the place of detention of departed spirits, and did preach salvation, in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them." This is corroborated by that other significant passage in 1 Pet. iv. 6: "For this cause was the gospel preached also to them that are dead." Startling as these announcements seem, yet they harmonize with other passages and complete the revelation of the scheme of grace. For if Christ died for all, and God wills that all should be saved, these declarations would but be taunting mockery to souls absolutely excluded from the possibility of being saved through Him. And the escape from this difficulty and contradiction can be found in this evangelical preaching in the intermediate state.

And if this be the true interpretation, then we learn the momentous truth that death does not in every case fix the soul's eternal state. And it is only by means of such a theory as this that another great fact in the order of the divine government can be explained (v. 13), the postponement of the general judgment and the delivery of the final irrevocable sentence until the end of the world and the close of time.

From the highly significant truth thus taught, it can not fairly be said that the doctrine of a second probation is deducible. Probation, the state of being tried, involves the opportunity and ability to undergo the moral proving and to win the victory by overcoming. But as sin can not be overcome except through faith in the propitiations of the Lord Jesus Christ, and without the regenerating agency of the Holy Spirit, where these have never been had as given, there has never been a true probation.

Hence that Christ should be preached and grace offered to those disobedient in pre-

Christian times, or to those living in heathen darkness, or to those living in Christian lands, but whose moral surroundings were absolutely impervious to Gospel influences, is not a second probation, but only a first. This doctrine and the texts supporting it afford not the least encouragement for any enlightened soul to look for another chance in the future state. That runs counter to all Scriptural teaching and would utterly beggar the appeal of the gospel of moral force. One text alone—and this reflects the whole tenor of the Gospel—conclusively disposes of any such hypothesis: "For if we sin willingly, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. x. 26).

Nor is there any countenance here for the Romish fiction of purgatory. The idea of purgatory is that it is a stage for the holy dead alone; whereas these spirits had been "disobedient," had not known of or served God in their earthly lives. And the prime purpose of purgatory is, as the word literally imports, an ordeal of purification by fire. But this antagonizes the chief content of the Gospel, viz., that "Christ suffered for us the just for the unjust," that our guilt might be expiated freely, and that thus "justified through His blood," we might without any punitive ordeal, except repentance and faith, "be reconciled to God." The two conceptions are as wide apart as the poles.

It is admitted that this inquiry touches upon one of the deepest and most inscrutable of problems, and such are to be treated in no dogmatic spirit. They should be examined not in the light of subjective conceptions, but solely in the light of the Holy Scriptures. And these should not be approached with an individualistic self-confidence, but with a reverent regard for the mind of the church and the universal Christian teachings and experience. On these cautious lines the writer has endeavored to proceed. And it certainly commends the conclusions reached that the doctrine of an intermediate state, as thus presented, solves some of the hardest problems offered by the Christian religion; reconciles some of the most seemingly conflicting Scriptural texts; vindicates the universal fatherhood and equal-handed justice of God; widens the scheme of saving grace; and heightens the glory of the triumphing Christ.

## JUDAS—A STUDY IN BLACK

BY THE REV. EDGAR D. JONES, CLEVELAND, OHIO.

THE character of Judas (Matt. xxvi. 24, John xiii. 20) and Christ's choice of him to be an apostle is one of the problems of the Bible. We can not hope to solve it, but this much we know: Judas was not compelled to betray Jesus. He did it of his own will. He did it deliberately.

I. Who was Judas? 1. A Judean, the only one of the twelve. He was of Kerioth, a little town in Southern Judea. 2. He was a man of influence and some power. Comparing Matt. xxvi. 8 with John xii. 4, it seems that Judas influenced the other disciples to criticize the anointing by Mary as a sinful waste. 3. Judas's position as treasurer of the twelve points to some peculiar fitness he had for the place. The very fact that Jesus chose him is evidence that Judas possessed promising traits of usefulness.

II. Why his treason? Attempts have been made to put Judas in a better light. Some say he was "a victim of misconception"; others, that he thought his act would hasten the Messianic reign. But Jesus said Judas

was "a devil" (John vi. 70). Jesus also spoke of Judas as "the son of perdition" (John xvii. 12). John said Judas was a thief (John xii. 6).

Avarice seems to have been at the bottom of the deed. Judas was covetous. One thinks of the opening lines of Browning's "The Lost Leader":

"Just for a handful of silver he left us,  
Just for a riband to stick in his coat——"

III. Light from the shadows. 1. Judas is an example of what "base uses" we may put ourselves to if we so elect. 2. Judas's repentance was not deep enough. It was merely remorse. True repentance leads men to the cross, not to suicide. It finds expression in godly deeds. 3. Judas went to the wrong place for consolation. He went to the enemies of Christ (Matt. xxvii. 3-6). Even at that late hour Judas could have thrown himself on the mercy of Jesus and obtained abundant pardon.

Judas fell from a high estate. His fall is a warning to us all.

## ANALYSIS OF THE SERMON ON THE MOUNT

BY THE REV. JOHN B. HOBART, BROOKLYN, OHIO.

*Subject.*—The way of Salvation, or the righteousness which is of God through faith in Christ.

Holding the meaning of the word "righteousness," as used by our Lord, in every case up to the meaning of God's righteousness, received by faith in Christ, we submit the following plan, giving the characteristic text of each division:

I. The blessedness of those who obtain the righteousness, which is of God.—Matt. v. 1-16.

Ver. 6: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

II. The impossibility of salvation through the righteousness, which is of the law.—Matt. v. 17-48.

Ver. 20: "For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall

in no case enter into the Kingdom of heaven."

III. The righteousness, which is of God, will manifest itself in making God the supreme object of our service, love, and trust.—Matt. vi.

Ver. 1: "Take heed that ye do not your righteousness before men to be seen of them; otherwise ye have no reward of your Father, which is in heaven."

Ver. 33: "But seek ye first the Kingdom of God and His righteousness, and, all these things shall be added unto you."

IV. The righteousness which is of God is given for the asking.—Matt. vii. 1-20.

Ver. 7: "Ask and it shall be given you."

V. The righteousness, which is of God, is through Christ.—Matt. vii. 21-27.

Ver. 21: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father, which is in heaven."

## PASTORAL HELPS AND HINTS

### THE PRACTICAL SIDE OF THE FEDERATION MOVEMENT

By J. WINTHROP HEGEMAN, D.D., BALLSTON SPA, NEW YORK.

WHAT are the vital ingredients that must enter into a federation merger? The aim dominating all minor purposes is the extension of the Kingdom of God in this world. It involves the incarnation of God into every life and the expression of His love through personal activity into every human relation. It subordinates the Church as an end in itself unto the Church as a means of colonizing the world into the Kingdom. Its citizenship rests upon the personal possession of the spirit of Jesus.

Men coming together under the influence of any of the minor aims of churches may effect those purposes, but will fail to make practical the larger dimensions of the Church as part of the Kingdom, and will delay its incoming in greater fulness. Denominations in the Kingdom are like families in a village, distinct from each other by social differences, varying interests, congenial and repellant centers of influence; but if a house be on fire all unite on the interest which by its urgency subordinates minor purposes.

In a federation, however, the aim of extending the Kingdom elevates all lower aims into means of higher living and is permanent.

If the motive of extending the Kingdom be dominant in the representatives, each will hold to his creed, his polity, and his denominational interests wherein they best contribute to the upbuilding of God's Kingdom.

There are some who identify their denomination with the Kingdom and consequently ignore other communions. With such ideals and standards there can be no federation which can endure the test of practical working; hence the need of the supreme motive which can cause all interests to fall into their proper places.

Each communion will come into federation jealously guarding its own essential life and gracefully willing to cooperate with all others in the common duties for which the interests of the Kingdom demand cooperation.

Credal federation is not practical; it must be subordinated to federation on a higher basis.

The Roman Catholic may say: "There is only one church. We can not recognize you

Protestants. The orders of your so-called clergy are not valid."

The reply is: "Federation is on a basis not of polity or of ecclesiastical aristocracy or of the best kind of a ministry, but on the common relationships we all have as citizens of the Kingdom."

The Episcopalian may hold to unbroken historic continuity and orders of a more complete ministry than others as necessary to the well-being of his Church, but in the great work of the Kingdom requiring cooperation will be ready to do his part.

When the Syracuse Federation of Churches and Christian Workers was organized, the honored Bishop of Central New York in a pastoral letter advised his clergy to have nothing to do with federation. Afterward, when it had been explained to him, he appreciated its value and wrote the State secretary a letter which opened the door of every parish to the entrance of federation, enclosed his check for the support of the work, and later said: "I see that under existing conditions the federating of churches is a necessity."

Again, if formal unity were proposed, the Baptist would not surrender believers' baptism and what is involved in that, nor would other communions give up their distinctive polity or character.

In federation this supreme motive must retard the operation of churchism in the denomination of the local church. In a certain section in New York City east of Fifth Avenue, inhabited by over two hundred thousand people, a certain denomination had only one church—small, inadequate in resources and equipment, and not backed up generously. In the section corresponding west of Fifth Avenue, where only seventy thousand lived, this denomination had nine churches! The relative proportion of means of serving the people is obvious; the disproportion between saving souls and building sectarian institutions called churches is lamentable.

To bring about the federation of churches practically there must be a more or less clear definition and understanding of the things necessary to be done by cooperation.

If men come together without such knowl-

edge, the finest purpose will evaporate into beautiful sentiments, academic exploits, and eloquent oratory. There will be many pretty pictures of what ought to be and visions of what probably will be, but no wisdom will be available to make these materialize.

In the organization of local federations when they have come together they say, "Well, here we are. Now what are we going to do? who's going to do it? how are we going to do it? and how raise money to have it done?" They appoint committees, then have engagements which keep them away, then no quorum, and federation is a failure. In apology, some say, "The idea is good—no doubt of that—but it seems to be all up in the air or ahead of the times."

The trouble is that the men in it lack the dominant motive of extending the Kingdom and so love their church as an institution ending in itself more than their fellow-men, and therefore fail to adjust their engagements according to their relative importance, and to have a perspective in which they may balance the relative merits of aims and measures.

Whenever federations have been started with a program of service worth doing and which needed to be done and could be done only by cooperation, they have been of inestimable value.

It will be necessary to know the conditions which favor and oppose the extension of the Kingdom, the exact causes of the evils they are to overpower, and the resources at their command. If the churches are to know the social, civic, economic, political, and church conditions, interdenominational commissions will be necessary to secure exact information. Already the influence of the Association for the Advancement of the Interest of Labor of the Episcopal Church has stimulated a labor commission in the Congregational and Presbyterian bodies. The first work of local federation is a scientific study of conditions revealed by a thorough canvass of the entire community so that churches may know the complete situation which confronts or surrounds them. The practical working of this has resulted in an increase of the field which belongs to the Church by preference, *e.g.*, several hundred families have been added to the care of certain city churches, altho the pastors had supposed that they had thoroughly searched their entire community. In my own parish our canvass gave eighty names not on the church roll.

Other items showing the result of knowledge of conditions were the saving of time, increase of efficiency, decrease of waste, and untold effects of an impression upon the community that churches really cared for them. In a district of 60,000 inhabitants in New York City two-thirds were Roman Catholics well shepherded by two parishes. Of the remaining 20,000 the few Protestant church-members were occasionally called upon by over one hundred pastors who came from every part of the city to minister to these their parishioners, caring nothing for the thousands who were not attached to any church. After the subfederation in that district had assigned to the cooperating churches all the blocks as their respective parishes, there was not one individual who was not under the care of the cooperating church.

Federation has been practically a board of common service, finding out conditions, things to be done, problems to be solved, organizations to be coordinated when their functions could be used to secure our common aim, a bureau of information, an organ of expression, a "central" for communication, a permanent body of reforms, a clearing-house of church activities, a board of strategy, all for the purpose of extending the Kingdom of God on earth.

In its practical working as a board of common service it has swung the forces of the churches to the points of greatest need. It has influenced legislation in behalf of justice and righteousness, secured the cooperation of municipal authorities to aid its efforts to improve social and civic conditions, and has successfully demanded the execution of laws affecting the interests of our homes. It has effected a distribution of churches adapted to the existing needs, changing the location of some and preventing entrance where existing churches are sufficient. It has started tent evangelistic services, distributed literature on civic and social interests, promoted business men's prayer-meetings, secured simultaneous agitation by press and pulpit on vital questions, has helped a movement to minister to working-men, and has awakened the social, civic, and ecclesiastical conscience.

"The World for Christ" is absurd when it is the slogan of one denomination, but is a worthy battle-cry for a cooperating church carrying denominational banners all dipping to the banner of Love and marching under the one captain of our common salvation.



## HOW CAN THE CHURCHES FEDERATE?

BY D. F. ST. CLAIR, NEW YORK.

WITH the marked decline of theological discussion and sectarianism, the churches are becoming keenly conscious of their needless cross purposes—waste of energy, looseness of organization, and weak influences upon public sentiments. This new consciousness has so affected the churches that not one of them has attempted within very recent years to launch any distinct religious movement. Every revival worth mentioning is the result of the cooperation of all the churches in a place. In St. Louis, in Denver, in Schenectady, in Syracuse, as elsewhere, it was not the Presbyterians nor the Methodists nor the Baptists nor the Episcopalians who stirred the community, but all of them together. Such events go a long way to produce that state of mind that demands not only spasmodic cooperation, but practical federation. Indeed, the churches are fully conscious of their individual weakness, and of their great power when united.

Federation here and there, however, has been attempted for ten years or more. Eleven States—Maine, Massachusetts, New York, Ohio, Nebraska, Wisconsin, New Jersey, Michigan, Rhode Island, Pennsylvania, California—have been organized, and in the cities of New York, Syracuse, Utica, Providence, Hartford, Cleveland, and Toledo, and others, local federations have been formed; but with one or two exceptions these State and local federations exist only in name. The efforts of most of them have been only sporadic. What was the matter? Simply a want of men at the head of them with a genius for organization and a persistence of purpose and unswerving devotion to the idea of federation. Yet in each and every case where a federation has existed, it has amply demonstrated its own necessity and power in the church. In the State of Maine the churches by combining have exerted a most wholesome controlling influence upon legislation, and have without doubt prevented the State from returning to the liquor traffic. A few years ago the city of Hartford became so immoral and the streets so offensive from the placarding of obscene pictures that the churches federated in behalf of municipal morality and most effectively cleaned the city within a few weeks. Of even more importance than any State or local reforms effected

by federation are the comity and harmony among the churches and the ministerial clubs and parliaments it has begotten and fostered.

But, as said, with two notable exceptions, namely, in the cities of New York and Providence, federation is not an accomplished fact in the heart of the churches. In New York especially federation has accomplished a work and attained a degree of success that make every friend of the movement believe that it must become a fact among the churches of America. Rev. Dr. Walter Laidlaw, the head of the organization, is a born organizer, a statistician, and a man with the enthusiasm and persistence of ten common men. Within ten years he has built up the most complete bureau of church information in all Christendom. So comprehensive are the sociological facts that he has amassed that not only have many Protestant churches of the city, but even Hebrews and Catholics, and the tenements and charities departments of the city government, and many independent philanthropic organizations, come to lean upon him and his bureau for help in their work. The Board of Aldermen, the Rapid Transit Commission, and even many individual business men, go to consult him, for he not only gathers a multitude of facts, but he has a knowledge of the meaning of these facts that perhaps no other man in the city possesses.

Dr. Laidlaw's plan of work is to make a religious and sociological census of the entire city every five years by Assembly districts, and an annual census of the city by blocks and wards. He has not completely carried out his plan because of the lack of money; but through the direct work of his own central federation and the assistance of subfederations working under his direction he has made an annual count of the population and its church and sociological conditions in Manhattan borough, and within ten years he has made two most accurate comparative census studies of some of the most populous Assembly districts, notably the Fourteenth Assembly District, on the East Side below Fourteenth Street, one of the most crowded cosmopolitan communities in the world. The Central Federation canvassers go from house to house until every house in an Assembly district has been visited. The following questions are asked of the heads of every family or occu-

pant of an apartment: Name of family, length of residence in house, number in family, floor, owner of house, rent of apartment, number of children, nationality, father and mother, denomination and church if any, Bible in the house, boarders, domestics, boys and girls one to two years of age, three to seven years of age, and eight to fifteen years of age, and in school.

The gathering of this information is done by federation staff experts, usually men from theological seminaries trained along these lines. While these canvassers are backed by no law to compel people to answer questions, yet more than ninety-five per cent of the people approached promptly answer all the questions, and the only serious impediment to collecting this information is lack of a sufficient staff of canvassers. The information is tabulated on cards by a set of electrical dial and punching machines, similar to those in the Federal Census Office at Washington.

Then Dr. Laidlaw and his staff of experts sit down to study the wonders they had found; and nothing more fascinates the mind of this church organizer than the review of such facts. He saw what he had before known, that the Protestant churches in New York were working blindfolded, and did not know, where many of the people were, nor how to reach them. He saw more than a million Protestants in Greater New York unaccounted for on the rolls of the churches. He saw churches starving because many of their members had suddenly moved away to other parts of the city, and he saw other churches wasting their money to find their people by counting thousands of people who did not belong to them. He saw new church buildings going up in localities where there was no substantial basis for their support; and he actually saw deserted churches in neighborhoods full of their own communicants.

Then he hit upon a plan very similar to the Roman Catholic plan of parish work. But he had to get the churches interested to the extent of organizing subfederations for this parish work. The reports that he began to send the pastors and other officers aroused some of the churches, but others took but little notice of them; and there are still many Protestant churches in New York upon which the successful work of this federation has apparently made no impression. That was to have been expected; but more than two hundred of the most progressive churches

have joined in this subfederation plan of parish work, and have contributed to defray the expenses of the Central Federation Bureau. The parishes are laid out in four or five blocks, and the churches in each parish assume the task of taking an annual census of the parish, each church covering a certain territory. Pretty much the same class of information is collected, as was noted above in the reports of the Central Federation census-takers. Every dwelling is visited, and Hebrews and Roman Catholics, as well as Protestants, are duly tabulated in the reports. Some Jewish rabbis and Roman Catholic priests have acknowledged the aid such reports have given them, by contributing money to the Central Federation. The best subfederation parish work is done when it is most needed, in crowded communities of the East and upper West sides. But the religious and sociological conditions of the city are pretty well known block by block through the combined efforts of the Central Federation and the subfederation parish work of the churches.

Thus the sociological studies carried on so successfully by this church and philanthropic federation in New York duplicates nothing done by the national census. These studies are designed, among other things, to answer the following questions:

Where ought religious and philanthropic work be commenced or reduced in New York?

For whom should work be designed?

Among what groups should it be deserted?

By whom should it be instituted or given up?

How should the district under study be divided for cooperative work?

Let us see how far church federation in New York has helped to answer these questions. In 1897 the most populous block in the city was found to be north of Fifty-ninth Street, West Side, and the discovery of the fact was the most potent reason for creating the Tenement-house Department. In 1896 the congestion of the Fifteenth Assembly District on the Hudson River caused Mayor Strong's Committee on Small Parks to establish the DeWitt Clinton Park. The census of the Thirteenth Assembly District discovered that among 2,563 families there were but 36 bathtubs, and the city was persuaded to locate a public bath in the neighborhood.

There is a long list of institutions which

have been established as a result of the Federation Census Department:

The census of the Fifteenth Assembly District found many families with crippled children without school privileges. Result—a special guild for training crippled children.

The Hartly House Settlement, 418 West Forty-sixth Street, was directly due to a revelation made by a federation census; so was the West Side Neighborhood House at Tenth Avenue and Fiftieth Street.

Christ Lutheran Church was built at Fiftieth Street near Eleventh Avenue instead of Ninth Avenue, where it would have competed with a German church. St. Ambrose Roman Catholic Church, St. Cornelius Protestant Episcopal Church, the Third Moravian Church (for West Indian negroes), and a half-dozen other churches were all built because of discoveries made by a federation census. Scores of model tenement-houses, fruit and flower missions, and kindergartens have been established on recommendations based upon Dr. Laidlaw's reports.

As an illustration of how the federation of churches saves time and money to each church this example is given:

In the Fourteenth Assembly District the Second Avenue Baptist Church visited 1,788 families, and found 24 out-of-church families of its own creed. Eleven out-of-church Baptist families were reported to it through St. Mark's Protestant Episcopal Church and the Fourteenth Street Presbyterian Church. These they discovered out of 4,687 families which they visited. To find the out-of-church Baptists the Second Avenue Baptist Church would therefore have needed to make 4,687 additional visits. This work it was saved by *cooperation*. Similarly, St. Mark's Church was saved 8,225 visits to be put into communication with its 45 out-of-church Episcopalian families; and the Presbyterian Church was saved 5,008 visits to discover the 18 out-of-church Presbyterian families.

Does this system provide for families who have lapsed from all definite religious interest?

In the visitation above mentioned the Second Avenue Baptist Church was given charge of 57 Protestant families of no particular creed, 232 unspecified Protestant families were handed over to the care of St. Mark's Church, and 12 (the whole number of Protestant families without church preference with-

in its parish) to the Fourteenth Street Presbyterian Church.

Do such censuses actually reclaim families to the care of churches and educational institutions?

In the work on the upper East Side last winter 280 persons were added to the care of a Presbyterian Church; over 100 to a Presbyterian Sunday-school; some to the Broadway Tabernacle; 26 to a Methodist Church; some to Baptist churches; several to St. Peter's Lutheran Church, etc. On the West side more than 200 were added to a single Protestant Episcopal Church.

Dr. Laidlaw says, if he had the money to employ a full working force, he would produce the following results:

(a) An annual religious census of the whole city.

(b) A sociological study of every part of it once in five years.

(c) The full use of the religious and moral forces of every section of the city to combat evil and to serve their vicinity.

(d) The wise location of new churches and institutions.

(e) An effective voice for the expression of the conscience of the city in regard to moral issues.

In view of Dr. Laidlaw's experience and success he was asked to give his opinion on how national federation of the Protestant churches could be best organized and promoted.

"For social service in the United States," he said, "actual federation should be by States, or first of all perhaps by cities; and a national federation, which should be in power, would inevitably ensue. This plan provides for a national federation *ab intra*. The cities of our country furnish the most serious social and religious problems, and no two cities are alike in their character and needs. The working plans of an organization that would be effective in New York would not suit Philadelphia, Boston, or Chicago; and what would work well in the cities would prove a failure in the rural communities. Indeed, every neighborhood, township, and county, as well as every State in the Union, has social and moral problems of its own.

"And we must remember that in any organization of different branches of the Protestant Church we have no law to compel this church or that church to do a thing. We

have to go at each individual church—yes, at the individual leaders within each church—and make them see that what we are trying to do is to their own highest interest. We can not hope through their respective parliamentary legislative bodies to bind them to cooperate heartily with their fellow-Protestants of other branches. Federation must do for each of the churches something that each church wants very much to do, but can not do alone.

"A great meeting of representatives of the churches for the purpose of discussing federation is a picturesque and interesting body, and betokens a comity and good feeling among the churches that are most welcome;

but it is not *per se* an evidence that the seeds of practical federation are planted and are taking root over the country. Ten hard-working, effective local organizations are worth more to the churches and religion than the whole country organized without one such organization. But as the local organizations multiply, State organizations will be needed. A great central head or national clearing-house for the States must follow, for only through this organ can the States learn from one another and the combined churches of the country register their will. This must necessarily be of slow growth, and the friends of national federation must not lose heart."

### CARNALITY; TO WIT, SECTARIANISM

BY THE REV. JOHN WOODRUFF CONKLIN, NEW YORK.

You and I know a town of sixteen hundred people. If any one of us ministers, presumably fairly sound in mind and body, were called to the pastorate of a church there with the privilege of dictating the number of ministers and churches to share with ours the religious work of that community, salary corresponding to size of parish, what dictum would be forthcoming? No one of us would ask more than one other pastor and church, and nearly every one would prefer the field alone.

Sixteen hundred people are about three hundred families. Not all of these have church connections. There are many churches reporting three hundred families or more in connection with each, under one pastor. These churches when vacant are not shunned by applicants for their pastorates. This town under observation has six churches. If I have diagnosed the case truly, both ministry and laity would be better off if at least four of them should fade away.

There is another well-known town of twenty-eight hundred people. No one of us called to minister in it, endowed with autocratic power, would tolerate more than one other pastor and church. Yet we count eight churches there.

Another town of five thousand people contains thirteen churches, twelve of which had pastors a year ago. No one of us, if called to labor there, would ask more than three pastoral collaborators.

These fairly represent the supply of the

people with churches in our land, outside of the great cities and pure country districts.

An Oklahoma student-preacher recently has detailed in print his struggles in a town of six hundred people and six churches. According to Dr. H. K. Carroll's report for 1905, there are in the United States 199,658 churches. If we say 200,000, for it is claimed that about 5,000 are built each year, and call the population 80,000,000, we have one church for every four hundred people, babies and all. The same authority reports 151,118 ministers.

In one denomination, which I have carefully studied, about twenty-eight per cent. of the ministers are out of the active pastorate. But let us deduct thirty-three and one-third per cent. from this grand total of ministers and we have in round numbers 100,000 actual pastors. This gives an average of one to every 800 people—whether or not they are parishioners. If, judging from our own holy ambitions and estimated abilities, one pastor to every 1,000 is a superabundant supply, we have a surplus of 20,000 pastors.

For our purposes it is well to distinguish between so-called Catholic and Protestant churches. Deducting the non-acting third from the number of Protestant ministers, we have 92,000 net. Deducting 12,000,000 Catholics from the population, we have 68,000,000 who may be considered under the care of these 92,000 pastors, or an average of 740 for each. Sixty-eight thousand pastors would be enough for the work on the basis of 1,000

for each. Twenty-four thousand then might be spared.

Remember that you and I would rather have more than less than a thousand people of all ages in our several parishes, if allowed free scope.

But to keep still further within reasonable bounds, for the sake of my contention, I reduce the 24,000 supposed surplus of pastors to 10,000. I claim that the ministry and the Church would be better off if these 10,000—there is not time to mention their names—were out of the pastoral harness in this country.

Let me enumerate some of the fruits of present conditions:

1. Discouragingly small numbers of hearers in most churches—especially at the second service.

2. Difficulty of doing solid, systematic, progressive teaching and training, because of the pressure of competitive attractions.

3. Consequent shallowness of parishioners, who are naturally induced to cultivate itching ears and cynical spirits.

4. Loss of proper ministerial standing because of cheap salaries and cheap devices for drawing recruits and preventing desertions.

5. Needless multiplication of buildings and salaried workers—pastors, sextons, and musicians.

6. Excessive expenditure in many churches for these purposes—as also for organs, windows, and other decorations, because of the grinding pressure of rivalry.

7. The use of unworthy methods to get money to “run” the church under such conditions.

8. The cramping of vision and sympathy in regard to needs and fruits of the Gospel among people out of sight.

These evils are the chief causes of pessimism and mourning in the religious press and in ministerial associations. They vanish to a very considerable extent when the parish is not too small for normal existence and healthy growth.

This over-supply of what we call the “means of grace” is sufficiently disastrous to the work at home. But it is brought into more awful relief when placed alongside of the destitution among the larger part of the world’s people. The foreign missionaries plead for a material increase of their numbers. The Bombay Conference voted to ap-

peal for a quadrupling of the force in India. Now consider these ten thousand men whom we could so well spare. If they were sent out as foreign missionaries every mission from the United States could have its force of ordained men multiplied not only by four, but by seven. Only about fourteen hundred such men are now in the service from our American churches. Just with our unneeded crumbs we could supply the missions beyond their fondest dreams. The money saved in the closing of the parasitic churches here would go far toward supporting the transferred ministers. Looked at from this point of view, the matter assumes colossal importance. The vision of waste on one side and emptiness on the other is stunning. One can not picture or characterize it fairly without laying himself open to the charge of fanaticism or lunacy. Enough men and money to supply the heathen world properly, with the chance to take Christ’s yoke and learn of Him, are wasted, not only in war and rum and theaters, but in religion, in the management of the forces of the Church of God.

The magnificent epigram of Paul, “And now abideth faith, hope, love; and the greatest of these is love,” is overshadowed by the practical life epigram of the Protestant Church, “Now abide controversy, rivalry, waste, and the greatest of these is waste.”

The roots or causes of these conditions, so unworthy the disciples of the cross, are labeled by many as mainly virtuous. Loyalty to conviction, jealousy for truth, zeal for sound doctrine—these are the principles that have produced the sects and the rivalries and the wastes.

But the Apostle Paul was discerning and plain-spoken, nor would he mock God or humanity. He lays bare the tap-root of this strife and wastefulness, and under a divine inspiration pastes on its label, *Carnality*. He writes to the Corinthians, “Ye are yet carnal.” Why? Because they were gluttonous or wine-bibbers or covetous or devoured with sexual lust? No! not a word of these. “Ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal and walk after the manner of men? For when one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?”

It is a satisfaction to get an adequate cause for conditions that are fearfully unfair, unchristian, and ruinous. The roots of sectarian division have not been spiritual, but car-

nal. Pauls says so. The wisdom that has built up the controversial systems of dogma which we flaunt on our banners has been a fleshly wisdom. The pride that holds in strife to opinions that divide true lovers of the Lord Christ is not loyalty, but carnality. The men who seek to prevent church union—who are willing to perpetuate this awful waste of life and manhood and money—to perpetuate this ghastly contrast between the glutted and the empty—should not claim to be spiritual guides, for they are carnal. The untaught heathen seems to say to the overchurched

communities, "Whereas one said I am of Calvin, and another, I am of Luther, and another, I am of Wesley, and another, I am of Simpson, were ye not carnal? Has not your carnality left me without a crumb of the Bread of Life?" Consider the summing up of the great apostle, "The Lord knoweth the reasonings of the wise that they are vain; wherefore let no one glory in men. For all things are yours, whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come, all are yours, and ye are Christ's, and Christ is God's."

### PASTORAL EVANGELISM

BY CHARLES L. GOODELL, D.D., NEW YORK.

**A REVIVAL** period furnishes a proper opportunity to press action upon any in whom we have become especially interested. It gives the pastor and his membership a chance to make systematic visitation upon all the people of the community and give them a personal and pressing invitation to the House of God for a definite purpose. It calls the attention of the entire city or village to the importance of the religious life. Not infrequently stores and factories have been closed to allow clerks and operatives to attend revival services.

**Revivals Universal.**—This method of propaganda is used to advance every great cause. What the Renaissance in Italy was to learning and art, what the political canvass known to every civilized country is to the temper of the cause it represents, that is the revival movement to the spread of Christianity. We are intense enough in our politics. We do not think it unworthy of the great causes of civic well-being to burn red lights and fill the air with music. We pack our halls and theaters and send to them our great political spellbinders. We place wagons at the corners of our streets and from them send forth the arguments of our most persuasive speakers. Our newspapers are subsidized and fill their columns with the speeches which win votes. Banners are flung to the breeze, bill-boards and wayside fences are covered with political arguments, and all this is continued with growing intensity as the crisis of the election nears. Men must hear, and every device which ingenuity can invent or money pay for is adopted to keep up the interest for weeks and to produce the final result desired.

**Historic Revivals.**—If we are uncertain as to the result of these great periods of revival the pages of history are open. Each century has had its message and its great revival. Dr. Strong, in his "The Next Great Awakening," traces for us the unfolding of this thought during the last half-millennium. Some man saw most intensely in each case the need of his time and flung himself into the work with absolute abandon—one man against the world. While the need of to-day is different from that of Luther's time or the days of the Wesleys, the same conditions of absolute surrender to duty on some one's part is imperative. Doubtless the best motto for to-day in our teaching is back to Jesus. His test of discipleship is a life rather than a creed, but we are weary with the talk of an ethical revival which regulates a man's acts but leaves his heart untouched. A long experience has taught us to fear that morality which has no spiritual basis. On the other hand, the life that is truly spiritual will have no wrong ethical standards or moral practises. Our need is in the line of "dynamics, not mechanics," and while we seek to multiply our institutions let us remember that they will be useless without a mighty inspiration.

**A Gospel Siege.**—It can not be too strongly emphasized that the way to make a success of revival meetings is to consider them in the light of a siege and not of a cavalry charge. There were many reasons why the Japanese should not lay siege to Port Arthur, and when they were losing the flower of their great army, the two sons of their intrepid commander among them, there was good reason why they should have lifted the siege and

retired, but Nogi knew that the only time to lift the siege was when the besiegers were all dead or their enemies had surrendered. What would the world have said if Nogi had withdrawn his troops at the end of a week or a month? There is only one proper ending of a siege—unconditional surrender of the enemy. Now let us go to our Gospel siege in the name of God. A four-days' meeting may be better than nothing, but it is not a siege; it is a sortie. How can the observance of the week of prayer be allowed to end our campaign? It takes some time to roll the burden of souls adequately upon the heart of the pastor. It is a good thing for him to get alarmed at the nearness of the brink of failure, and the better he sleeps the less likely he is to win. If we may believe the scattered records of the Gospels, few men have spent more sleepless nights than Jesus of Nazareth. His recipe for success, given to His disciples after a sleepless night, has power in it for us. "This kind goeth not forth but by prayer and fasting." For most men to get the image of God upon the soul requires a time exposure. Finney was not more worldly than are we, but he found it necessary to spend many hours in prayer, that he might reach the place where God could use him.

When the pastor has *found himself* it will be time to look for evidences of spiritual outreaching on the part of the membership. They can not see their pastor in great anxiety of soul and be themselves unmoved. They will begin to speak encouraging words and do encouraging deeds. They will remember some neighbor who might be invited and accompanied to the church. They will remember promises made to God which as yet they have not kept. They will say at the supper-table: "Let us all go to church to-night. We will have a word of prayer before we go." When the angels and the neighbors know that the worldly Christian has become a man of prayer something is likely to happen. The writer has frequently held services for a week without any especial sign of spiritual power, and once or twice he has passed the second week with the same conditions, but he has never passed three consecutive weeks without a great blessing from God and the ingathering of many souls.

**A Revival for Every Church.**—If we could induce a hundred thousand pastors to give up one month to revival effort in their own churches, without help from any human

source, we can not help the conviction, the result of our own experience, that such faithful work would yield more than a million converts to the Church of God. We urge this upon any pastor, and if, after a month of such devoted service as we have indicated, the result is not abundant pay for all the toil and sacrifice, it will be the first case we have known in a wide experience. This plan will apply as well in the country as in the city. There are the schoolhouses and the cottage prayer-meetings. There a personal relation is possible to the pastor which can not be secured in the city.

**The Time for This Revival.**—As to the time of holding these protracted meetings you may be well assured that when you are ready God will not delay. He who thinks that God has an arbitrary choice of time has failed to learn the mind of the spirit. Now is the ringing word of God. God is waiting to be gracious, and only our failure to seek keeps us in our poverty. A Pentecost waits this hour for every soul, but it will fall upon him only when his soul becomes in tune with the purpose of God.

Wisdom is of course to be used in the selection of the time of the year. It would be folly to hold services when the roads are impassable or when a community is imprisoned by an epidemic. Many churches in city and country find October the best month. The people are ready for aggressive work after summer rest and respond heartily to the pastor's call. Others have found the solemn period opening with the new year conducive to spiritual impressions, while others prefer the Lenten period. The spirit is more important than the time; the condition of heart than the condition of the weather.

We plead for the intensive cumulative powers of a protracted period of religious interest. This has always accompanied any great forward movement on the part of the Church. We plead for it not in isolated cases, but in every Christian Church. The regular services may do great good, but he who talks of a perpetual revival talks as little to the point as he who would urge upon the farmer a perpetual spring-time. There is a time to sow; attend to it mightily. The feet of the reapers will follow in good time.

Next month we will see what kind of preparation is the precursor of a sure and blessed harvest.

## PREACHERS EXCHANGING VIEWS

### Grape-juice or Wine

*To the Editor:* Some advocate the use of unfermented grape-juice at the "Lord's Supper." Can you tell me whether the Jews did or do now use *wine* at their feasts? Was unfermented grape-juice common in the days of our Lord on earth?

It seems to me that the Christ would not have been called a wine-bibber unless He drank *wine*. Again, the people did not, I believe, have the means (glass jars, etc.) for preserving the juice in an unfermented state. Paul, speaking in connection with the "Lord's Supper," in 1 Cor. xi. 21, says that some are drunken, which implies to me that *wine* was used on those occasions.

As far as I can see, the wine of the Bible is *wine*. You probably have given this matter some thought, and anything you may offer in reply will be gladly received. F. P. F.

This question has been greatly debated pro and con, but if there is any new light to be thrown upon it we hope our readers will discuss it for our correspondent's benefit.

### Roman Catholics and the Massacre of St. Bartholomew

OFTEN, and with great emphasis, have I heard Roman Catholics deny that their Church was in any way responsible for the horrible massacre of St. Bartholomew.

I was glad to see the enclosed letter from Goldwin Smith in a recent number of the *New York Sun*. No one who knows the writings of this scholar would accuse him of undue bias toward Protestantism, or, for that matter, toward Christianity. He is what might be called a "scientific agnostic"; but no one can doubt his honesty of conviction or his great intellectual ability. I would be glad to have you insert this letter in the columns of *THE HOMILETIC REVIEW*, as it puts the facts in a convenient shape for quoting by the clergy:

F. K.

GOLDWIN SMITH'S LETTER FROM THE NEW YORK "SUN," AUGUST 29, 1905.

"A Catholic Priest" is perfectly justified in saying that the motive of the massacre of St. Bartholomew was political rather than religious, the religion was the basis of the parties. But history will not bear him out if he contends that Rome was clear of the business. *Te Deum* was sung in St. Peter's; a triumphal medal was struck; a triumphal picture was painted on the wall of the Vatican; a tri-

umphal oration was composed by the papal orator, who said that on the night of the massacre the stars had shone with unwonted brilliancy and the Seine had rolled an ampler tide that it might cast forth the foul carcasses into the sea.

"It is unfortunately true that the habit of persecution was transmitted by the Church of the Middle Ages and the Inquisition to Protestantism; and especially to the State churches. But it presently died out, and Protestantism now heartily renounces it and thinks with shame of the burning of Servetus.

"However, I do not want to bandy accusations and reproaches. We welcome a sign of grace when a representative of the Church of Innocent III., of Torquemada, of Philip II., of Alva, of Louis XIV. and his Dragonades, of the Jesuit, of the *Syllabus*, shows that he is ashamed of persecution.

"GOLDWIN SMITH."

### When Does the Blessing Come?

THE words "And may God add His blessing to the reading of His Word" or similar ones are often uttered by the preacher at the close of the reading of a portion of Scripture at the regular church services. From observation, and from a test made, I have discovered that the moment the announcement of the Scripture lesson is made, that seems to be the opportune time for many doing everything else that can with propriety be done but heeding the lesson that is being read. For example, it is the time for looking around and seeing who is in the church; it is the time for picking up the church calendar and reading it through, and so on.

When a favorable opportunity presents itself, try the experiment. See how many can recall the book and chapter from which the lesson was read, and how many could repeat something of the thought contained in the lesson. If, as in many cases, congregations are so inattentive to the reading of the Word, and fail to get any benefit from the reading, would it not be well to remind them occasionally that God adds His blessing only when they are in an attentive attitude and ready to make the message their own? The object of reading is to inform the mind and to stimulate us to nobler endeavor, and if we would put ourselves in the attitude of reverent, attentive, and thoughtful listeners, ever with the purpose to carry out His will as it may be revealed to us, then, and only then, will His blessing be added. EXCHANGE.



## SERMONS AND ADDRESSES

### THE CHURCH AND THE NATION

BY WASHINGTON GLADDEN, D.D., CONGREGATIONAL, COLUMBUS, OHIO.

*The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To proclaim the acceptable year of the Lord.*  
—Luke iv. 18, 19.

THERE is one test which we have a right to apply to the Church and to the nation, to see whether they deserve the Christian name. I will not say that it is the only test; it is not. I think that we could conceive of characters which would meet this particular test and which would yet be unworthy of the Christian name. But while the quality which this test demands is not the only essential quality of a Christian man or a Christian Church or a Christian nation, it is one of the essential qualities; it is not enough to make a Christian, but there can be no Christian without it. What is this quality? It is brought to light in the verse which I have read for a text.

These words are the first public declaration made by our Lord of the nature of His mission. He had gone, on the Sabbath day, into the synagogue of the village where He had always lived, and after the reading of the law and the prayers, the reader had handed to Him the roll of the prophet Isaiah. Taking it in His hands, He read from it these words: "The spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord." And He closed the book and gave it back to the attendant and sat down; and the eyes of all the synagogue were fastened on Him. And He began to say unto them, "To-day hath this Scripture been fulfilled in your ears."

Jesus quotes these great words of the prophet as having their fulfilment in Himself. He is the Anointed One, the Messiah; the Spirit of God is upon Him; and the proof of His divine commission, of His Messianic royalty, is seen in the fact that He became the

servant and the helper of the poor and the unfortunate and the needy.

It is for this that He is anointed; this is the meaning of His Messiahship. Surely there can be no more explicit nor authoritative statement. But He takes occasion more than once to confirm it, notably on that occasion when John the Baptist, in prison, losing heart and hope, sent his disciples to ask Jesus, "Art thou He that was to come, or must we look for another?" And Jesus told them to go back and tell John what they had heard and seen—that the needy and the helpless and the miserable had found in Him a friend, and that the Gospel was preached to the poor.

There can be no doubt, as a matter of history, that these were the people with whom He most clearly identified Himself; it was the reproach of those who hated Him that His friends were among the lowly; it was the testimony of His companions that the common people heard Him gladly.

If this was the characteristic of the Christ, it must be the characteristic of the Christian. The man, the Church, the nation that rightly bears the Christian name must possess this characteristic. They must have other qualities also, but they must not lack this. No matter how many other good things may be said about them, if this can not be said you must not call them Christians.

I know that there are some who will promptly say: "No; the nation in this sense is not Christian, and we do not want it to be. No nation ought to possess any such character or have any such purposes. It is neither possible nor desirable that a nation should live a Christian life or possess a Christian character. The business of a nation is not charity. Its function is not to practise benevolence, but simply to do justice. It ought to keep people from trespassing on one another; it ought to preserve the peace, and provide for the common defense; it ought, so far as possible, to give every one a chance to exercise his own powers, and there it ought to end."

I know that much can be said for this theory of the life of a nation, but I doubt wheth-

er any considerable number of human beings can be held together very long upon this basis. I do not believe that political society or industrial society or any other society will endure on a purely individualistic basis. There can be no law of profitable human intercourse of which love is not the heart and the fulfilment.

If all men were born equal in physical and mental equipment; if all were started in the race of life with equal powers and opportunities, this rule of *laissez faire* might be a practicable rule, but it is not so; there are vast inequalities; multitudes come into life handicapped in a thousand ways with evil inheritance, and crippling environments, and to fling them all together into the competitive arena and bid them fight it out is to consign many of them to degradation and destruction. The truth is that this is a world where compassion must be a constant quantity; there is no kind of human association in which it can be spared; and when the State—that is “all of us”—undertakes to adjust our human relations, it will not be possible to dispense with compassion.

In truth this nation has never tried to do any such thing. Its compassion has always found expression in great public ministries to the defective and unfortunate classes. The nation has sometimes been selfish and heathen and cruel; it is not perfect; but a great humanity has been constantly revealed in our national life.

It would seem to be nearly inevitable that when government is of the people and by the people, and when the people are compassionate and kind, their compassion and kindness will find expression in their national life. That such has been the case, in some good measure, can hardly be denied. It was a great impulse of sympathy with the lowly that drew this nation into its costly struggle with slavery; it is a humane sentiment that has thrown open the door to the millions who have sought our shores from other lands; it is an altruistic habit that has prompted us as a people to interpose when we could in behalf of oppressed peoples, and to stretch forth our hand of sympathy toward the weak and the suffering. I think that, without boasting, we may claim that this nation, in spite of all its faults and sins, has done more than any other nation of history to introduce into diplomacy and international law a larger sentiment of humanity, and to make possible the

coming of the day for which the great Englishwoman so passionately prayed, when

“Each Christian nation shall take upon her  
The law of the Christian man in vast;  
The crown of the getter shall fall to the donor,  
And last shall be first while first shall be last,  
And to love best shall still be to reign unsurpassed.”

You observe that I have been putting all these statements about the character and purpose of the nation into the past tense. And you wish to know whether I mean to suggest this is no longer her character or her purpose. No; I would not say that. But I do mean to leave the question open whether there are signs that the nation is in danger of falling from this high position. It is not pessimism; it is simply a wise patriotism which admits such a possibility and bravely faces it.

It must be confessed that the nation is exposed to perils on this side. When we were all poor, it was easy to think of and care for the poor; now that many of us are very rich and strong, and more of us hope to be, and most of us want to be, the claims of the poor and the weak seem less urgent. There is a very powerful class which has little sympathy with the humble and the weak; which builds up its fortunes, indeed, by levying tribute upon their earnings; and there are hundreds of thousands of others who look admiringly upon the exploits of this class and wonder if they may not sometimes be able to imitate them; and there is a great multitude of others whose interests, in one way and another, are identified with the strong and who do not like to antagonize or offend them, so that powerful influences are at work to lower the tone of the national feeling toward the less fortunate classes. The enormous accumulations of wealth which have been heaped up in this country within the past quarter of a century have done much to modify the national character and to sophisticate the public conscience. It can not be denied that this plutocracy tends to become aggressive and oppressive; it has often shown but slight regard for the laws which have been enacted to restrain its greed; it has sought, and often with too much success, to control the legislatures and the courts in its own interests.

While wealth has been mounting up with gigantic strides, at one end of the social scale, poverty, with stealthy step, has been

creeping in at the other. There are no adequate statistics on which definite statements can be based, but a book like Mr. Robert Hunter's, with its cumulative presentation, makes it all too probable that the number of those who are always living on the verge of want is growing fast. Prosperous people are much inclined either to discredit such statements or to charge all this increasing want to drink or indolence, but the deeper reason is that opportunity is being contracted, and incentive withdrawn, and burdens increased; while accident and disease which are the direct result of human greed, and which are preventable by wise social regulation, are crippling and disabling many.

And now what shall we say of the Church? Is it worthy to bear the Christian name? Is it able to say of itself what its Master said of Himself: "The spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord"? Can it confidently quote these words and then call attention to its own life, saying to the multitudes outside its gates, "In these days is this Scripture fulfilled in your ears"? Is it true of the Church that this is the characteristic of its life and mission—the outstanding fact of its history—that it identifies itself with the lowly and the needy? that it stands forth as the friend of the weak and the poor and the friendless? that by virtue of its character and work it keeps the hold upon the common people which its Master always had?

I fear that we must confess that there is failure here. I will not say that we have lost our hold on those whom Christ made His closest friends, but our hold is greatly weakened. Our churches are not, as a rule, the churches of the common people. We can bring under our care a certain number of the very poor, those who are more or less thriftless and who find the friendship of the Church profitable to themselves; and these are by no means to be despised or rejected; we may be able to help and save some of them—to save them from the bottomless pit of mendicancy, and this is well worth doing; but the class above these—the honest, self-supporting, common people—we get very few of them. Many of them are in the Roman Catholic Church; that Church has the right to call itself Christian,

so far as identification with the common people can give the right; and some of our Protestant churches in the cities, and more of them in the villages, succeed in gathering in some of them; but most of our strong churches, our leading churches, have but slight relations with the toiling classes.

I fear that it must be said of the Protestant churches generally that they have been becoming, more and more, the churches of the employers and those industrially and socially affiliated with them, and less and less the churches of the plain people who work with their hands. I have been loth to believe this—in fact, I have more than once disputed it; but the truth has been forced upon me. It is a fact which can not be denied, which must be faced. What does it mean? What shall we say about it? What can we say but this, that it indicates some lamentable lowering of the Christian ideals? A church which, for any cause whatever, is permitting itself to be separated more and more from the toiling millions is in danger of losing its right to the Christian name. It ought to be asking itself very earnestly whether it bears the character of its Master and is filled with His spirit. The tests which He applied to Himself, by which He insisted that His claims to the Messiahship should be judged, are the tests which the Church of to-day must apply to itself. If the Church can not meet them, there is something wrong with the Church.

It may be said that the fault is with those who have gone out or who have not come in; that they are self-exiled; that bad leaders have filled them with suspicion and enmity. But whatever truth there may be in this, it is a confession of incompetency. The Church has no right to shield itself behind such a plea. When two are estranged, the heavier blame must rest on the stronger. The presumption is that he, with his larger knowledge and ampler spiritual resources, could have overcome suspicion and disarmed enmity. If such an alienation as this has taken place the Church mainly must be to blame for it. We have no right to admit that any kind of ill-will can resist the appeal of patient, resolute, self-sacrificing love. We ought to believe that the love of Christ, abiding in His people, is invincible. If we have failed to overcome the tendencies to the alienation of the common people from the Church, we have failed to use the power entrusted to us.

Let us not belittle this failure. It means

much to us, more than most of us are ready to acknowledge. It has weakened the Church in a vital part. It has set in motion tendencies which, if they are not arrested, will end in degeneration and decay. Something may survive, but it will not be the Church for which Jesus Christ gave His life.

Consider, for a moment, what will happen, if tendencies now at work are not arrested. The day is not far distant when the Church will be the representative of the wealthy and well-to-do people, and of those affiliated with them; of the merchants, the manufacturers, the professional people, the teachers, the salaried men and women; and when the mechanics, the operatives, the hand-workers in general, and the common laborers will be practically outside of it. Is that a result which anyone can contemplate with equanimity? Would not the doom of the Church be registered in such a condition as that? What must be the relation of Jesus Christ to a church which is suffering itself to drift into that condition, or anything approximating to it?

There may be some question as to whether the nation is in equal peril from the same cause. It may be said that the nation makes no profession of faith and can not be punished for apostasy. But this is not a question of profession. It is a question of life and death. There is a way of life for nations, as for men, and that is the Christian way. Mr. Kidd, in a great historic generalization, points it out, in philosophic terms. There is a "cosmic process," he tells us, "which is everywhere triumphant in human history. There has been no suspension of it. There has been no tendency of suspension." What is this process? It is "the emancipation and the raising of the lower classes of the people." Now there is no compulsion by which a nation can be forced to organize its life in harmony with this process. Some nations, Russia, for example, have obstinately refused to do so. But cosmic processes do not halt or turn aside for the greatest nations; the nations go down before them, as Russia is going down to-day. The United States did organize its life in harmony with this process, of which Jesus Christ is the concrete embodiment and incarnation. If it swerves from this high ideal, if it suffers itself to become careless of the interests of those with whom He identified Himself, the cosmic process will go on. For tho the kings of finance set themselves, and the trusts and

the grafters take counsel together against the Lord and against His anointed, saying, "Let us break their bands asunder and cast away their cords from us, He that sitteth in the heavens shall laugh, the Lord shall have them in derision," when any nation suffers its power to fall into the hands of those who plunder the poor for their enrichment, the ominous fingers will be seen writing upon the wall, "Thou art weighed and found wanting."

It can not, of course, be conceived that the Church should emerge unharmed from the wreck of the nation. The life of the two is indissolubly joined together. The Church is the soul of the nation, if the nation has a soul. The nation's faithlessness is proof and consequence of the Church's infidelity. If the Church were alive with the life of Christ neither the Church nor the nation could perish.

Therefore there comes to-day a mighty call to the Church to save the life of the nation in saving its own life. Of the seriousness of this juncture there can be no question. I am content to be called an alarmist, if you will. There are times when the watchman must blow the trumpet and warn the people. I believe that my habit is sufficiently optimistic, but optimism is treachery. It is not well with the Church this day; it is ill with the Church. Her grip is loosening, her energies are flagging; there is a perceptible slackening in her progress. Something is wrong, and every thoughtful man knows it. Something is wrong with our evangelism. What is it? Is it the higher criticism and the new theology? Read Dr. Brown's sober, searching, candid review of the Chapman meetings in Oakland. All the churches, of every name, cooperated most cordially; these churches were crowded—with church members—every day for weeks; the theology of all the preaching was above suspicion; the higher criticism was put to shame, and sociology was not so much as mentioned; but the great outside multitude, the multitude of the unchurched, was practically untouched. This is the testimony.

Is it the newer thinking that is needed? Well, we had that, in its most persuasive and attractive form, in Columbus, just before Easter, when Dr. Abbott, in a series of the most luminous sermons, set forth the truth as it is in Jesus so clearly and winningly that it seemed as if no rational man could resist the appeal: and tho the church was crowded

every night to the doors, there was but slight response to the call for enlistment.

Something is wrong here. The Church has so far forgotten its essential character that it has lost no small measure of its power. Its alliance is mainly with the prosperous. Its hopes are centered upon the strong and the influential. I do not say that it has wholly lost its interest in the poor; that is nowhere true; but that interest has ceased to be, in too many cases, the central and commanding interest. It is not an apostate church—God forbid that I should say any such thing; but it is a church of whom He that holdeth the seven stars in His right hand is saying: "I know thy works, and thy toil and thy patience: . . . nevertheless I have this against thee, that thou didst leave thy first love." Thy first love—the love that thou didst learn at the feet of the Master—the love of the

humblest and the neediest! They are not to thee what they were to Him; thou canst not say what He said, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor." Therefore it is that when thou goest forth with the good tidings there is a deepening and widening gulf betwixt thee and those to whom thou art sent: therefore it is that thy high enthusiasms are chilled and the pulses of thy life beat feebly, and thy treasures are empty, and thy heart is filled with fear. Thou hast been looking for help to the prosperous and the powerful: thou hast forgotten whence thy strength must come.

I do not believe that our evangelism will accomplish anything until we can solve this problem; when it is solved, a flame of sacred love will be kindled that will run like prairie fire all over the land.

### SUBSTITUTES FOR SALOONS

BY PROF. JOHN MARSHALL BARKER, PH.D., BOSTON UNIVERSITY.

THE negative and destructive methods employed in social-reform movements should be accompanied or followed by positive and constructive ones. It is a well-attested fact that a full, well-rounded, normal life demands expression rather than repression. The best way to overcome evil is to supplant it with something good. This principle accords with the teachings of the Master, who came to displace the old nature with one renewed in righteousness and to dispel sorrow and misery by bringing in glad tidings of great joy.

The application of this principle in all efforts dealing with the saloon problem is of the first importance. The idea of a substitute for the saloon, however, should not be narrowed down to the conception of setting up a rival business in competition with it. Rather we should seek broad, rational, and practical methods of counterbalancing the various motives that lead men to patronize the saloon. In order to do this work successfully it is essential to get back of the saloon and study the complex motives and then to direct all remedial efforts along lines in harmony with human nature and society as they are found. One of the motives commonly regarded as leading men to frequent saloons is the lack of warm, bright, cheerful homes. Doubtless there is a close connection between small,

cheerless, and insanitary houses and the drink-habit. Especially in cities where people are herded together into tenement-houses with two or three dark and uninviting rooms, and where they have little or no way of enjoying the amenities of home life and the means of recreation, they will naturally crowd into the street and find their way into the saloon. Consequently the saloons are usually massed in thickly crowded tenement-districts, which greatly aggravates the situation. Dr. Gould in his work upon "The Housing of the Working-people," states: "In St. Giles Ward the population is the most dense and the housing the poorest in the whole city of Edinburgh. There were in 1889, in this division, 127 licensed premises for the sale of liquor to 284 where food could be obtained. Strangely enough, the rental of the latter was but 79.6 per cent as much as for the former—possibly a gage of relative patronage. Out of 8,139 police offenses in Edinburgh in a single year, 2,690 were committed in St. Giles Ward. These statistics are exceedingly suggestive. The district contains one-eleventh of the population of the city, yet it furnishes one-third of its total crime." The situation grows all the more serious when we take into consideration the vast number of men who, without homes, are crowded into hotels and boarding-

houses, and who have few attractions outside of the theater and the saloon. Many of these men squander their money, and thereby are hopelessly debarred from establishing homes of their own. A long step in advance will be made to correct the saloon evils when men are encouraged to save their earnings and provide themselves with clean, comfortable homes. Naturally the home should be the chief center of social attraction. However, man's social activity reaches beyond the family, and he is none the less loyal to it when he seeks the larger society of men.

Insufficient and unwholesome food is likewise a motive that leads many into the saloon. The wage-earner who leaves his home early in the morning with a light breakfast, often has before the dinner-hour a faint and languid feeling. In this condition he is told by his fellow-workman to "brace up with a drink." He yields and finds temporary relief. A cold lunch at the noon hour and the toil of the day tend further to deplete the physical energy. At the close of the day's work, on the way home, he sees the saloon sign, and the psychological power of suggestion again leads him into it to "brace up" with a drink and a free lunch, hoping thereby to satisfy his craving appetite for nourishment. The result is that the man soon acquires an appetite for drink and becomes a victim of the saloon and its evil consequences.

Another strong motive that leads men into the saloon is the imperious drink-habit. The appetite for intoxicating beverages is unnatural and must be acquired. Men under its power are driven into saloons to satisfy the abnormal and vicious drink-habit. The large majority of men as well as millions of women and youth in this country have no drink-habit fixed upon them, and consequently have no motive to enter the saloon or to demand a substitute for them.

Experience and reason accord that any substitute for the saloon that encourages the slightest use of alcohol in its beverage drinks is fostering the drink-habit and becoming the recruiting-station for the more vicious saloon. All efforts to reform the traffic by eliminating private profit is open to the same objection. It should be remembered that a substitute for the saloon does not solve the problem for those already under the power. To them the saloon is a social necessity. The only hope for this class is for friends to encourage them to shake off the demoralizing habit through the

dynamic power of divine grace, and whenever possible to suppress the saloon and give them no opportunity to make the beverage use of intoxicants a social necessity. The hope of the future is to protect the young men and to avoid bringing up a new generation of those addicted to the drink-habit.

One of the alleged motives that lead men into the saloon is the desire to satisfy the social instincts. No one is prepared to deal with the saloon who does not reckon with its attractions as a social center. A few of them are brilliantly lighted and furnished with warmth, free seats, and public conveniences, and seemingly are entitled to a measure of respect; but these conditions are exceedingly rare. One reason why the saloon survives is because it meets and satisfies the desires for social intercourse. It offers attractions to the average human nature by creating good-fellowship and stimulating the social nature. Music, papers, a free lunch, and amusements of various kinds combine to give a variety to man's social life. The saloon is called a democratic institution, a social center, and a workingman's club. Under the guise of these terms many are led to believe that the saloon has redeeming features which justify its existence.

The saloon as a place for retailing and drinking intoxicating liquor by the glass for beverage purposes offers some social advantages of a very questionable character. The writer has read the pros and cons of the subject, and without prejudice has sought by personal observation in various towns and cities to discover the social advantages spoken of by certain writers and speakers; and he is satisfied that the saloon as a social center is greatly exaggerated. Some of the patrons of the saloons take their drinks during business hours, and fail to see the baser side of saloon life. We speak guardedly and with due regard for the opinion of those who differ, when we assert that with few exceptions it is impossible to find in a saloon a justifiable social attraction or a place to satisfy any legitimate social instinct or necessity. The average type of saloon is gross and vulgar. It has no tables or chairs. The things most in evidence are barrels, bottles, glasses, and a bare counter where men line up to drink. In the evening, when people crowd together in the saloon, the air is often too fetid to breathe, and the conversation is profane and obscene. The sole public convenience is a dirty toilet-room.

The saloons that attract most men are those that harbor gambling and shelter prostitutes. The saloon with concert-halls where so many men and women are allured to drink and dance have their halls decorated with suggestive and indecent pictures, and there one hears songs of the most revolting character. The moral effects on men, women, boys, and girls who frequent these resorts is anything but wholesome. Close students of the subject who get below the surface agree that the sociability generated in the saloon is unnatural and leads to degeneracy.

This conviction is not held simply by the opponents of the saloon. Inside testimony comes from the influential liquor organ, Bonfort's *Wine and Spirits Circular*, which voices a like opinion in these words: "The average saloon is out of line with public sentiment. The average saloon ought not to be defended by our trade, but it ought to be condemned. In small towns the average saloon is a nuisance. It is a resort for all tough characters, and in the South for all idle negroes. It is generally on a prominent street, and it is usually run by a sport who cares only for the almighty dollar."

It has been demonstrated that there are successful ways of ministering to the social needs of those who are not already under the power of the saloon. Helpful social agencies are at work in many quarters to provide means for expressing the social instincts. Social clubs, association halls, coffee-houses, and other places have been provided, with reading-rooms, games, amusements, and inexpensive refreshments, as counter-attractions of the saloon. The Hollywood Inn in the city of Yonkers, N. Y., has a club-building with good appointments, and cost nearly \$250,000. The club-life is wholesome and attractive. The idea of charity is eliminated, and that of order, equality, and democracy of interest is uppermost. Of the eleven hundred members, 65 per cent. are from the artizan class. This rational and successful effort to establish a point of social contact in the community, and to make the club of practical service to all, is worthy of encouragement and emulation. Coffee-clubs established in San José, Cal., and elsewhere, have proven eminently successful. The purpose is to provide social centers free from all evil environment, and to serve light refreshments at a nominal price. In addition, free reading-rooms, with games and amusements, are maintained. Here mul-

titudes of men come together in the most democratic fashion, and without any unnecessary restrictions find a social center that greatly militates against that of the saloon. The membership fee is \$1 per year, and the profits of the lunch-counter pay the running expenses. All the net profits are used to perpetuate and enlarge the work. This philanthropic endeavor meets with popular favor and has become a commercial success.

Lecture courses and amusements in many cases render an important service to help break the dull monotony of life and likewise to develop a purer taste. New York maintains at a large annual expense free lecture courses in 140 different places in the city. In 1908 more than 600 different speakers delivered 5,000 lectures, which had an aggregate attendance of 1,184,000 people.

Furthermore, the employers of labor can increase the efficiency of their workmen by providing for their legitimate needs. In one of the cities of the Central West a manufacturing establishment decided, on economic grounds, to give its employees free coffee and a warm, attractive room in which to eat their lunch, as a substitute for the accommodations of the saloon located opposite each of the four gateways leading to the factory. The method was eminently successful, and in a short time each of the four saloons went out of business.

Again, the trades-unions have a greater opportunity to meet the social needs of its members than the saloons. The allegation that the saloon is the poor man's club ought to be resented by wage-earners. Men are likely to be kept poor so long as they share largely of their daily wage with the saloon. The fact is that the saloon-keeper is moved more by greed than by hospitality. The thin-clad and hungry men and haggard women without money find no shelter in the saloon, but are ejected as loafers. It is sheer mockery to speak of it as the poor man's club. Many labor leaders are aware of the fact, and are encouraging the men to remain away from the saloon. In places where the public mind is not sufficiently awakened to establish places of rendezvous for the common people, private beneficence and encouragement on the part of citizens should lead the way to provide in the business centers suitable rooms as social centers on the first floor, with tables, chairs, inexpensive refresh-

ments, and toilet-rooms. The central thought should be to meet the social requirements, and to have a place where men at all times may find companionship and meet to enjoy a social hour on the basis of a common humanity. The place should be free from all conventionalities, offensive restrictions, or thoughts of charity. The intent and names of the financial backers need not be disclosed to the public. If these social centers are placed upon a purely business basis, they can be made self-supporting within a short time. The defect with many of the efforts along this line, however modest and unobtrusive, is that they betray their semi-religious character, and consequently are disappointing.

There is a crying social need throughout the country for public drinking-fountains and toilet-rooms. Friends of sobriety can do no better social service than to awaken public interest along this line and to induce public officials to provide numerous drinking-fountains with a supply of pure, cold water for every month of the year and likewise establish public toilet-places. These conveniences are social necessities which are not overlooked by the saloon-keepers. One justification for the existence of these public utilities is the

very fact that many saloons oppose them. Civil authorities, and corporations, should see to it that inexpensive houses are built outside of the congested districts of cities so that artisans, clerks, and employees can be induced to buy them. When men become thrifty and own a home they get rooted in the soil and make better citizens and take a deeper interest in neighborhood surroundings. More important still is the need of mothers who will have a greater concern and interest in training their sons to a life of industry, thrift, and manliness; mothers who will make home attractive, and adorn it with a personality radiant with good cheer; who understand hygienic laws and will not deplete the nerve force of their sons by permitting them to keep late hours, or to have their appetites and passions overstimulated by the use of unwholesome food or intoxicating drinks; mothers who will keep in close sympathetic touch with their sons' thought, life, and struggles; who understand and teach that self-mastery is the highest law of life, and that the moral, dynamic power and adequate motive to gain it come only through maintaining a normal but intimate relation with the heavenly Father.

### THE BUSINESS OF RELIGION\*

BY THE REV. MARK GUY PEARSE, WESLEYAN, LONDON.

*So teach us to number our days that we may get us an heart of wisdom.*—Psalm xc. 12.

I WANT to talk about the business of religion; not, mark you, the religion of business. You say religion is a number of things: a theory, a creed. What do you believe? What does it matter what a man believes, or the things that he believes? The whole question is, What does he do with it? Is going to church or saying prayers religion? Does it not resolve itself into a thing to be done or not to be done?

The first thing is "A day at a time." I want you to think how God gives us our life. We say, "How many years old are you?" But God does not give us our life in years. He breaks off a day of life, and to-day and every day is a little life. And little by little we work out of the unconsciousness of infancy and out of the half-consciousness of childhood to the dawn of the morning of youth, to

the noon of manhood, and some have got down to the afternoon, and about others the shadows of the evening gather, and by and by we must all lie down to sleep. Every day when we wake up we enter anew upon the possession of ourselves and our faculties. Every night we lie down and pass into the darkness.

I learned a lesson once from one of my little ones, and, thank God, I have learned many lessons from children. I saw her hurrying along, a chubby-cheeked little maiden, with half a dozen apples in her arms; and as she tripped across the floor she dropped the apples; and as she tried to pick them up she could not do so until she picked them up one at a time. So if you try to put your arm round three hundred and sixty-five days at the beginning of the year, you can not take hold of them. Our heavenly Father has put in your hand one day at a time and given you

\*Stenographically reported for THE HOMILETIC REVIEW.



that. If we begin to make resolutions for the new year we forget them all long before the end; but God breaks off a little bit of eternity at a time and gives us one day at a time.

Now the next thing: Be sure you are on the right way. Our hindrance is not in weakness of character. I am sure I am talking to some who say to themselves, "I do not understand this religion. I get a bit of help on Sunday night, and on Monday morning I get back to the same place again, and I am foolish, forgetful, and weak." God can do with weak folk as well as strong ones. God can do with everybody, for we are all weak somewhere. What sort of a mother would she be who could do only with strong children and could not do with weak ones? But our blessed Lord Jesus Christ can do with weak children, with the blind beggar, and with the dying leper. He does not want any better stuff to make saints out of than He has in you and me.

Then, again, the hindrance is not in our circumstances. Some one may say to me, "You come and live here, and put up with what I have to put up with!" Do you mean to tell me that your circumstances are more than a match for God? Very well, then, are they more than a match for you and God together? It is a great deal easier to go to heaven than it is to go to hell. The man who is going to hell has God against him, but the man who is going to heaven has God with him.

The hindrances come from doubt as to whether we are on the right road. Be sure you are on the right road! Years ago when I was in Cambridge, preaching, I had to drive ten miles to the service, and at a certain point I did not know whether I was going in the right way or not, until, meeting some one driving the other way, he said, "Go straight on"; and I went on in the fullest confidence that I was going right. It is just the same with people in religion. So I say to you, "Go right on!" God has settled the way we should go forever and ever in a manner that can never be reopened. God will never love us more than He does at this moment; He can not; He loves us with all the love He has. We love Him because He *first* loved us.

And there is the idea that I have to make God love me by what I believe. Probably of all the stupid and utterly incredible things, the most amazing thing is that men have dared to measure God's love by our poor broken notions of His universe. It is as if a

mother was to say: "I do not love you unless you know the difference between your father and mother. Do you understand all about physiology?" Why, the more ignorant a child is, the more it needs its mother's love and pity. The more foolish I am, the more ignorant I am, the more I need God's gracious spirit. Think of the audacity of any man who dares to think of the infinite love of God as dependent upon our intellectual notions of Him! There was a time when a belief that the sun went round the earth was orthodox; and anybody who did not believe it went to hell. Hell is a convenient place to which to send people with whom you don't agree. Then, after Galileo, they found that the earth went round the sun, and the orthodox thing was to believe that the earth went round the sun; but when men changed their opinions, did the sun refuse to shine upon the earth, or did the sun shine any brighter or better?

And then perhaps the most extraordinary thing of all is the idea that I have to make God love me because of what I feel. It is as if a mother should say to her sick child, "I can not love you to-day because you are feeling poorly." Is that the mother's love? Does she not say to the child, "You poor little thing, come here"? and she makes more fuss with her child because it has a headache.

The Lord Jesus Christ will never do more for me than He has done already. When He said, It is finished, He left nothing undone. No tears, no penitence, nothing like an earthquake, no raptures are necessary. All I have to do is to come to Him. "To as many as received Him, to them gave He power to become the sons of God; even to them that believe on His name."

Put the world in the right place. Some one said to me, "There is nothing that helps so little as reading the Bible." Any little thing, a newspaper, is more helpful than the Bible. The Bible is so familiar. And then I am afraid it has been preached to you too much. So go up to your room and read the Bible; and read it not only so that you hear it, but so that you see it. When you read the Bible it should make you want to go out and do somebody a good turn.

End the day rightly. At the end of the day don't ask God to forgive you your sins. Why not? Because you don't mean anything by that. A man can only call a thing a sin, and God has to be the judge. Be hon-

est with God. Call a thing by its right name. There was a church-warden once who went from the church and happened to get drunk. He went back to his minister, and the pastor said pray, and he went on to pray, "O Lord, thou knowest that thy servant was overtaken by grievous sin." "Nonsense," said the pastor. "Tell the Lord you got drunk!" Supposing, now, you kneel down and say to God, "I am afraid that I spoke harshly and angrily to some one yesterday"; and when you see that man the next day you say to him, "I am very sorry I spoke to you so yesterday, and I want you to forgive me"; or

you go to a man that you have been doing business with and say to him, "I want to give you a hundred dollars more on that trade than I did yesterday," won't he believe in you forever afterward? End the day right.

What are we but little children whose hearts do fail us sometimes; and we stand in our loneliness and think of the dreadful things that lurk in the dark until there comes One who standeth among us and says, "My children!" and then, tho we walk through the valley of the shadow of death, we shall fear no evil, for His right hand shall hold us up.

### THE BURDEN OF THE WEARY\*

BY THE RIGHT REV. BISHOP HENRY C. POTTER, D.D., EPISCOPALIAN, NEW YORK.

*And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.—Acts xx. 9, 10.*

If you were to go to an Oriental house to-day in Persia or in Palestine or in India you would find ordinarily a structure with a broad wide expanse of roof surrounded by what you and I in military terms would call a battlement; and this battlement having what you and I would call, if our education were military, an embrasure; and my impression is that this young man, Eutychus, was sitting in the embrasure, and found all the seats occupied. There was there a place where he might sit on the edge of the wall, where so sitting a person who was upon the roof might know what was going on in the street below; and he sat there and went to sleep. It is a very fine note, and I beg you to observe that the person who writes this book, St. Luke, does not leave out of sight the fact that St. Paul was a long-winded preacher. With the greatest respect I beg to state that the young man had a right to go to sleep. Human nature has a power of sustained attention which students of human nature have reduced to a scientific conclusion, and ordinarily it is of about the extent of twenty minutes; and there is not a man or a woman in this church who will not admit it to be true that after about twenty minutes the mind takes a short excursion and goes roaming around, and

then comes back and takes up the subject again, having got a rest by the change.

But did it never occur to you to ask the question, why it was that this young man, when St. Paul was preaching, went to sleep? He must have been interested to hear what it was he had to say. He may have been touched by the great august divine message with which St. Paul was charged. Yes, all that may be true; but he has the misfortune to come to that night service with a tired body, and he sits down there in the embrasure in the wall, and the soft air of the night draws across his face and soothes him, and at length he is sound asleep. He has lost control of himself and falls down upon the pavement below, and is taken up for dead. One of those Puritan commentators thought this a fine illustration of the burden of sin. "Think how soon," he says, "that this young man was punished for going to sleep in church!" I do not know that he was punished for going to sleep in church. Suppose, my brothers, you ask yourselves the questions, what that young man had been doing all day? and how many hours he had been at work? before you insist that this tumbling down was a judgment of God. You must first find out what the physical conditions were which produced in him sleep; and do not forget what is the measure of responsibility for what you and I do in which the body takes command of the higher nature. Have you never read accounts of men who have been in the snow-storms in the great Northwest, and who have fought their way in com-

\* Stenographically reported for THE HOMILETIC REVIEW.

pany with wife and child or children to drop down dead when they reach some station? They overcame their impulse to lie down in the snow and go to sleep, in their feeling of responsibility for those other lives, and put the body, hand and foot, as it were, under mastery of the will-power, and called upon the physical powers for tremendous exertion until it achieved the end toward which it was reaching.

Now, then, men and brothers, what is the personal message in this story to you and to me, especially in a great city like this, where it is so hard for those who live down in the slums, as we call them, to get a cool spot to sleep in or a decent place to pray in under these conditions of life of which you and I are a part,—do not forget that—conditions for which you and I in part are responsible, and which put an entirely new phase upon a great deal of vice and crime and intemperance and degradation that we simply turn our backs upon to-day. There was a man

here in New York who met with an accident, and who was carried into a neighboring house or hospital; and a curious crowd followed him. And when they began to strip off his clothes, they found that the skin came off with the cloth. Then the people would not stay any longer. No, precisely. That is human nature. The moment anything is in any way unpleasant we turn away our minds from it; but God has put you and me in the world in such a relation to our fellow-men that we should realize that no catastrophe can come to them that is not a concern of ours. I should like to have had a chance to ask this Puritan gentleman what he thought of St. Paul going right to the ground and bringing him back to life, and saying, "Trouble not yourselves, for his life is in him." And in the time to come you and I shall understand that it is the call of Jesus to carry the Gospel to all those who fall asleep from sin or shame or overwork. Then, believe me, the millennium will have begun.

### A TRUE TITLE

BY THE REV. C. RUMFITT, LL.D., ANGLICAN, BIRMINGHAM, ENGLAND.

*Pilate wrote a title. . . . Jesus of Nazareth, the King of the Jews.*—John xix. 19.

THIS title, altho it was placed there by Pilate from a base motive, was really there by the will of God; and tho it appeared to be a contradiction to the Crucifixion, it really described the real meaning of the cross, and the qualities which the Lord manifested upon that cross were exactly those which proved Him to be the King of men.

The kingdom of heaven was at hand; this had been the announcement of His ministry; He had given the laws of the kingdom in His teaching, and He was now laying the foundation of it by His cross. The dispositions which He exercised and the work that He accomplished proved Him to be the King of men and fully justified the title.

I. In the cross the Lord Jesus Christ gave Himself absolutely and completely to work out the will of God.

This is the first law of man, and that upon which hang all the others. This is the whole of man (Eccles. xii. 13). He is God's property; God created him, placing so much of His own in him, and still sustains him and therefore justly claims the use of his life.

This is also the greatest glory of a voluntary creature and the breaking of it the greatest sin. But this law was broken by the first man and all men have followed in his train. The Lord, the Son of Man, was made subject to this law, and He obeyed it under worse conditions than those in which he failed. He placed Himself absolutely at the disposal of God. "A body hast thou prepared me"; "lo I come to do thy will, O God." His ministry was the doing of God's will: His teaching was that "which He heard from the Father," and His works were done by the will and power of God. But it is in the cross that this obedience rises to its full perfection. "He was made perfect through suffering." The salvation of the world by the suffering and death of the Lord was according to the will of God decreed before the foundation of the world. This the Lord knew, and knowing it and foreknowing all the suffering and death it would cost Him, He yet willed to do it. He went through all the humiliation of His trial and the sharpness of death because it was the will of God. He was the only one who did the will of God, and therefore He was the King of men.

II. By the cross the Lord showed that He realized the evil of sin, and made full confession of it to God and meekly accepted its chastisement.

The world has never felt or known sin's sinfulness. Man is lost and does not know it, and is of himself unable and unwilling to acknowledge it and repent.

The Lord, the Son of Man, was without sin, and therefore well able to see its enormity; and for man He acknowledged and atoned for it. "He took upon himself our infirmities." He upheld the righteousness of God; He denounced sin; He called to repentance; He was merciful to the penitent and condemned the hypocrite.

But it was at His trial and on the cross that this confession of sin for the world is seen in all its fulness. He took upon Himself the guilt of the world. "He opened not his mouth." To the great vexation of Caiaphas, and to the astonishment of Pilate, when charged with sin, "He answered nothing"; because He had made Himself responsible for the sin of the world. If He had pleaded guilty, that would have been untrue; if He had asserted His innocence and demanded to be set free, that would not have been what He had come into the world for; therefore "He opened not his mouth."

III. By the cross the Lord Jesus Christ gave His own life for the lives of all men.

The Lord Jesus, the Second Man, brought the world back to the first principle of mutual love. He taught that man's true prosperity consisted in loving and living for others. He Himself was the first to live out this principle, and He did it to a degree impossible to any other man. He allowed "the virtue" of His own life to flow into those of others. All He was, all He knew, all that He could do was used for the good of others. "He had compassion on the multitude," and offered to "give rest" to every troubled soul.

It was on the cross that this love and self-sacrifice attained to its highest point. "He poured out his soul unto death." What a life it was that He laid down! The divine life in human form; and henceforth through the cross the life of God can come into that of every man. He gave His whole life for the whole life of man—body, soul, spirit, for time, for eternity; and that for every man: there is not, there was not, there will not be one in all the nations and through all the ages who will not be affected by the death of Christ.

By this act of self-sacrifice the Lord instituted the new law of love and embodied it in one new commandment to love one another, and brought into play a power that will destroy all selfishness and strife and make all the world one. No other man has done this, and therefore He is the King of men.

## SPIRITUAL VISION

BY REESE F. ALSOP, D.D., EPISCOPALIAN, BROOKLYN.

*They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*—Rev. iv. 8.

THAT was a strange sight that came to John on Patmos. Others saw only the rocks, the sea, the sky, but with John, the seer, there was at times a power to see what others did not see, to hear what others did not hear. In the Spirit he looks up, peers into the blue of the sky, and sees a throne, and one seated on it, the four and twenty elders, the seven lamps, the glassy sea, the living creatures. And he catches a glimpse of the worship offered there. That is the vision.

I. How are such things seen? The answer is plain. John says: "Straightway I was in the spirit; and behold a throne was set." There is only one teaching that can open the eyes to see the things which are above. Lie

upon the rock as did the fisherfolk about St. John, care only for the things you see, crave only the fish found in the waters, the beauty hanging on the sky, and you shall see nothing more. But listen, as did St. John, for the heavenly voice, and you perchance shall be in the spirit, and see sights that you dreamed not of. To you, too, heaven shall be a reality and its doors shall be opened, and you shall be placed amid the mysteries of the eternal world. He who looks longingly, prayerfully, into the skies may hope some day to have the veil drawn and the sky's secrets revealed.

II. The first thing that John saw. It was a throne, and there was One seated on the throne. We may say it was the throne-room of the Eternal which was pictured to his mind. There was another throne not far off

from where he dwelt. It was on the Capitoline hill at Rome, and on that throne sat a man clad with imperial purple; and from that throne went forth commands, not seldom tyrannical, wicked, cruel. From it proceeded decree after decree which meant storm and stress, persecution and death, in the Church of Christ. To human sight there was no higher throne than that set up at Rome. But to John's eye, far above it, was the other throne and the other Ruler. Around it he saw the iris, the bow of promise, the token of the covenant. Seeing that throne and that bow, he knew that the Lord's anointed and the Lord's work were safe.

If we can not see John's vision in all its distinctness, we can at least take his thought. There is a throne, there is a Ruler above the disorders of the earth, above the inhumanities of man to man, above what seems to us the changes and chances of this mortal life, above what may seem to us the hopeless tangle of the age, above the wars whose clash shakes the earth, above the intrigues and plottings and jealousies of the nations—there is a throne, there is a God. He does not make haste. His mills grind slowly. One day is with Him as a thousand years. He is patient; he waits. We look on, we wonder, we cry out at times, "Why, O God, dost thou not make bare thy arm?" "Where are thy judgments?"

III. What was the prevailing note that came to St. John from that vision? It was a note of reverence, of worship, of adoration. The four living creatures, the four and twenty elders, the great multitude crying, "To him who sitteth upon the throne and to the Lamb be praise and glory and honor and

power forever." One instinct animates them all, the instinct of adoring, revering worship. We are too apt to think of ourselves in all our devotions. We enter into our closets, we come to the sanctuary, we draw near to the Lord in His sacraments, merely that we may receive blessing at His hands. We are weak and we want strength; we are sad and we want comfort; we are in darkness and we want light; we are perplexed and we want guidance; and so we come to God for what we can get from Him. Out of His infinite fulness He is glad to give us all that we need. But with all this desire to be blest, ought there not to be the instinct of adoration? His hand has fashioned us. He has given us His Son to redeem us. He has been with us perchance through years of service, carried us through troubles, given us the victory in temptation. Is there no disposition to take the crown which by His strength we have won and fling it in adoration at His feet?

Ought we not to keep this motive more prominent in all our approaches to God? There is worship in heaven; there ought to be worship on earth. This motive will make us more constant in our closets and more constant in the church. Because men and women have failed to see this aspect of duty toward God, they have failed to realize at once the privilege and the duty of joining with the great congregation in the worship of God. They forget that it is their solemn duty to render unto Him the honor due unto His name. Quite irrespective of the pleasure, or even the benefits they may derive from it themselves, it is their bounden duty to bring their tribute of praise and adoration.

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### THE INNER CIRCLE

BY THE REV. EDGAR DE WITT JONES, DISCIPLES OF CHRIST, CLEVELAND, OHIO.

*And he suffered no man to follow with him, save Peter, and James, and John the brother of James.—Mark v. 37. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them.—Mark ix. 2. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.—Mark xiv. 83.*

WHEN Jesus began His ministry He drew about Himself a vast multitude of followers and admirers. From this throng He selected

twelve as His ambassadors. Then from the twelve He chose three who were to be His confidential friends. Within the circle of the twelve was the inner circle, composed of Peter and James and John.

A study of this inner circle can not be other than helpful to us. What manner of men were they? To what hallowed places did their association with Christ lead them? What of the inner circle now?

What manner of men constitute this inner circle?

Simon Peter is one of the best known characters of the New Testament. Impulsive, erratic, hot-headed, but ruggedly honest. If in a moment of weakness he denied his Lord, he spent the rest of his life confessing Him and died witnessing to His glory. Peter is a good representative of that class of Christians who, while they may startle and provoke by their impetuous ways, may be counted on never to do an underhanded or contemptible thing.

James we do not know much about. This is not the James who wrote the Epistle of that title and who was a very prominent man in the Jerusalem Church. The probability is that this James, while not lacking in splendid courage, was not particularly brilliant or gifted. We all know Christians whom we would not so much as think of asking to take a speaking part in prayer-meeting, and yet they are spiritual giants. Wherever they go they carry with them a breath of the "better land." They are the salt of the earth.

John was the disciple whom Jesus loved and also the disciple who loved Jesus. His was a rapt soul. John seems to have been of a more refined nature than either Peter or James.

Membership in the inner circle does not depend upon riches nor rank nor talents nor learning; but they who possess such and bring all to Christ may enjoy a more varied service.

To what places did their association with Jesus lead them?

The very first place to which Jesus took the three was the house of death. The little daughter of Jairus had sickened and died. Jesus, accompanied by His disciples, went there. The little girl was restored to life, and sorrow and sighing fled away. Those who love Christ most devotedly are the ones found oftenest at the house of mourning. It is a Christlike ministry to visit the sick and the distressed. "It is better to go to the house of mourning than to the house of feasting, for that is the end of all men; and the living will lay it to heart."

Jesus next took the three up into a mountain to pray. Jesus spent much time in prayer. They who would be like Christ must pray much. "Pray without ceasing," *i.e.*, live in a very atmosphere of prayer, but keep also the quiet hour for sweet communion with God. They who pray much sometimes stand on the mountain-top with Jesus,

and it is worth days and weeks of weary walking in the valley to stand for a single hour on the mount of transfiguration.

The last place to which Jesus took the three was into Gethsemane's shadows. The Master wanted them near Him in His hours of soul travail. Jesus still calls His friends with Him into Gethsemane's shades. When? Why, when He is being betrayed in the house of His friends; when public sentiment is in the wrong; when the faith is imperiled; when evil comes arrayed in garments of light. We need some prophets of the Jeremiah type. Sometimes the local congregation is in trouble; some one has brought reproach on the house of God. The faithful must watch and pray, for Gethsemane is again present.

This close association of the three with Christ transformed Peter from a character that was at times like putty, to one that stood like adamant against the forces of iniquity; and James and John from "sons of thunder" became sons of the love and tenderness of Christ.

This kind of divine selection is still going on. In some hearts the Gospel takes root and bears thirtyfold; in others sixtyfold, in still others an hundredfold.

It is true that God is no respecter of persons so far as material things are concerned, *i.e.*, He makes no distinction between the rich and poor, the wise and the unlearned. But can we say as much in respect to spiritual riches? Does He not make a distinction there? Are we not blessed of God just in proportion to our faith, our zeal, our love?

During Jesus's earthly ministry the inner circle was small. It is now. Not that Jesus desires that it be so; rather He is longing that it may include the whole world; but it is small because most Christians are satisfied with small spiritual attainments. Too many but touch the hem of Christ's garment. He will, through His blessed Spirit, come into our lives just as we make Him room. Let us give Him the first place. Let us submit to Him in all things. Let us be "filled with His Spirit."

"Have you heard the voice of Jesus  
Whisper, I have chosen you?  
Does He tell you in communion  
What He wishes you to do?  
Are you in the inner circle?  
Have you heard the Master's call?  
Have you given your life to Jesus?  
Is He your all in all?"

## HARVEST HOME MEMORIES

By EMORY J. HAYNES, D.D., METHODIST EPISCOPAL, POUGHKEEPSIE, NEW YORK.

*Ebenezer, . . . hitherto hath the Lord helped us.*—1 Sam. vii. 12.

I WONDER if there ever was an old homestead in the country which did not have its Ebenezer stone in the front yard; the old stone that was allowed to remain, the survivor of the rocky field of one hundred years ago, before the house was built, and all the rest were cleaned out, while this old rock was left. The tunic and color of the grass-plot close up around its neck; its hard surface scooped out here and there to hold a little water for the robins and the sparrows who came to bathe and drink in the morning; its old sides embossed and bronzed over with lichens and mosses, altogether worn with the feet of the children of three generations, embowered in wild vines and flowing honey-suckle! Ebenezer, the sign of God's blessing from the wilderness of the past!

A bar of scarlet sunrise the morning of Thanksgiving Day! You stand a moment by the little dormer window, under the old slant roof of the chamber where you were a boy, and before you go down the creaking old stairs you look out into the yard. There is nothing that so convinces you that you have left the noisy, turbulent, fretting city miles away as this first look into the dooryard and the old Ebenezer stone. Ah, there it is! So different this outlook from that of your city windows!

Beyond the stone is the wall, and over the wall the sloping meadow; and in the decline of the meadow, the stream out of which in the frosty morning the mists begin to rise and wreath themselves into a thousand festoons of beauty, carried upward into the red sunlight of the Thanksgiving dawn, at once the symbol of your gratitude unto God and of your aspirations toward a better life. As you stand by the little window looking out, there is silence everywhere! Oh, what a precious silence it has been! Such sleep as came in that boyhood's chamber to "knit up the raveled sleeve of care," so that you scarcely knew that you had lain down before you woke again! So different is it from the vexed, weary streets of the town, where you can scarcely find a moment at the midnight that is quiet for repose. Then down you go. You mount the stone. You call to Sam, who

is a little behind, to come down with you. "Come down on the stone!" You two men stand there together in the spot where your little feet used to stand. So many miles they have traveled, and God has brought them back again. And as you cry joy to the morning down come Mary's little tots. She has dressed them first and is not ready herself. And as your sister's children flit along you help them up the rock, and think it "was just as you used to help their mother up when she was like them." Out comes that broad-shouldered fellow whom you love for Mary's sake, and there you three stand to sing a brothers' song of the harvest home. As you sing, the old ox at the bars gets the contagion, and he lifts up his note on a great cloud of silvery breath and pours it out in diapason of praise—"Ebenezer!" Old fellow, it is not Sunday, but it is a day almost as good. There will be no yoke on you to-day. This is Thanksgiving. Then he licks it with his rough tongue into the understanding of his mate, and the two join your "Ebenezer, Ebenezer!" Father at seventy years of age, bronzed and hearty yet, is standing in the kitchen door. As long as he lives he will never give up the right to start the altar fires of his home every morning. He looks upon his boys and says, "Ebenezer, hitherto hath the Lord helped us!" And mother, appearing with her apron from the savory smells of sacrifice which she can never deny herself the mixing and making while she lives, stands wiping the tears from her specs and looking out at her husband's side just a moment: "Ebenezer, hitherto hath the Lord helped us!"

I hope, sir, you will leave your city home and go back to your old boyhood home in Vermont on Thanksgiving Day. I hope you will go a good many miles into New Hampshire, or wherever it may be, on Thanksgiving Day. It will do you more good than all the homiletics piled in the theological library. It will do you more good than all the sermons preached in this place, to go back again to a Christian home, if father and mother are living still, who rocked your cradle to the music of hymns, and waked you to the day's task with the echoes of prayer. And when you are there your heart will be

large and tender. I bid you this day to give to the poor as you will wish you had done when you stand on Ebenezer stone again, when you sit at the board with your loved ones about you. "Freely ye have received, freely give."

There is no place in this lower world of ours that is so rich in the teachings of God, the Giver, as the fields. God made the country and man made the town, is an old and true saying. Jesus Christ Himself, who came to teach us that God was the Giver of all and our Father, did not house and school His young theological army in some fine building of Jerusalem. He spent very little time in Jerusalem or any of the cities. He led the little flock of students out upon the hillside and into the valleys. He always brought them close home to the bosom of nature and mother earth. He pointed them to the fruits of the earth and made them familiar with His creative miracle as the sign and illustration of God, the Giver of all things. We who dwell so much in the town are in danger of missing that peculiar illustration of God, the Giver, which the rural landscape presents. To us our market-man, our grocer, stand between us and the gifts of nature. We get the impression that we toil for and give an equivalent over the counter for all that we possess. Men and women who go out into the country for the summer-time—tho the vacation is often sneered at, especially by the hard-fisted of the old sort—receive a lesson from God that they can nowhere else in all the world receive. I know of no street of this city, I know of no building of this city, that can teach me what the fields can teach me of the miracle of God, the Giver.

Look at that cornfield that stands at the south of the house. All summer long it has been shutting off, little by little, the view of the river and landscape beyond; and toward the latter part of September and October, like a forest, shut off the mountain. Six months ago the field was as naked as a board; now a perfect jungle of food, now a wonderful forest of bread, a great wilderness of manna from the creative hand of God. As the sickles begin to cut through it and it is cast into the bundles, we realize the wonder of the miracle of Him who of old made out of the five loaves and small fishes enough for the multitude. From what source came it, O God? From Thee, the Maker.

The barns are full. The farmer comes in

with his rake and performs tennorial offices upon the haymow. He will make that old, rough haymow look like the country boy when he has been to the barber's and got ready for Sunday. Overhead the beams are groaning. Next week we have the threshers here; week after next the husking bee. Then next month we have money to pay the taxes. We have money to pay the long, old score that is against us up in the village, and to pay for our boy's schooling who has gone down to the business college, and to buy the trousseau for our daughter who is soon to be married, and to wipe off a little more of the old mortgage. Thank God, it is all in! Outside, the weather looks like snow; outside, the ground is cold and hard with frost. What do you say, boys? The lightning-rod is down on the barn? Never mind, harvest is all in. The season for thunder-storms is past. Everything is all safe. What was that? Really, here in November a thunder-storm? But it can not last long, a mere passing shower; it will soon be over. Did you say that the rods were down on the south barn, boys? Sorry we didn't have those fixed; but it won't last long. O bolts, that smote the tower of Babel! O bolts, that humbled Babylon's splendor! O fires, that laid the cities of the plains in ashes! A burning city is bad enough and sad enough, but the saddest sight of destruction on this earth is the burning granary and homestead upon the wintry hills! Oh, the little scarce muster of the farmers, each with his pail—he might as well have a spoon—as they come across the fields and gather around. Oh, the frozen water, the snowflakes, which can scarcely be distinguished from flying cinders in the night season! Oh, the bloody glare of the flames as they lick up the building, and just across the lawn grandma sitting weeping! Oh, this desolation and sorrow! Oh, the mortgage! Oh, the beggary and the ashes of the next day! And the next morning in the white shroud of death a little black hole, like hell, and a few winding-sheets being knit over the smelling forms of the ox, the sheep, the horse, the cow! The mad man sitting in his sorrow! Who can tell what day it may come? Who is ever safe?

The next day over comes one of the farmers and raps at the door, and goes in and says, "Good morning." "Not good morning, but bad morning to you." "No, say not so neighbor. We have not forgotten how y have lived among us these last twenty-fi



years. We have not forgotten how, when we were in trouble, your hand was full of help. It is worth something to have visited us in sickness, to have kept the vigil with us when we had the fever, never to have been frightened from the door when our children had diphtheria. It is worth something that you led the harvest bee when the widow was left desolate, and gathered her fields for her. I have a little purse for you." "Oh, I can not receive it!" "Yes, you can and you shall receive it; and when the time comes you shall have cart, harrow, seed-corn, and all that you want." There is no sight so beautiful as the neighborly kindness of those who live upon the hillside. Here, in the town, I do not know who my neighbor is. I shall to-morrow walk off the pavement and not leave a heel track behind. Not so in the country, where a man has been kind, good, and true. He has knit around about him such a bond of friendship that when his sorrow comes men lift and carry him. "Therefore all things whatsoever you would that men should do to you, do ye even so to them."

Do you not remember that narrative about Ruth and the gleanings? Do you not remember this ancient law of the land that "where ye reap the harvest of your land thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them for the poor and stranger. I am the Lord your God"? If you will allow me a reminiscence, I learned to mow. I remember my teacher was one of those hard-fisted farmers who didn't like the mowing machine because it did not cut close enough. He put the scythe to the very earth and scratched the cheek of nature as he said, "Cut under the lowest of the joints, my boy." But this is not God's law—

"In the field's abundant measure,  
Thou the giant grain shall bind;  
To the poor belongs the treasure  
Of the scattered ears behind."

Always the poor were with us in the country. There was always that luckless man who lived in succession on each one of the farms around about and worked for every one. The last place he lived, when he died in his drunken habit, was down by the school-house, you remember? Ah, his good wife! It was a wonder to the whole country-side how she ever fell in love with him; and yet he was a kind, good man except for the one bit of his cups. She was a heroine. She

raised four boys for the war of the Union; and the girls were as fair as any that came to the district school. Don't you remember on Thanksgiving Day how your father said, "Send for the widow to help mother, and afterward she shall sit down with us at the dinner?" We marked her shapely hands, notwithstanding her wretched life of toil; and all her ways were sweet and genteel. She sat in comfort with us; and after dinner father walked to the foot of the table and looked upon that faded uniform in photograph upon the wall. While he looked the widow came and stood beside him; and mother took her place beside the widow. When father could not speak the widow said: "I, too, sir, have an empty place in my heart to-day. I gave a boy to Gettysburg." And father said: "She is one of us in the community of sorrow. Fill her basket and store, and let us love her." "The rich and the poor meet together, and the Lord is the Maker of them all."

Ah, some of you who are saving too closely for the boys, did you never hear the old line, "The old hoard, the young scatter"? Many a man is grinding the face of the poor to gather in forty years what his worthless son, in forty weeks after he is dead, shall scatter to the winds. That is the vengeance of God!

Ebenezer! I like the concept of the gathering in of the flock by the Good Shepherd. I like it a good deal better than old Father Time sitting on a jug of water, with a fish's eye and frosty beard and the blue steel in his hand. No, the Good Shepherd is the Christian symbol. By and by he will gather in his flocks. Yes, some of you have waited a good while, but he will gather you in by and by. Down in life's November it will be a hard pasture for some of us. Eyes so dim we can scarcely see the way, feet weary and torn by thorns, and chilled with winter snows, shorn often of our fleeces that we are naked to the blasts and can not stand another winter! Then the Shepherd will come and he will call the poor sheep home. He will say: "Come; I have waited for you, with your feet in the snow there by the bars. Come, I have hunted for you and found you." And we shall catch sight of the gables, and we shall say, "Father, are you there?" "Yes, my son." "Mother, are you there?" "Yes, my daughter." "My child, are you there?" "Oh, yes, papa." "Friends, all there?" "Yes." "Help me in. That last snow-storm down on the

earth, it chilled me to the bone. Help me in." And Jesus will strip the icicles from out our beards and locks and cast our frozen tears

rattling down upon the earth where they belong; but we shall go in and out and find the pastures of home in a summer land forever.

### EVERY-DAY THANKSGIVING

BY HOWARD L. JONES, D.D., BAPTIST, NEW YORK.

*Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. v. 20.*

THANKSGIVING-DAY gratitude is a good thing, but every-day gratitude is better. The one may be merely a mood in life; the other must be a mode of life. It is the difference between a sentiment idealized and a principle realized.

A sense of personal obligation to God is not common, even among the best of men. They have to go so far afield to find it that their excursions are infrequent. The fact that our blessings are shared by so many weakens our sense of personal obligation. I recognize the benefits of sun and shower and changing seasons, but I reason that I might die to-morrow without affecting the beneficent program. I walk on pavements and cross bridges without a thought of gratitude to the municipality. Gratitude has an aversion to long journeys and commonly avails itself of the nearest stopping-place. I am grateful to the teacher who taught me the truth, but I seldom see as far as the great scientist who realized that in his discoveries he was but thinking God's thoughts after Him. Few have the piety and patience to reflect that

"Back of the loaf is the snowy flour,  
And back of the flour the mill;  
And back of the mill is the wheat and the  
shower,  
And the sun, and the Father's will."

The secret of every-day thanksgiving is to find God within before we seek Him without. "The heavens do declare the glory of God," and we ought to know this better than David did. But neither the heavens nor the earth has such a revelation of God as is to be discovered within ourselves. Through differences of personality each one has a relation to all these externalities which is unique. In individuality we find our personal link with God. The same sun shines upon the millions of earth, but no one among them all sees it just as you do. Truth belongs to the race, but the impression which it makes upon you is individual. It is the same sun and the

same truth; the difference is in you. Paul gives the secret of daily thanksgivings when he says, "By the grace of God I am what I am." By a logical excursion through the jungle of prehistoric centuries I find a first cause. Through nature I may get to nature's God. The study of history will reveal to me a governor. But it is within myself I find my Father.

Thanksgiving-day gratitude too often results in complacent blindness. But with a realization of God within there is no occasion to close our eyes to aught without. In the aspirations and longings of our souls is registered the suggestion of what we may become. The disappointments which strengthen our moral sinews, the baffling problems which challenge our initiative and develop our resourcefulness, the sorrows which bring the fellowship of suffering with the Man of sorrows, all of these things may become the occasions for thanksgiving. It is the inventory of our souls which reveals that we were not made to live unto ourselves. We hear a voice saying, "As the Father sent me into the world, so send I you." With this commission we turn to the world thrilling with the ardor of the highest service. And the plaint of the people becomes to us the voice of God calling us into a joy which is more genuine than that of receiving. In the capacities of our souls we learn that such powers as sympathy, imagination, will, have been given us to make us coworkers with God, and we turn to the world to find a field which is white to the harvest. Through Jesus Christ we learn that our personalities have been designed as a point of union between God and man. It is the realization of this which rightly relates us to all things. When we know that God works within, it is not difficult to believe that He works without. We cease to be mastered by externalities and become masters of the circumstances of life, making them tributary to development, usefulness, and joy. Hear the proclamation which secures every-day thanksgiving: "Now are we the sons of God, and it doth not yet appear what we shall be."

## SUGGESTIONS FOR THANKSGIVING

BY THE REV. CLAUDE R. SHAVER, ST. LOUIS.

*What shall I render unto the Lord for all his benefits toward me?—Psalm cxvi. 12.*

## Thanksgiving View-points

- I. National. *He hath not dealt so with any nation.—Psalm cxlvii. 20.*

FROM America's view-point there is reason for gratitude in recognition of many gifts, advantages, and blessings. 1. Favored situation; varied and abounding natural resources. 2. High-minded and unselfish forefathers. 3. Clarified intellectual atmosphere permitting freedom of thought and worship.

- II. Congregational. *And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.—Neh. viii. 12.*

A Thanksgiving Day of the reorganized Jewish Church. 1. A "feast," not a "fast." 2. Elements of refreshment: (a) For the individual body—"eat" and "drink." (b) For the unfortunate neighbor—"send portions." (c) For the spiritual life—"understood the words." 3. Thus the true character of a religious festival was maintained by a divine apportionment of the features of the occasion.

- III. Family. *Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, . . . and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.—Deut. xvi. 13, 14.*

Instructions to the "head of the family" concerning a post-harvest festival: 1. Recalls the simpler life of earlier days. The humbler quarters of years ago should not be forgotten amid the luxuries of to-day. 2. Recognizes the true giver. Not the haughty ego which says, "Is not this great Babylon that I have built?" 3. Remembers the less fortunate—"stranger, fatherless, widow." 4. Reunites the children of God in a larger family—the brotherhood of man.

- IV. Personal. *And began to wash his feet with tears . . . and anointed them with the ointment.—Luke vii. 38.*

A vivid expression of gratitude revealing the personal features of the act. 1. It was visibly or publicly expressed; personality asserted. 2. It was humiliating; personality asserted, but not exalted. 3. It was self-sac-

rificing; personality "gives until it feels it." This giver "loved much." 4. It was met by a personal response; personal gratitude received personal token of appreciation.

- V. Nature's. *Let the field exult, and all that is therein; then shall all the trees of the wood sing for joy.—Psalm xcvi. 12.*

This festal season signally marks the fulfillment of the Psalmist's poetic call, which is echoed by all the voices of nature. 1. "Sing"—an open, whole-hearted declaration of praise. It justifies a formal national Thanksgiving Day. 2. Not an empty song, but laden with fruitful responsiveness—the most convincing form of expression. 3. Not a meager, selfish response, but an abundant "living sacrifice." Not "how little," but "how much" is nature's motto. An example for man, who thinks himself above nature.

- VI. Christian. *Thanks be to God for his unspeakable gift.—2 Cor. ix. 15.*

This eloquent ejaculation stands at the close of a discussion of human gifts. It emphasizes the transcendence of God's gift to believers. 1. It surpasses all providential gifts. All bounties of nature, all stores of native resources, all records of human achievement are overshadowed. 2. Unspeakable, yet human lips can be eloquent in appreciation. Also human hands and wealth. "The ministration of this service not only fillet up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God." (vs. 12, A. R.). 3. Unspeakable, yet requiring a lifelong testimony: "One thing I do" (Phil. iii. 13).

## The Thanksgiving Habit

- I will bless the Lord at all times: his praise shall continually be in my mouth.—Psalm xxxiv. 1.*

A LIVING embodiment of this truth is found in the Apostle Paul. He shows us the virtues of the Thanksgiving habit.

- I. It tranquilizes a life, enabling it to be content in whatever state it abides (Phil. iv. 11).

- II. It refines or makes graceful: "Praise is comely" (Ps. cxlvii. 1).

- III. It is attractive. Thanksgiving in the

Philippian jail caused a stranger to say, "What must I do to be saved?"

IV. It is wholesome, keeping faces turned toward the source of blessing. The one grateful leper's habit brought him a cleansed soul, whereas the ungrateful nine had only cleansed bodies.

"The horse that turns up Thanksgiving Avenue twice a day for a month will afterward turn that way without reins."

### The Good in Giving Thanks

*It is a good thing to give thanks unto the Lord.*  
—Psalm xcii. 1.

THESE words imply an answer to the possible query of the busy merchant or housewife—"What is the use of wasting this entire day in what is called 'Thanksgiving'?" It is a good thing because:

I. It affords time for thought. This bustling age needs such occasions whereon it can turn away from secular "thinklets" to those "thoughts" which are "very deep." N.B.—"Brutish man" and "fool" of ver. 6.

II. It enables us to take an inventory of our blessings. Like the merchant "taking stock," we should look for the best things.

"Look for the love that heaven sends,  
The good that every soul intends;  
Then, like sweet incense to the skies,  
Your prayers of thankfulness shall rise."

III. Final benefit—joy: "Thou hast made me glad" (ver. 4).

### The Average Man's Thanksgiving

*On that day did David first ordain to give thanks unto Jehovah.*—1 Chron. xvi. 7 (A. R.).

THIS first Thanksgiving Day in Israel, like the first one in America (at Plymouth, 1621), was not to recognize phenomenal prosperity, since both kingdom and church were in a crude pioneer condition. David's proclamation, like Governor Bradford's, expressed gratitude for barely normal well-being. It voiced a sentiment which the average citizen of to-day can echo.

I. Average prosperity is all that is possible to human beings. "'Tis not in mortal to command entire success." Witness the one-sided success of ancient Egypt, Greece, and Rome; or the distorted prosperity of some of our countrymen whose abundant material possessions overbalance their spiritual.

II. Average prosperity has many blessings

for which to be thankful. 1. It leaves room for further improvement. When R. L. Stevenson was praised for the success of his "Inland Voyage," he said, "I ought to give them something better." 2. It tends toward better proportioned character. The moderately successful man is more likely to be symmetrical. 3. It is conducive to unselfishness, precluding jealousy, covetousness, and greed. 4. It is the state congenial to fullest happiness. The happiest homes are not always the brownstone fronts on the boulevards.

### An Autumn Coronation

*Thou crownest the year with thy goodness.*—  
Psalm lxxv. 11.

DAYS for setting crowns are rare festal occasions. The one to which the Psalmist directs us in his matchless word-picture is no exception. The season shows autumn in coronation splendor.

I. A setting truly royal in all the details.

1. *Decorations.* Regal colorings of purple and gold; purple leaves, landscapes, and sunsets; golden orchards, gardens, and grain-fields. Yea, "hills girded with joy" (ver. 12). 2. *Music.* Harmony of sea and wave (ver. 7); "Morning and evening rejoice" (ver. 8); valleys "shout for joy" (ver. 18). 3. *Banquet.* Spread in kingly munificence. Verdant pastures "clothed with flocks" (ver. 18).

II. But we should not let the splendor of the setting dazzle our eyes and obscure the central feature—the "crowning" itself.

Note the Master of Ceremonies who has provided the environment (vs. 9-11). Regard his authority—more than king; "girded with power" (ver. 6). "Blessed is the man whom thou chooseth" (ver. 4). "Blessed is the nation whose God is the Lord."

### Thanks for Inherent Goodness

*Give thanks unto him and bless his name. For the Lord is good.*—Psalm c. 4, 5.

A WELL-KNOWN expositor says of this Psalm: "A song which starts from national blessing, and discerns in them a message of hope and joy for all men." Contrast the average Thanksgiving service of to-day, which not only starts with national blessings, but stops there. Avoiding this error, let us hasten toward a wider perspective in the field of inherent, divine goodness—

I. In wisdom, as exemplified in works of creation and providence.

II. In justice: stability and impartiality; "yesterday, to-day, and forever."

III. In grace, as revealed in the merciful plan of salvation.

"Oh, that men would praise the Lord for his goodness"—a wise goodness blending justice and mercy.

#### GRATEFUL NOTES FOR 1905:

Civic purity awakening, *e.g.*, Philadelphia.

Official integrity: enforcement of law; *e.g.*, Governor Folk of Missouri.

Higher education for the masses—increased interest in and endowment for small colleges.

The peace spirit, deploring war and encouraging fraternal conference.

The rising tide of evangelism, indicated by the successful campaigns of last spring and the more extensive plans for the coming season.

#### A THANKSGIVING ANALYSIS OF THE DOXOLOGY:

1. "Praise God from whom all blessings flow."—*Promptings* of praise.

2. "Praise Him all creatures here below."—*Origin* of praise.

3. "Praise Him above ye heavenly host."—*Pinnacle* of praise.

4. "Praise Father, Son, and Holy Ghost."—*Audience* for praise.

#### WORD FLASHLIGHTS:

"Thank" (O. Eng., past tense of think). *Thankfulness* before thankfulness (1 Cor. xiv. 15-16).

"Grateful"—grace (Lat., *gratia*; Gr., *χάρις*) (2 Cor. ii. 14).

"Eucharist"—giving thanks (*εὐχαριστέω*) (1 Cor. xi. 23).

Hand extended, in grateful acknowledgment; "confess" (Heb., *יָרָה*) (Ps. cxxxviii. 2).

#### Thanksgiving Sentiments

"God's latest charity to man is America."—*Emerson*.

"If a horse were to go up Thanksgiving Avenue twice a day for a month, he would afterward turn that way without reins. So with the mind."

A blind Scot's Thanksgiving: "Mind ye, it's no as if I'd seen once and lost my sight;

that micht ha' been a trial, and my faith micht ha' failed. I've lost naething; my life has been all getting."

"No life but knows some moment blest  
Of sweet contentment and of rest;  
No heart so cold but heaven above  
Hath touched it with the warmth of love.

"Look for the love that heaven sends,  
The good that every soul intends,  
Thus you will learn the only way  
To keep a true Thanksgiving Day."

—*Tubbs*.

Inaugural thankfulness: "Fellow-citizens: No people on earth have more cause to be thankful than ours. This is said reverently, in no spirit of boastfulness in our own strength, but with gratitude to the Giver of Good. . . . Much has been given to us, and much will rightly be expected from us. We have duties to others and duties to ourselves."—*Roosevelt*, 1905.

"Count your many blessings, name them one by one."

#### A Thanksgiving horizon:

"There are nettles everywhere,  
But smooth green grasses are more common still;  
The blue of heaven is larger than the cloud."  
—*Mrs. Browning*.

Thanksgiving often sees the first snow balls, which grow as they are rolled over and over. Blessings likewise.

"Ingratitude! thou marble-hearted fiend,  
More hideous when thou appearest in a child,  
Than any sea monster.

Non-material Thanksgiving assets: "There are other things beside mere material success . . . men who care more for principles than for money; for the right adjustments of life rather than gross accumulations of profit."—*Pres. Woodrow Wilson*.

"There are different kinds of success. There is the success that brings with it a seared soul; the success which is achieved by wolfish greed and vulpine cunning. Then there is the other kind of success—that which comes as the reward of keen insight and resolution, combined with right behavior in public and private."—*President Roosevelt*.

"With steadfast heart thy course of duty run;  
God never does or suffers to be done  
Aught but thyself wouldst choose, couldst thou but see  
The end of all events as well as He."

## SUGGESTIVE OUTLINES

## The Unavoidable Christ

FROM A SERMON BY NEWELL DWIGHT HILLIS, D.D., CONGREGATIONAL, BROOKLYN, NEW YORK.

*He could not be hid.*—Mark vii. 24. *Clearse the wood and thou shalt find me.*—"Sayings of Jesus."

Jesus could not be hid. How can you hide an oasis, with its waving palms, and its tinkling fountains, from the birds of paradise, turning their wings away from the desert? Think you that you can hide yonder Missouri River from the herds and flocks that turn away from the arid plains of Montana? When pilgrims can forget the fire and hearthstone that await them; when the prisoner in his dungeon can forget the home and the loved ones that toil for his release, when you can hide the sun, rising on the horizon, from the eyes of those who watch eagerly for the coming of the morning, then, and never till then, can you hide Jesus from this world, with its weariness, its wounds, its sins, its dying and its death. The morning star, the city set on a hill, can not be hid.

What eternal love and goodness seek is a hill-top and a lofty eminence, and a thief close enough to be saved from his sins in the presence of all beholders, to the end that thieves and wicked men, with crimson hands, may again have hope and stretch them up to Him whose hill-top cross reaches from earth to heaven. Finally they thrust Him into the tomb, and, lo! the sepulcher itself was burst asunder. For He could not be holden of death.

Character is self-revelatory. Goodness hath a thousand voices. Virtue is like the heavens above, declaring the glory of God, yet declaring it without a voice that is audible. The sun travels forward, carrying an atmosphere of light. The orange-tree fills all the air about with its pungent sweetness, and the soul, unconsciously, betrays itself.

The life of Jesus corrects the undue struggle for recognition and rewards. Seekest thou great place for thyself? Seek it not. Be content to do the work and let the recognition come or come not. Represent personal worth and reputation will follow as certainly as your shadow will attend you. It is not of the slightest consequence that the inventor should have his recognition. It is of capital importance that he should invent his tool and

do his work. Of course, the law of justice asks that the worker should receive his reward, because the recognition is his, and not another's. But the value of his work and his influence is not increased one whit by the receiving the reward, nor is his influence lessened by withholding it. Jesus never had, during all His thirty years, either office or honors. No great thing came to Him. During those thirty silent years there was no temptation with ministering angels to attend Him. He toiled on in a carpenter's shop, without any Mount of Transfiguration to break the monotony of events. To the obscure youth came no triumphal procession, no waving of palm branches, no plaudits of the multitude. Greatness is not in the deed, dramatic, but in the nature that performs it.

The hope of society is in Jesus Christ. His disciples must not lessen but quadruple their work. Soon shall come the victory. No barriers avail against His chariots and horsemen. Christianity is advancing like a summer atmosphere, against which bows and arrows and banners are impotent. So long as there are poor men, dwelling in poverty, so long as there are prisoners in their dungeons, so long as there are seamstresses in their misery and hopelessness, so long as there are children that are wronged, so long as there are prodigals who have come to themselves, and want a guide to show them the way home, that long will Christ remain, the one desire of all hearts, the way, on which all feet must walk, the light that falls upon the darkened path, the friend that supports the pilgrim in his journey, the Savior that stands at the door where the way ends.

## The Father's Love

BY PROF. ROBERT SCOTT, PRESBYTERIAN, NEW YORK.

*And he said, A certain man had two sons, etc.*  
—Luke xv. 11-24.

I. THE son strays from the Father. 1. First stage in the son's experience. (a) His portion; (b) his journey; (c) his extravagance and penury; (d) his new employment; (e) his hunger. 2. Second stage in the son's experience. (a) His reflection; (b) his determination; (c) his confession; (d) his penitence and unworthiness; (e) his action.

II. The Father's attitude toward the Son.

1. That of an eager seeker. (a) His watch-

ful eye; (b) his heart of compassion; (c) his loving embrace. 2. That of a cheerful giver. (a) His best in dress; (b) his best in food; (c) his best in love (Himself).

### The Ideal Man

BY THE REV. WILLIAM HAMILTON, PRESBYTERIAN, REXTON, N. B.

*The man Christ Jesus.*—1 Tim. ii. 5.

WE speak of model men, but Christ alone was the ideal man.

I. Physically. He was lofty in stature, fair in form, and, tho subject to the sinless infirmities of human nature, exempt from sickness and disease.

II. Intellectually. His mind was clear, subtle, and comprehensive. Compared with His, what was the intellect of Plato, Bacon, or Shakespeare?

III. Morally. No impure thought ever arose in His mind, no improper word ever escaped His lips, and no sinful act stained His life.

IV. Spiritually. His life was one unending prayer and a ceaseless act of devotion.

Others merit respect; He demands worship.

### The Joy of Salvation

BY THE REV. DAVID S. TYNKER, PH.D., S.T.D., UNITED PRESBYTERIAN, BOLIVAR, PENNSYLVANIA.

*Restore unto me the joy of thy salvation.*—Psalm li. 12.

JOY is the pleasant feeling attending the knowledge of success. Christian joy is the pleasant feeling attending the success of Christ's work.

I. What it is. 1. The fruit of the Spirit of God working in us (Gal. v. 22). 2. Found often in places of former conquest. Samson found sweetness in the lion's skeleton. 3. Attends the approach to God's house (Ps. cxxli.). 4. Attends the counseling of peace (Prov. xii. 20; Matt. v. 9). 5. Attends the reception of God's Word. If those who fall away receive it gladly, with how much more joy do those who endure to the end receive it (Luke viii.). 6. Attends good works (2 Chron. xxx. 26). 7. The joys are great in number and quality. 8. Full in the presence of God (Ps. xvi. 11).

II. What it yields. 1. Trust in the Almighty. 2. Strength. 3 Incentive to work

and worship (Neh. viii. 10). 4. Endurance. In Heb. xii. 2, we are taught that Jesus "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

This joy may be had for the asking (John xvi. 24), therefore cultivate it; exhibit it; recommend it, and prepare for its fullness.

### Unpleasant Children

FROM A SERMON BY REV. DAVID MACEWER, D.D., LONDON, ENGLAND.

*Their houses shall be full of doleful creatures.*—Isa. xiii. 21.

THIS is a sad, prophetic picture of desolation, but there are "doleful creatures" that are apt to come into our homes.

I. What are the doleful creatures that we need to keep out? 1. Sulkiness. A burst of anger is bad, but the sulks are worse. A sulking child is like a pretty flower with a bad odor. 2. Selfishness. A selfish spirit spoils a home as a summer blight spoils a garden. 3. Suspiciousness. Do not look at people by the side of your eyes. Be not like a porcupine with its quills sticking up in continual fear of injury. 4. Stickness. Do not clothe all things in mourning.

II. What shall we bring into our homes in place of these doleful creatures? 1. Cheerfulness. A child often has a right to cheer; his fatherhood is an honor, his promises are sure, all the world is yours. 2. Helpfulness. There is no melancholy where all are busy helping one another. Little kindnesses spread sunshine. 3. Hopefulness. Christ came from heaven to bring it; and died to make it sure. It is a robe like those the angels wear. 4. Thankfulness. So much more has God given than we could have claimed that discontent is driven clean away.

With these sweet inmates in our homes all doleful creatures must flee away, if they are not at once graciously changed into a better mind.

AMONG the old Romans there prevailed the touching custom of holding the face of every new-born babe toward the heavens, signifying by their presenting its forehead to the stars that it was to look above the world into celestial glories. That was only a vain superstition; but Christ has taught us how to realize the old Pagan yearning.

—DR. L. A. BANKS

## PRAYER-MEETING SERVICE

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

## The Beginning of Miracles

NOVEMBER 5-11.

*This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory.—John ii. 11.*

I. IT is the glory of Jesus to lend His sanction to all right human joys. Contrast Jesus with John the forerunner. John is ascetic, withdrawn, austere, a somber man standing amid the rocks of the wilderness, himself as stern and hard as they. But the first act of Jesus, having accepted His Messiahship, is to enter Himself, and to lead His disciples into the prolonged pleasures of an Oriental marriage-feast. You say Christianity is the yielding of mirth and pleasantness, of various social intercourse, that it is worldly to share these, that it is the special mark of a real religion to refuse them, that the somber dress and tone belong to the Christian, that right recreation, glad and gay, is on the devil's territory. I behold my Master at this wedding-feast, and answer no. Not a single innocent pleasure need the Christian yield. Jesus is the example for our following; not the ascetic and withdrawn forerunner.

II. Note the largeness of the Master's help. At the most moderate computation the six water-jars filled to the brim held much more than enough to meet the emergency of this marriage-gathering. The abundance of the answer surpasses the need out of which sprang Mary's prayer. The wine failed for the wedding-feast, but now the wedding-feast can not consume the munificence of the supply.

Christ will do for you if you will but come to Him, more than you can ask or think. You may be forgiven, justified, sanctified by Him. You shall be joint heir even in His glory. Christ gives with largeness. "Not as the world giveth, give I unto you," says Christ.

III. He gives the best things last. His wine, coming last, was best.

What Christ gives does not pall and pale, does not perish with the using, does not grow from more to less, but grows from less to more. Evermore Christ's last is best. Just about the time of the working of this miracle the Roman Emperor, Tiberias, with the whole

world in his grasp, was seeking satisfaction in the enchanting island of Capri in the Bay of Naples. But the more he sought the less he had. "The most gloomy of mankind," says Pliny of him.

Compare with him the worn and imprisoned apostle, joyfully declaring, "I know whom I have believed"; rapturously challenging, in the presence of a martyr's death, "henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give." What Christ gives is best at last. It does not fade and pall. It satisfies the deepest needs.

## Small Means; Great Results

NOVEMBER 12-18.

*And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an oxgoad, and he also delivered Israel.—Judges iii. 31.*

THE Shamgar of those old days is accurately reproduced in the Palestinian husbandman of to-day. Here you see him, in the ancient dress, driving his oxen, attached to a crooked stick for a plow. In one hand he carries a strong, slim stick, five or six feet long, the lower end wound with a bit of flat metal with which to clean off the earth perpetually gathering on his poor plowshare. The upper end of this long stick is pointed with sharpened iron, with which to jab the oxen when they loiter.

There are three pictures in our Scripture:

I. Shamgar attacked. Here Shamgar is at his duty of plowing. Suddenly a guerilla band of Philistines are upon him. This ancient picture has many a modern counterpart: The Philistine of ill-health attacks. "For fourteen years I have not had a day's real health," wrote Robert Louis Stevenson the year before his death. Great calamity attacks: *e.g.*, the destruction by fire of the manuscripts of the second volume of Carlyle's French Revolution. A dragging infirmity attacks: *e.g.*, Robert Hall's perpetual pain. An unlooked-for disappointment attacks: *e.g.*, the failure of Macaulay's father while he was student at Cambridge, and the consequent altering of his plans. Despondency attacks: *e.g.*, Elijah under the juniper-



tree. Our lower nature attacks. This old picture of the attacked Shamgar is not, after all, a picture so far away from our lives to-day.

II. Shamgar resisting. Notice the points of this second picture. It was resistance; it was quick resistance; it was resistance with what he had in hand—the oxgoad. But the trouble with the most of us is that when the Philistines are upon us, and we have only an oxgoad in our hand, we run and say to ourselves, “When we have forged a better weapon we will fight.” And meanwhile the Philistines devastate us.

III. Shamgar triumphing. He slew the Philistines, six hundred of them. He delivered Israel. Remember, he was a Hebrew. He did it by trust in the Hebrew’s Jehovah.

### The Remedy for Lapsing

NOVEMBER 19-26.

*Having therefore, brethren, boldness to enter into the holiest, etc.—Heb. x. 19-25.*

THESE Hebrew Christians were failing in personal love to the personal Christ, and so were under the shadowing danger of apostasy. They had a great deal to endure—scorn, buffeting, persecution; they were esteemed fanatics, fools, scum. There was a cold climate in which to grow the graces of a Christian. But if the bitter weather did not chill their love, their graces could flourish bountifully. It was not so much a question of the withering of the single leaf as of congealing at the center. And the author of this Epistle to the Hebrews is seeking to hold the hearts of these Christians to steady love to the personal Christ. Is not failure of love a too sadly modern disease of religion? In our Scripture is pointed out the remedy for the lapse of love.

I. What we have that should cause love: 1. We have a “new” way. The love of God for us prompted Him to descend into sacrificial disclosure to us in the incarnation of Jesus Christ. Christianity is not primarily man’s search for God; it is God’s search for man. 2. We have a “living” way. Christ lives. He triumphed over death in glorious Resurrection and Ascension. 3. We have a “Great High Priest.” In the Unseen Holy He intercedes for us.

II. What we should do toward God that love may increase: 1. We should come to God with “boldness.” This boldness means

and involves liberty—liberty of approach; liberty concerning all things. 2. We should come to God believingly—“with full assurance of faith.” 3. We should come to God sincerely—with “true heart,” “having our hearts sprinkled from an evil conscience.” We may have our hearts cleansed from the consciousness of sin through the application of the blood of Christ. 4. We should come to God obediently—“and our bodies washed with pure water.” Our lives should be cleansed from sinful practices displeasing to God, as pure water cleanses our bodies from defilement.

III. What we should do toward others that love may continue: 1. We should be brave before others—“let us hold fast the profession of our faith without wavering.” We may not be ashamed of Christ in the presence of others. 2. We should act toward others lovingly—“consider one another to provoke unto love, and to good works.” 3. We should act toward others helpfully—“not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another.”

### Thanksgiving

NOVEMBER 27—DECEMBER 2.

*O give thanks unto the Lord; call upon his name; make known his deeds among the people.—Psalm cv. 1.*

THREE things our Scripture suggests:

I. Thanksgiving. “O give thanks unto the Lord.” And our psalm is crowded with reasons for giving thanks to Jehovah. 1. Give thanks for the divine faithfulness (vs. 8-11, 42-44). And, surely, if the ancient Hebrews could give thanks for the divine faithfulness, we as a nation can and ought, even more heartily. Think of the little company of the Pilgrims. Yet how their principles have become the foundation-stones upon which the vast structure of the great Republic stands secure. Think of the scattered and meager company of our Revolutionary fathers. The more one studies that surprising struggle and success, the more convinced must one become that had it not been for the faithful hand of God upon our Fathers they could not possibly have achieved. Think of the few strong, true souls who began the agitation in our country for its deliverance from slavery. All God’s promises concerning His help of righteousness have been marvelously

fulfilled in the history of our country. 2. Give thanks for the divine gift of leaders (vs. 16-22, 26, 27). Not more really were Joseph and Moses raised up as leaders for the ancient Hebrews than have been leaders for us divinely given in great emergencies—Washington, Lincoln, Grant, McKinley, etc. No nation has been so signally blessed in great leaders as has ours. 3. Give thanks for present prosperity (vs. 43-45). Recall some of the elements of this prosperity—the commanding place we hold among the nations; our increasing population; our freedom; our diffused education; our religious liberty; our harvest; the recognition among us of the worth and dignity of the individual man and the change opening before him who is willing to enter it. Of all nations we are the most solidly and hopefully prosperous.

II. Petition. "Call upon His name."

What God has been to us and done for us is abundant and strenuous reason for further and persistent calling upon Him. Let us never forget our dependence upon God. Prayer—petition—is the expression of that dependence. When we cease to pray, and trust ourselves, then our very prosperity becomes our worst blight, for it is causing us to forget God. A prayerless nation is a doomed nation.

III. Testimony. "Make known His deeds among the people." That is a value of Thanksgiving Day. It is the national announcement and declaration of our recognition of God as the primal and initiating source of blessing. In public worship, in our homes, in our intercourse with others, let us thankfully and gladly confess our real and rightful dependence upon our heavenly Father.

## SUGGESTIVE THEMES AND TEXTS

### THANKSGIVING THEMES.

**A Nation's Supreme Defender.** "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes."—Psalm cxviii. 8, 9.

**The Motive of Thankful Song.** "Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh the grass to grow upon the mountains."—Psalm cxlviii. 7, 8.

**The Greed of Graft and Its Sequel.** "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live."—Prov. xv. 27.

**The King Who Needs no Council.** "With whom took he counsel, and who instructed him, and taught him in the path of judgment and taught knowledge, and shewed to him the way of understanding?"—Isa. xl. 14.

**The Secret of a Joyful Life.** "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday."—Isa. lviii. 10.

**Guests for a Thankful Man's Hospitality.** "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—Luke xiv. 13, 14.

**Divine Honor for the Dishonored.** "And they were all amazed and marveled, saying, Behold, are not all these which speak Galileans?"—Acts ii. 7.

**The Return of Uncleanness.** "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out."—Luke xi. 24.

**The Unfading Endurance of Character.** "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John xviii. 37. N. McGee Waters, D.D., Brooklyn.

**The Power of Seeing Things.** "One thing I know, that whereas I was blind, now I see."—John ix. 25. President Norman Plass, D.D., Washburn College.

**Service of God.** "These men are servants of the most High God, which shew unto us the way of salvation."—Acts xvi. 17. David Uter, D.D., Denver, Colorado.

**The Reconstruction of Life.** "And the vessel that he made of clay was marred, . . . so he made it again."—Jer. xviii. 4. James B. Clayton, D.D., Washington, D. C.

**The Chief Function of Memory.** "Remember . . . Jesus Christ."—2 Tim. ii. 8. The Rev. Homer J. Vosburg, Oakland, California.

**The Inspiration of Sonship.** "That ye may be blameless, and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. ii. 15. The Rev. H. P. Athey, Lynchburg, Virginia.

**After the Summer—What?** "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the Children of Israel that they go forward."—Ex. xiv. 15. Charles T. Baylies, D.D., Brooklyn, New York.

**The Greatest Success in the World.** "Let thy work appear into thy servants and thy glory unto their children. And let the beauty of the Lord, our God, be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."—Ps. xc. 16, 17. Luther B. Dyott, D.D., Brooklyn, New York.

## ILLUSTRATIONS FOR PULPIT USE

Incidents, anecdotes, word scenes, are better than arguments. They illuminate, they translate truth into life, they take abstractions and put flesh and blood on them. They do not antagonize. They never fight. They win their way. Logic cudgels; parables exhibit. We ought to have more of them and have them handy and learn to grow facile in their use.—HERRICK JOHNSON, D.D.

**Duty.**—The Psalmist reached the highest earthly state when he could say, "Oh, how I love thy law!" Then is duty, indeed, transformed into a pleasure. In *Good Housekeeping* a writer tells in rime how a soul lost this joy:

"She wore her duty as a crown,  
And in her passing up and down  
One came who laughed to see her wear  
Such trifle with so grand an air.

"She took it off. 'One can not be  
A laughing-stock for such as he.'  
Behold, her feet, once swift to go,  
Move now reluctantly and slow.

"She walks a prisoner, looking down  
At that which binds her limbs in pain.  
Who wears not duty as a crown  
Must drag it as a chain."

**Patience.**—*The Cosmopolitan* gives a remarkable account of the way in which Nathan Rothschild made an enormous sum of money by outstaying his competitors on the field of Waterloo:

"Nathan Rothschild did not leave; it is not known whether his instinct of extreme caution detained him, or whether he had somehow got wind that Blücher was blundering and stumbling toward the field and might get there. At any rate, he did not leave until his own eyes saw the victorious but exhausted French flying in the gathering darkness before the fresh masses of Blücher's tardy army.

"Nathan rode away toward Ostend—rode like a madman. More dead than alive, he sought a boatman to take him across the channel. But it was storming and the wind was contrary. Boatmen refused to go. At last he found one poor fellow in such straits that he said he would take the apparently hopeless risk, if the crazy man who was urging him would pay to his family five thousand francs. Rothschild paid it, and the boat set out. It lived through that stormy voyage. Landed on the English coast, he set out for London, driving at full speed. Before him to London, indeed to all Europe, had gone the rumor that Wellington had been routed, that the Corsican was now more resplendent than he had been at any time since Friedland. Without pausing to change his dress or to eat, Nathan slouched into the Stock Exchange, shambled up to the pillar where he always stood, leaned there with drooped shoulders and with garments and face bearing the evidences of his perils and

privations. He said not a word; he simply stood, a statue of defeat, disaster, and despair. Every one knew that the Rothschild stake was on the Allies. That statue seemed to them to tell the whole story. They sold—sold frantically—English funds, the funds of all the Allies. And Nathan's agents, acting under orders which they themselves did not know the origin of, bought—bought—bought. When Nathan shuffled away to get sleep, Rothschild was to finance what Napoleon would have been to politics had he won Waterloo."

Many a life stake that is ingloriously lost would have been won if the contestant had only had the patience to wait for the final turn of events.

**Love and Hate.**—Robert Loveman, whose name should tell us on which side he belongs, describes the difference between love and hate in this verse:

"Love makes the heart a home of good,  
Eternal while the ages roll;  
Hate dips a poisoned pen in blood  
And writes a wrinkle on the soul."

**Risk.**—The soldier, however cowardly he may be, usually thinks it better to be shot in battle than to be shot for cowardice in deserting. There are many situations in life where prudence in a single direction only means greater danger in some other direction. A rather humorous illustration is found in the case of the Englishman who went fishing with Capt. Andrew Haggard in the Lake St. John country, and whose adventure is related in "Sporting Yarns."

"The two men, with Indian guides, were about to shoot a terrible rapid in two canoes. Captain Haggard, who could swim, had little fear. Chambers, his companion, who could not, expected certain death.

"'What shall I do if we upset?' he called.

"'Tie the camera under your chin,' called back his companion. 'It's hollow and will make a good life-preserver.'

"He was vastly amused to see Chambers adopt the suggestion and hang the camera under his chin. A moment later, however, as they came into the most dangerous place, Chambers snatched it from his neck again and placed it carefully right side up in the bottom of the canoe.

"'What was the matter with the life-pre-

server?' asked Captain Haggard, when they had safely descended.

"'Why, I just happened to think,' said Chambers in all innocence, 'that if we upset I should get the pictures wet. So I put it back in the boat.'"

**Love and Law.**—The two contrasted offices of love and law were illustrated in certain experiments related by a London physician:

"Having used the Finsen ray with good results in a case of cancer of the skin, I decided in 1900 to prove its results upon the deeper-seated cancer of the breast. Here, however, entered a difficulty. The Finsen ray has slight penetrative power. The use of the Roentgen or x-ray in connection with the Finsen ray suggested itself to me. The Roentgen ray has extraordinary germicidal qualities, but no curative properties. Light heals; the x-ray is not light, but something beyond light, the nature of which is an unfathomed secret. Therefore, to destroy the germs I used the x-ray, which broke down the cancerous tissue and killed the bacteria. Then I used the Finsen tube to heal the open sore which resulted. The Finsen ray alone would have done the whole work had it been able to penetrate to the core of the ailment. Under the double radial attack the area of ulceration quickly shrank, and after several months of treatment disappeared. That was two years ago; there has been no return of the growth since. Subsequently, cases of abdominal cancer were treated with the same result."

It frequently happens that we must use the strong x-rays of law to kill the evil in men before we can heal them with the Finsen rays of love.

**Uses of Adversity.**—Every misfortune that happens to men is somehow overruled or made use of for good. Mrs. R. A. Ellis tells in *The Pilgrim* how this has happened in the case of the Florida orange crop:

"In the train of the famous freeze came at least one far-reaching effect which has already been a great benefit to the citrus-growers as well as to the public: namely, that the new groves are largely of selected varieties budded upon the stocks that experience has shown to thrive best in given localities. Therefore, as a rule, our orange-trees of to-day are more vigorous than in the past and the fruit of superior quality. Again, the growers hold themselves in readiness to protect their groves, and so prevent a repetition of the unforgettable disaster.

"Last winter, eight years from the date of that freeze which in this State connotes almost as strongly as 'antebellum' or 'postbellum' in other parts of the South, Florida produced for the world's refreshment 1,600,000 boxes of magnificent oranges, besides the largest quantity she has ever grown of the aristocratic pomeelo, or grapefruit.

"Better still, authoritative estimates now reckon the incoming harvest, that of 1904 and 1905, at 2,500,000 boxes."

**Life.**—Emerson said that "nature takes on the color of the spirit." A familiar saying goes thus: "Life is what you make it." If the heart is pure and the spiritual ideals true and high, we may look at the face of life and not wish, like the man in Edwin Markham's verse, to be made blind:

"Life cried to Youth: 'I bear the cryptic key.

I grant you two desires, but only two.  
What gifts have I to crown and comfort you?'

Youth answered: 'I am blind, and I would see.

Open my eyes and let me look on thee.'

'Twas done. He saw the face of Life, and then

Cried brokenly, 'Now make me blind again!'"

**The Infinite in Man.**—The infinity of eternal life is elemental in us, is now stirring its wings, and measuring its vision against the infinite space of our Father's life. One who photographed two young brown eagles in their nest, said a remarkable peculiarity of their eyes was that they never seemed to be looking at near objects, but always seemed to be searching the open heavens. Of course; that was their home. In a few weeks they would be up there. What could they do if their eyes had not been trained to its boundless spaces? Children of the sky, their eye, from the moment it opened on the light, began the practice of sky-vision. So we, children of the infinite Father, are here and now practising our vision and taking initial flights into the infinitudes which encompass us.—  
*From James H. Ecob, D.D.*

**The Derelict.**—Are there not wrecked and lost men to be found in the world whose only service is to stand in the pathway of other men, mere derelicts? Here is a graphic picture of a derelict by P. T. McGrath that we take from *McClure's Magazine*:

"Of all the spectacles of the seas, none is so tragic as the derelict, the errant of the trackless deep. Weird beyond description is the picture presented by some broken and battered hulk, as she swings into view against the skyline, with the turgid green seas sweeping over her moss-grown decks, and a splintered fragment of mast pointing upward, as if in protest against her undoing. It is a sight also to arouse fear.

"For the derelict is the most potent of all

the dangers that threaten the seafarer. Silent, stealthy, invisible, it is the terror of the mariner. It is the arch-hypocrite of the deep. Against it, skill of seamanship, vigilance in watching, avail not. Lights and whistles, beams and buoys, proclaim the proximity of land; the throbbing of engines, the noises of shipboard life, tell of an approaching vessel; icebergs and flocks betray themselves by their ghostly radiance and surrounding frigidty of air. The derelict gives no warning, makes no signal. The first sign of its existence is the crash, the sickening tremble and quaver of the ship suddenly wounded to death."

**The Power of the Mind.**—Some years ago in the course of a sermon I heard one sentence that I shall never forget. It was this: "The mind casts a shadow just like the body." This is absolutely true, as we all know. As we pass through this world, our mind, our personality, unknown to ourselves, and without an effort or desire, is ever casting shadows for good or evil on all whom we meet. Some move through the world as life-giving ozone, diffusing light and good and health wherever they go. Others are as an infectious miasma, and spread darkness, sin, and sickness around them. Our minds are like ferments. A ferment is a body which, without undergoing any change itself, is able, even in minute quantities, to effect a radical and permanent change in other bodies with which it is brought in contact; as, for instance, the ferment in saliva changes starch into sugar.

You will find persons with this power. A room may be full of starchy, stiff people, and the presence of one warm and loving nature may have power to change the whole atmosphere, and the starch will dissolve before it into sugar.—*By A. T. Schofield.*

**Haste.**—Impressions often fail because they are not given time to work. In exerting influence with men we should be careful not to force matters too precipitately, and to leave one impression to do its work before attempting another. Otherwise by our haste to accomplish too much in a short time we may make no more impression on the whole than this Tesla current which *Harper's Weekly* describes:

"It has, of course, been known that the Tesla currents are of extremely high frequency as compared with the ordinary current, as well as of high voltage, but it was thought that they passed over the surface of the body rather than through it, and thus did no damage. Lately Professor Nernst has

shown the Bunsen Society of Berlin that this effect is due to the high frequency of the current, which actually does pass through the body, but so rapid are its alternations that it does not have time to effect any change in the tissue before there is a reversal of the electrical stress. This he has shown conclusively in a series of experiments where he passed a high-frequency current through his hand and then through the legs of frogs."

**Carelessness.**—Nearly all the distress and disaster which come to individuals and to communities is the result of carelessness. Not long ago the newspapers recorded the case of a child that was drowned in an ornamental lake in the grounds belonging to the grandparents of the child.

"The nurse, who had been wheeling a carriage containing the infant, left it for a moment and on returning found that it had disappeared, a sudden gust of wind having blown it down a sloping bank into the water.

"The nurse's cries summoned members of the family and workmen on the estate, and no time was lost in dragging the lake. The carriage was recovered with the body of the little one strapped in it."

The cry of the prophet of old, "Rise up, ye women that are at ease, and hear my voice; ye careless daughters, give ear unto my speech," is as applicable to men as to women.

**Christians Who Keep Time.**—What I mean by this can be understood by reference to a watch. Take out yours and look at it. What does 10:15 mean? Why does the watch say it is 10:15, and why is that the right time? and what is the right time? The right time is God's time, and it takes the whole orderly movement of the mighty solar system to make it 10:15; and your watch, being a good one, has so learned to move in harmony with God's world that the two hands are always found pointing out God's time—the right time—at any and every moment, day and night. Always in the right place at the right time, that is what God's child who knows his Father learns to be.

He keeps time—God's time. He does not run before he is sent; or stay when he should be gone. He is not like a cheap watch, ever too fast or too slow; he is a chronometer, one that you can take time from. Of course this is only in part. The only one who ever kept God's time fully on earth was the Son of God.—*By A. T. Schofield.*

## A BULLETIN OF RECENT BOOKS

**THE CHRIST OF TODAY.** By G. Campbell Morgan. Cloth, 16mo. Fleming H. Revell Company. Price, 50 cents net.

An apologetic that pursues the frequent but always perilous process of staking the ethical and spiritual value of Christ and His religion upon the accuracy of the record and the historicity of certain affirmed events. True, the logic is made to run backward, the author reasoning that because Christ is indisputably a revealer of ideals, a redeemer of human failures, the ruler of men, and the restorer of the broken order, therefore He must have been born of a virgin and bodily raised from the dead. The conclusion drawn that otherwise "all the victories of the centuries have been won through belief in that which is not true" amounts to the affirmation that these victories are due, not to Christ as "Revealer, Redeemer, Ruler, and Restorer," but wholly to Christ as offspring of a virgin and because raised bodily from the grave. It is a reverent attempt to fasten infallible truth to historical affirmations that are always subject to assault. Probably the connection between them will not seem by any means so hard and fast to the average man as it does to Dr. Morgan.

**THE MOSLEM DOCTRINE OF GOD.** By Samuel M. Zwemer. Cloth, 12mo, 120 pp. Price, 50 cents. American Tract Society.

THE value of Dr. Zwemer's little book is due, not to its presentation of any new facts of doctrine, but to its concentration upon the root and essence of the whole religious system.

Mohammed was a convert from polytheism to belief in one God. He was deeply in love with his newly discovered truth, but had no teacher able enough to guide his deductions from it. So he formed first an idea of what in polytheism must be wrong if God is one God and Almighty, and next a grouping of such principles of religion as seemed to him logically demanded by the conception of God which he had made. The result of this pathetic groping for truth is the idea of God which Dr. Zwemer exhibits in this book by analysis of the teachings of the Koran and the traditions. The Allah of Mohammed is a great, all-seeing despot. He makes right wrong and wrong right at his pleasure; he compels blind obedience to either right or wrong; he shows pity to whom he chooses, but chiefly he delights in displays of power.

For the rest he is known rather by what he can not be than by any information as to what he is. Man's relation to God is that of the slave who does homage and questions not. Sin is after all a matter of minor importance; it is repetition of the creed, not reformation of character, that counts; formal homage is what God asks from man. Hence Islam, as regards the moral creed, is "Phariseism translated into Arabic."

The book, because of its method, is not only a contribution to the general stock of information upon Mohammedanism, but a positive essential for the preparation of missionary candidates who expect to come in contact with Mohammedans.

**THE PSYCHIC TREATMENT OF NERVOUS DISORDERS.** By Dr. Paul Dubois. Translated and edited by Smith Ely Jelliffe, M.D., Ph.D., and William A. White, M.D. Cloth, 8vo, 466 pp. Funk & Wagnalls Company. Price, \$3.00 net.

THIS book, altho it is written for what may be called the medical layman, is equally suggestive to those who are concerned with the cure either of souls or bodies. Indeed, psychotherapy is a system of treatment which cures every kind of neurotic disease by acting upon the soul, or "psyche"; and the author prescribes for many diseases not commonly supposed to be of nervous origin—diseases which in darker ages would have been regarded as spiritual disorders and the work of the devil, but which are now known to be autosuggestive, or due to environment. The underlying conception of Dr. Dubois's method, which he has practised successfully for many years, is the "reeducation of the reason"; and he therefore has quiet talks with his neurasthenic or psychasthenic patients, investigating their personal habits and phobias; and then without the least suggestion of hypnosis induces them to pursue some regular and normal succession of daily habits to restore psychical equilibrium, and to divert the mind from the contemplation of morbid conditions. Psychotherapy cures by the substitution of optimism for pessimism. Readers should be warned that this book requires close study and is not a volume which can be skimmed; but there are certain chapters, such as those devoted to criminal tendencies and hysteria, which may be more useful—or shall we say? more intelligible than others to the minister.

## FOR BLUE MONDAY

[A full Russia-bound, \$23.00 Standard Dictionary will be sent as a Christmas present to the clergyman who, between now and December 1st, will send to us the most laughable original "Preacher Story" for publication on this page. Any others deemed good enough to be published will be reserved for that purpose.]

**Better Than a Rainmaker.**—More than a quarter of a century ago, in the then "far west," a pastor allowed himself to be drawn into a public debate with a traveling preacher of another faith. Not having carefully studied the questions at issue, the pastor was getting badly worsted, and with one of his members sought the aid of a brother pastor. The itinerant was delighted with this confession of failure and readily admitted the second minister to the debate. Brother P. began, "As I have not attended this debate, may I ask a few questions?" "Certainly." "You believe the Bible to be the word of God?" "Most assuredly I do." "You hold that its words are to be taken literally, without any figures of speech?" "I do." "You are a Christian, a believer on Jesus Christ and in His Gospel?" "I most certainly am a believer." Then turning to the audience of farmers, Brother P. continued: "Brethren, here is just the man you need. For weeks you have been crying for rain. The ground is parched. The crops are drying up and we fear a famine. The Book says, 'He that believeth on me as the Scripture saith, out of his belly shall flow rivers of living water.' Here is this watering man; take him quick around your farms, up and down in all the country, and the thirsty acres will drink and the drooping grain will revive." After the continued laughter ceased, the itinerant undertook to answer, but a laugh started and every one joined. A number of such interruptions discomfited him, and he seized his hat and left the town.—*From the Rev. Henry Colman.*

**A Scarcity of Bait.**—A few Sundays ago the superintendent of a village Sunday-school in Virginia, who also taught a class of five small boys, met his class and found James and Madison absent. He turned to their brother Robert and said: "Robert, where are James and Madison?" The startling reply was, "They have gone fishing, sir." "What! gone fishing on the Lord's day?" "Yes, sir, they went soon this morning." "Well, Robert, all I have to say now is, I am proud of you; you are a good boy and will some day make your mark in the world. I am certainly glad you did not go fishing." "No, sir," said Robert, "I did not go; I could not get any worms."—*From the Rev. J. M. Dunaway.*

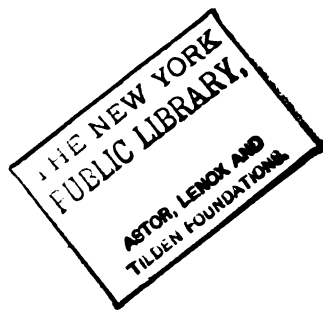
**Don't Shout.**—Some years ago in a town on the Missouri, in Nebraska, the pastor was called upon to preach the funeral sermon over the remains of a German who had died in the town. One of the pall-bearers was a German brewer. The son of the deceased was very demonstrative in his grief. The preacher was speaking to the relatives in particular, and the young man mentioned might have been heard for the distance of a block. The old brewer watched the proceedings for a time and crept upon the platform, and, pulling the tails of the preacher's coat to attract his attention, said: "Mister Preacher! Please dond hoop it oop quite so hard, for dot boy was feelin' pretty bad already." The audience at once lost all their solemnity, and the preacher for a time was at his wits' ends.—*From the Rev. C. H. Gilmore.*

**Two Feminine Puns.**—Miss Will Allen Dromgole, the popular authoress, writes several columns in the Nashville *Banner* every week, under the heading of "Song and Story." This department is among the most interesting in that excellent paper. We find the following story in a recent issue of *The Banner*: "Once in a small town in Virginia there were two very popular ministers, Dr. Eager and Dr. Canter. One good Sabbath morning two ladies met, each on her way to church. One laughingly said to the other: 'Sister Gains you are going the wrong way; come with me to hear Brother Canter this morning.' Sister Gains, with ready wit, replied: 'I don't feel very eager to hear Brother Canter this morning, so I think I shall just canter around to hear Brother Eager.'"

This is matched by the answer of a witty lady of Stonington, Conn. Across the bay from that town is a well-known summer resort. This lady was known as a careful Sabbath-keeper. Her pastor's name was HILL. One Sunday a neighbor invited her to go to a church other than her own, and was astonished to hear her say, "I can't; I'm going to Watch HILL."

**The Election of "Corporal" Tanner** to be the head of the Grand Army of the Republic recalls a story of the "Corporal" that the late J. Hyatt Smith was fond of telling. "Corporal" Tanner had the misfortune to have both his feet shot off by a cannon-ball. He lay in the hospital recovering, and, thirsty with the fever from his wounds, he welcomed the advent to his room of a black-garbed sister, being sure it meant oranges or a cooling drink. His disgust became plain to her when she offered him a tract, at which he did not look until she was nearly disappearing through the door. He recalled her, and she thought she had made a religious impression as she turned to see him intently examining the tract. It bore the title "On the Sin of Dancing." "Corporal" Tanner's fever could not spoil his zest for a situation as good as this. He pulled up the coverlid and showed his amputated stumps to the astonished pietist. "I swear to you, ma'am," said the "Corporal," "that I will never dance again."

**Saying It to His Face.**—A preacher in West Virginia had accepted a call to a rural church and had preached his first sermon. After the service was over he was invited to dinner at the home of one of the good old sisters. Her husband was an imbecile. On arrival the new preacher was introduced. "Husband," said the wife, "this is our new pastor, Brother ———." The old man, staring up at the newcomer, said, after a moment's silence, "Well, if this is to be our pastor, we're going to have mighty short pickin'." The preacher, recovering from his embarrassment, said: "You must hurry up and get well, Uncle John, and come out and hear me preach. I can preach better than you think I can." To which the old man replied, "Well, sir, if you can you deceive your looks mightily." Then, noticing the embarrassment of the minister, he apologized thus: "Oh, you mustn't mind what I say. I sometimes think even worse than I say."—*From the Rev. A. B. Withers.*







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# MADONNA OF THE WOODS

# THE HOMILETIC REVIEW

VOL. L.—DECEMBER, 1905.—No. 6

## OUR HOLIDAY PRESENT TO SUBSCRIBERS FOR 1906.

Like a new sun coming above the horizon is the coming into religious literature of a great new commentary.

The event in the religious world in the near future is the publication in English of a new commentary on the whole New Testament by Bernard Weiss, of the University of Berlin, Germany. Weiss is, beyond controversy, the greatest living New-Testament exegete. His new commentary is the embodiment of New-Testament exegesis brought down to date—evangelical to the core, yet progressive—conservatively progressive. He is the Matthew Henry of to-day—a great Christian soul aided in his interpretation of Scriptures by the responses of his own spiritual nature, with no shred of learning unexamined that bears on any word of the New Testament.

The publishers of "The Homiletic Review" have concluded to make a franchise **HALF-PRICE** offer of this great work to all of its subscribers; the offer is made exclusively to "Homiletic-Review" subscribers—new and old—and closes December 31, 1905.

See plan on advertising pages.

## EDITORIAL COMMENT

THE Christmas season affords preachers the best opportunity of the year for reenforcing and illuminating the evidences of our Christian faith. The accounts of the Nativity will be read to the congregations and the entire history of the beginnings of Christianity will inevitably be suggested. The preacher who through the progress of Bible criticism and amid doubts and fears concerning the shifting theologies has kept his own soul strong by intimate communion with his divine Lord, and who maintains a good purpose to use his knowledge to edify and inspire his hearers, may profitably use the Christ-

mas theme to strengthen the faith of his people, while refreshing his own in the historic foundations of Christianity; which have for their chief corner-stone the Incarnation of God in Christ, the divine Babe of Bethlehem. This theme is never old. To preach it faithfully is to give to many a heart a Christmas joy that no other proclamation could bring.

THE door of religious opportunity is always open, but seldom has it been open so wide at home and abroad as now. The time has never been so nearly ripe, nor the need so manifest, for

offering and agitating some well-defined constructive plan for the religious training of the young as to-day. The shock that has come to our own country, and has been felt throughout the civilized world, of the failure of men standing high in the financial world to measure up to their trusts and responsibilities, opens anew the question, "How may moral character be built and made strong?" America and England are now repeating what has so frequently happened in history. When people become not only prosperous but absorbed in that prosperity, the tendency, certainly the temptation, seems to be to forget and to throw off some of the duties for which they are personally responsible. A notable example of this is seen not only in the indifference of parents to the religious training of the young, but too often in their absolutely handing over to the Church this most important work. This duty primarily belongs to the parents and not to the Church, and preachers can do no more effective work than to educate the consciences of church members on this most important matter. Failure to do this means not only a repetition of the perfidy we are witnessing in all stations to-day, but disaster all along the line. What the Church can do in this matter is to inspire and instruct the parents as to how this work may be done to the best advantage. This is a kind of revival that the world needs and should have.

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On Tuesday, November 7, many bosses and grafters were hard hit. Of the bosses, a partial list of those who seem to have been overthrown would include Gorman, of Maryland, Penrose, of Pennsylvania, Durham, of Philadelphia, Cox, of Cincinnati, and apparently Charles F. Murphy, boss of Tammany Hall. This moral uprising of the people, registered in so many

States and cities, has been due in part to the fearless attitude of the clergy of some of the communities which have put an end to their thralldom to the "bosses" and "grafters." In Ohio especially there has been a boldness of denunciation and explicitness of advice to voters from the pulpits and religious journals of the State never seen there in this generation, and not known before save in the Civil War, when the strife was over another form of servitude. Especially conspicuous in the assault on Cincinnati's corrupt boss and the alliance between a party machine and the liquor dealers of the State have been the Methodist clergy, who have shown a disposition to carry their convictions into practise at the polls and moral leadership of the laity to a point not seen even when the slogan of "prohibition" so dominated the formal utterances of that Church a decade or two ago. The result at the polls shows that the laity have in the main not resented the clergy's concrete application of the principles of righteous politics. In Philadelphia, the Sunday before the vote was taken, scarcely a Protestant or Roman Catholic pulpit failed to warn against the corrupt gang which has exploited the city for so many years; special hymns appropriate to the occasion were composed and sung; ministers' meetings passed stirring resolutions denouncing the rule of the bosses and committing the clergy to the cause of reform; and after the splendid result was known the clergy joined with journalists in pointing out that the task of reconstruction of municipal life on a sound basis had only just begun, and called for a spirit of consecrated tenacity to high civic ideals. In New York city the defeat of the bosses was not due as much to prior exhortation of voters to their duty by the clergy as it had been in some previous civic uprisings. Credit here must be given more

to journalists and to the candidates who on the hustings stood before the people as incarnations of higher ideals. In Rhode Island the Roman Catholic bishop of the diocese of Providence and the Protestant Episcopal bishop of the diocese of Rhode Island stood shoulder to shoulder for the amendment of the antique State constitution under which abuses flourish. Both Bishop Harkins and Bishop McVickar are alined in this State for civic reform, as are many of the leaders of the other Christian bodies.

The clergy of this epoch of our history who are moved to play the rôle of prophet have a more difficult task than those of the last great era of moral ferment and political reconstruction, because the evils to be denounced are national and not sectional, and have to do with laymen in almost all of the churches, who are identified more or less with the abuses of the competitive system of doing business, and with latter-day ways of creating fictitious wealth on which the public pays dividends, or who are in league with debased forms of politics—municipal, State, and national. The clergyman of to-day who has the spirit of Henry Ward Beecher or Theodore Parker and starts in to speak as plainly as they did of the unrighteousness of political or industrial conditions, assails the personal interests and rebukes the personal shortcomings of a far larger number of his laity than ever they did, and runs counter to a far more solidly entrenched hostile sentiment in the community at large than ever they combated. Nevertheless, there are men in the pulpit to-day who are indifferent to personal consequences, who have the prophetic spirit, and who are to retain for the pulpit of the land its right to ethical leadership; and they are prepared to take the consequences, whatever they may be.

The times certainly call for a persistent ministry of prophetic denunciation of the wicked and inspiration of the good.

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THE American people are passing through a moral crisis. The insurance disclosures, so-called Rockefellerism and the like, are symptomatic of an acute social disease. The disease is not sporadic, but epidemic. The danger is that we shall satisfy ourselves with getting a few "knaves and dastards arrested," and shall fail to arraign or remedy the wrong that has permeated our whole social life. The plain fact now coming to light is, that so long as business is generally carried on merely to make money, it is impossible to draw the line between legitimate and illegitimate business. The high prizes go to the most unscrupulous. So long as money-making is the game, morality is remanded to a merely negative rôle. It appears only as a collection of more or less audible and impressive "don'ts." Jesus made morality aggressive. For a code of Pharisaic scruples He substituted the will to create values, the passion for good work.

It is not chimerical to demand that business in this country shall undergo a moral revolution. It must acquire a new motive. The moral passion, the passion for building cities and making them fine, for subduing the earth and making it blossom, must also drive the wheels of business, or business will grind all morality into the dust. The demand is that the work of feeding, clothing, and housing the people shall be raised to the standard of the liberal professions. It must become as shameful for a business man to say that he is working solely for the money that he can make, as it already is for a clergyman, a physician, or a judge on the bench to say so. It is maintained by

Dr. Washington Gladden that Mr. Rockefeller's business became illegitimate and his money acquired the taint of immorality when the Standard Oil Company began to take rebates from the railroads such as competing concerns could not obtain. Dr. Gladden's point in this connection is not that the rebates were illegal—for in the earlier years of the practise they were not illegal—but that they were immoral, as tending to give the Standard Company an unfair advantage over its rivals.

This is a perfect illustration of the futility of a merely negative morality. In taking such a position Dr. Gladden fails to rise to a high moral plane. The position assumes that Mr. Rockefeller's right to make money was limited only by the equal right of his competitors to do the same thing; and he is faulted not for failing to make his oil business an efficient branch of the public service, but for "stacking the cards" in the money-making game. The industrial earth-wrestle is too strenuous a sport to be regulated according to Hoyle. If business is to be regarded merely as the game of "getting on," a wit-match devoid of all civilizing purpose, stacking the pack is sure to become a constituent part of the play, just as "slugging" has got itself legitimated in college football. The scandal of railway rebates must be dealt with by putting the management of the railroads into the hands of men who will act as the agents of civilization. And the Standard Oil Company is to be converted and regenerated not by injecting true sportsmanlike compunctions into the mind of Mr. Rockefeller, but by the rise of a public demand that the oil business—like preaching and the practise of medicine—shall be directed primarily toward the health of society and the raising of the general standard of living.

The unprecedented conditions of modern life are bringing us face to face with a tremendous alternative. We have to choose between an affirmative morality and no morality at all. A morality of negatives and scruples can be made to suffice for a long time in a State that defines and fixes the status of the preacher, the peasant, the noble, the merchant, the handicrafts man. The established tradition of each calling and station takes the place of a moral motive; and altho civilization can not advance under such a régime, it can preserve itself and keep order. But a society that has abolished the safeguards of status must have a grand object of devotion. Without the driving power of a great moral motive American society will fall into miserable rout and confusion—the Bull Run of universal history. We are mobilized for a grand march, eighty odd millions of us, afoot and afield, in fatigue uniform and working clothes, unofficered and unlackeyed. Without clear destination—marching orders signalized to us under the sanction of a moral imperative—the ranks are still disorganized and confused. We will loot the very shrine of moral consciousness and devastate the wide world. There is no stopping us by town ordinances against chicken-stealing. On the other hand, if we shall come to know what we are driving at, if the business of making goods cheap and men dear shall come to be a direct object of devotion, we shall refresh the heart of mankind and "fulfil the desire of the mute earth." Do not say that our negative commercial morality will break down; it has broken down. We must now choose between chaos and creative faith.

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In his excellent character sketch of President Roosevelt that appeared in a recent issue of *The Ladies' Home Journal* Dr. Lyman Abbott calls attention

to the fact that this popular, finely educated and well-to-do scion of a wealthy, ancient, and aristocratic family is as democratic, sturdy, whole-souled, and morally sound as was Abraham Lincoln, who was born in poverty and suffered untold hardships during all the time his character was in the making. The comparison naturally suggests the speculative inquiries as to what condition is best in which to be born and pass the years of youth?

Literature abounds with attempts to solve this problem, but the sayings are so conflicting that the answer is in doubt. John Chrysostom called poverty *donum Dei*. But to Plato poverty was so fearful an evil that he inveighed against it as sacrilegious, wicked, thievish, filthy, and mischievous; while Agur, in the Proverbs, says: "Give me neither poverty nor riches; feed me with the food that is needful for me: lest I be full, and deny thee, and say, Who is Jehovah? or lest I be poor and steal and use profanely the name of my God." The instances in history that might be resorted to to solve the problem are equally at variance. Would Homer's epics have been less grand if the poet had not been blind and poor? Or would Juvenal have written more caustic satires had he never have had a competency? Would Hannibal, Alexander, and Cæsar never have been great had they been born in humble circumstances, and would Cromwell and Napoleon have been unable to resist the pleasures of ease and dissipation, and died unknown had they been born in a palace? Could poverty have produced a better man for the Revolution than the wealthy and aristocratic Washington? or could affluence and sobriety have bred a more capable general for the Civil War than Ulysses S. Grant, who lived in poverty until he was over thirty years of age?

The great minds and souls, indeed, seem able to rise superior to their surroundings. They frequently give rein to all their natural proclivities without apparent harm, and to stem the tide of adversity and to resist the blandishments of prosperity with equal force and equanimity; while their faults are so often condoned and so screened by glory that their lives do not furnish a trustworthy guide for the ordinary mortal. They and all that to them belongs must be put in a class by itself. But while it may be true that neither fortune nor misfortune can place insurmountable obstacles in the way of a really great genius, nevertheless it is quite certain that the life of a person of average abilities and capacities is decisively affected by circumstances and environment. If this be so, then the ambitious young man should count himself happy if he has no money to waste. His indigence will safeguard him against the temptations which beset the wealthy, while his struggle with poverty will tend to subdue his evil inclinations, sharpen and strengthen his abilities, and make him more able to take advantage of the opportunities and enjoy the honest pleasures which may come his way in after years. He has no reason to be discouraged at his fate no matter how gloomy the present might appear. Rather he should find cause for hope in the very misery of his condition; for as Burton recalls in his "Anatomy of Melancholy," adversity has slain its thousands, and prosperity its ten thousands.

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THE consciences of some Wall-street millionaires appear to be among its most negotiable securities.

The only hell Wall Street fears is that of not making money.

The world is much in need of a work-a-day Christianity.

## THE POETRY OF JESUS

BY EDWIN MARKHAM, WESTERLEIGH, NEW YORK.

EARTH gives us hint and rumor of a divine beauty that broods above us, an ideal splendor that completes the real. To express that beauty is the perpetual aspiration of the poet. Poetry expresses this beauty in words; religion in deeds. So Jesus, as the supreme religious genius of the world, carried the vision of the poet—

"The light that never was on sea or land,  
The consecration and the poet's dream."

This light is the light of the ideal; this consecration is the consecration to the service of humanity; and this dream is the dream of the social federation of the world. Toward these glorious finalities all religion labors and all poetry aspire.

Jesus, like every great poet, was stung with the pain of genius, the passion for perfection, the yearning for the ideal. No wonder, then, that He was "a man of sorrows and acquainted with grief." Out of the long collision between the is and the ought-to-be, between the world that exists and the world that awaits us in the future, springs that majestic sorrow, that noble reticence, that touches with its shadow all elevated and poetic natures.

Upon Greece came the passion for beauty, upon Palestine the passion for righteousness. Jesus carried both ideals in His heart, for He saw the glory of the lilies in the furrow and also the perfidy of the oppressors who walk over graves. He was moved not only by the beauty of holiness, but also by the holiness of beauty.

Jesus preached artistically as the true poet always preaches; He twined the truth with the beauty. For the most part He spoke in symbol, in parable, leaving His hearer to point the moral—

leaving the truth to be inferred from the beauty. If His art-feeling seems meager and His insistence upon beauty scant, let us remember that He was forced to spend most of His priceless life in teaching a few of the primary principles of conduct. Still, in spite of all obstacles, the inborn poetry of His nature was continually breaking forth through the crevices of His conversation. His message was flung forth in telling metaphor, vivid simile, pointed parable—the chief machinery of the poet. He unsouled Himself in the poet's way, because the poet's way is the natural and spontaneous utterance of the heart.

Feeling ever the pity and terror of our existence—its sad perversity, its pathetic brevity, and its tremendous import—still His poet's heart took loving note of the beauty and wonder never wholly lost from these gray roads of men. He did not fail to note the wayward wind that bloweth where it listeth, the red evening sky that means fair weather, the cloud out of the west that brings the shower, the tempest in the sea, and the calm that follows after the storm. Nor did He overlook the birds of the air that feed on the Father's bounty in the open fields and lodge in the branches of the mustard-trees; nor the green grass that glories in the field to-day and to-morrow is cast into the oven.

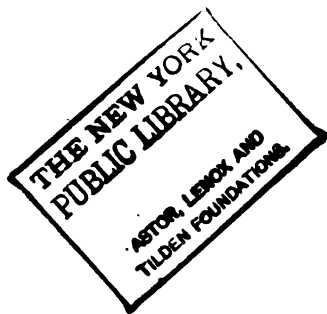
He knew all these, and He knew also the homely aspects of the day's work—the bottling of the new wine, the sifting of the wheat with fans, the digging of the fallen ox from the pit, the casting of the fish-nets into the sea. He saw the young virgins trimming the lamps, the bowed women grinding at the mill, the housewife hiding the



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**EDWIN MARKHAM**  
Author of "The Man with the Hoe," etc.





leaven in the measure of meal, and the mother forgetting the pangs of labor in the joy over the new-born child.

We can believe, too, that He often stopped in His serious steps to behold the sower scattering seed in the broken ground; the fields whitening for harvest; the workmen storing the wheat in barns; the reapers binding the tares into bundles for the burning; the ox bending his neck to the burden of the yoke; the builder on the wall rejecting the imperfect stone; the hen gathering her chickens under her wings at night; the swine filling their bellies with empty husks; the doves sunning themselves upon the open housetops; the ravens, neither sowing nor reaping, yet feeding from the Father's field; the sparrows falling to the ground, yet noticed in heaven; the sheep following the shepherd because they know his voice.

Again observe the poet's glance, the lyric utterance, and the delicacy of feeling in the passages that make even the birds and the flowers upbraid us! "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin. And yet I say unto you that Solomon in all his glory was not arrayed like one of these." Who does not feel the idyllic charm of these words, their *naïveté* and sweetness of spirit?

There is not only a delicate beauty in the words of Jesus, but also an artistic severity of expression. He is always intense, yet always restrained. He has no wasted word, no needless image, no riot of emotion, no efflorescence of oriental fancy. Dante does not have more severity of style. Every utterance has the modesty of nature, the instinctive breeding, the artistic reserve. The Man of Galilee was in deadly earnest;

and earnestness tends to sweep away the gargoyle and leave the naked beauty of the column. He had the grand style—the power to say a significant thing with rigid simplicity of expression.

There was, perhaps, no great originality in many of the images used by Jesus; many of them existed in the folklore and scriptures of His time. Still His words carry a power unknown to the words of other men. There is a livingness in them as tho they sprang from secret springs at the world's center. While others were looking at the shell of a thing, He seized it by the pulsing heart.

There is also a fine concision and unity of vision in every utterance of Jesus, whether beatitude or parable. Compare His "Blessed are they that hunger and thirst after righteousness, for they shall be filled," with the elaborate eloquence of Isaiah: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

The story of the Prodigal Son finds an analogue in the fourteenth of Hosea. But how different the forms of utterance! In Jesus the story is an arrow that goes straight and clear to the target. In Hosea it is a stream that wanders through green places and loiters by blossoming banks before it reaches the sea. Jesus sweeps His images out of many ancient writings; but in the fire of His imagination they are all fused into a beautiful and artistic whole. Here is the wandered child come back from the empty husks that He took for happiness. Here is the poet's theology, and the poet's way of telling it. How simple its message, how sweet its humanity!

Again, in Ezekiel, we have the promise that the wandered sheep shall be delivered out of all places where they have been "scattered in the cloudy and dark day." They shall be brought to their own land and fed "upon the mountains of Israel, by the rivers." The promise goes eloquently on, catching up a hundred idyllic and poetic details. Jesus condenses all this into the straight-going parable of one lost sheep. All the overplus is swept away, and the crux of it all is struck into relief with a few words that live forever in the memory of men.

He does not give us the ornate eloquence of David, who sees the sun like "a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race." Nor does He speak of the high God as covering Himself with light as with a garment and stretching out the heavens like a curtain. He does not use the elaboration of Isaiah, who describes the last days with glowing color: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound." Jesus speaks of this glory with an austere simplicity: "Then shall the righteous shine forth as the sun in the Kingdom of their Father." There is no more impressive figure in literature—"the righteous shall shine forth as the sun."

Jesus enforces a principle by seizing on definite and radical images, the mark of the poetry of intensity. Jesus had the poet's art that makes common things speak vividly the spiritual facts of our existence. The tree of evil fruit is not merely ignored; it is hewn down, and hewn at the root; it is not left to rot—it is cast into the fire. The man who sets his hand to the plow of the kingdom might think that to hold on

was quite enough—but this is not enough; he is told that he must not even *look back*. Again, the rich do not have mere difficulty in entering heaven; they seem shut out: "It is easier for a camel to go through the needle's eye than for a rich man to enter into the Kingdom of God." And the men of the new life are figured not merely as willing servants, but rather as eager servants standing through the long night watches with robes upgathered in their hand, with lamps trimmed and burning, all ready to spring to the door at the first knock of the returning Master.

The earnestness of Jesus leads him ever to take the positive ground. He sees the Kingdom of heaven "taken by violence." He does not say simply, "Bear the cross"; He says, "Take up the cross." The disciple does not merely bear some burden laid upon him; he seeks opportunities for burden-bearing. And how sweetly poetical is the tender assurance that his yoke is "easy," his burden "light"!

The same intensity of utterance is seen in His antitheses, as when He says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Here in impressive balances the minute yodh and tittle of Hebraic script are weighed against the eternity of heaven and earth.

There is sometimes in the words of Jesus a terrific majesty of utterance. Recall Him in that fateful hour in the Temple, overthrowing the tables of the money-changers, replying to scribe and Pharisee and Sadducee who take counsel how they may ensnare Him in His talk. He is not now the young prophet with the mild eyes, the soft, serious words: He is not the Lamb, but the Lion, of God. The thunders of a mighty poetry are in His words as He hurls His seven denunciations against the hypocrites. In one breath they are "whited sepulchers"; in the next they

are "serpents, offspring of vipers," that shall not escape the judgment of hell.

At the last there rushes into His words a strain of piercing pathos. He remembers Jerusalem, and His long desire to make her a holy city, a city of friends. Piercingly tender his cry: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!"

But there are many passages giving sweeter and softer strains, as when He throws a romantic color over life, telling how each man is called to his great moment of decision. Shall he sell all his possessions to buy the field that holds the hidden treasure? Measured by the worth of this field, all a man's gains and glories are but the flying litter of the street. Again and again Jesus calls us to this poetic adventure in quest of the beautiful ideal.

And with what tenderness He declares that His coming Kingdom shall be a great wedding-festival, when at midnight, at the end of days, there shall go forth a cry, "Behold, the Bridegroom cometh." Here are suggestions of beautiful mystery and poetry—hints that each sundered soul is to find its one God-given mate at last. Then, too, may there not here be wonder beyond wonder? For where the Bridegroom is, will there not also be the Bride?

Jesus never touches the thought of the end of the world save with words colored with high poetic seriousness. In His parable of the sheep and the goats we have a dramatic compression of our earthly life into a brief spectacle of judgment. We see the two multitudes, one passing to the right hand and the other to the left hand of the King. Nothing in all poetry surpasses the dignity and humanity of this little drama.

The story of the coming of the Son of Man in the last days is all one rapid outline of a vast poem of pity and terror. The Son of Man shall appear—not from an humble manger, for He shall come as "the lightning that lighteneth out of one part under heaven, shineth unto the other part under heaven." No hero of romantic story was ever described with such poetic splendor.

The destruction of the world order, following on His coming, is also pictured in terrific images. It shall be like the all-destroying flood of Noah that swept cities and peoples to their doom. It shall be like the destruction of the loose-living and easy-going people of Sodom when fire and brimstone rained from heaven. All terrible is the ruin waiting to rush upon this self-seeking world of men. In that day of reckoning let no one seek to save any worldly goods. Solemn and awful will be the separations: "There shall be two men in a bed: one shall be taken and the other left. Two women shall be grinding together; one shall be taken and the other left. Two men shall be in the field: one shall be taken and the other left." And in that day shall the righteous shine forth "as the sun in the Kingdom of the Father." Here are figures of impressive simplicity and beauty. So passes before us in a few brief strong strokes the outlines of an immense drama that dwarfs every other drama of time to a mere tumult of ants in the corner of a forgotten field.

PERHAPS nothing so soon betrays the education and association as the modes of speech; and few accomplishments so much aid . . . beauty as a graceful and even utterance, while nothing so soon produces the disenchantment that necessarily follows a discrepancy between appearance and manner as a nation of voice or a vulgar

—Cooper.

## THE SIMPLE LIFE FOR THE MINISTER

BY CHARLES WAGNER, PARIS, FRANCE, AUTHOR OF "THE SIMPLE LIFE"

THE above question is certainly among the most serious that a preacher of the Gospel can put to himself. If the Gospel is at once the stern revelation of the life which is false and wrong, and the shining exemplary of that which is true, those who have the more especially assumed the task of spreading it among mankind can scarcely be sufficiently imbued with the duty of being simple and true in everything. Before he ascends the pulpit the preacher preaches by the manner of his life. If his life refutes his sermon, this is without effect.

It is a serious loss to the Gospel which he is called upon to preach, should the minister be worldly. Worldly he will be, there is no doubt, if, by the adoption of a certain kind of comfortable and conventional life, he keeps aloof from the company of those of a lower rank. There are churches which are fashionable *salons*, in which a Christianity surrounded by barriers of convention is observed. A housewife, or even a modest family, would be out of element in them. These churches are filled with the wealthy, who there confess their sins upon their knees, with all appearance of complete humility; but they are as immersed in pride of cast as fish in water. If there should enter worshipers whose appearance denotes that they do not belong to the lofty category of those who foregather there, an unspoken question rises to the lips of each: "Who are these people?"

The irruption of the artificial life into the house of God is a calamity of terrible import. I consider it to be a scandal of such magnitude that, by its presence alone, it appears able, in my eyes, to ruin the effect of the most beautiful and lofty teachings.

There is in that a subtle and per-

petual danger for the minister which he can avoid only by ceaseless vigilance.

Let us say to each minister then: Remain the teacher of the proletariat if you belong to that class by birth. But should you be of more lofty origin, force yourself to become so. Think of your master Christ. If, through some rift, scorn of the humble shall have slipped into your heart, you will have denied your Master. Be the teacher of the people, witness, in the midst of the most pompous church, to Him who had not where to lay His head.

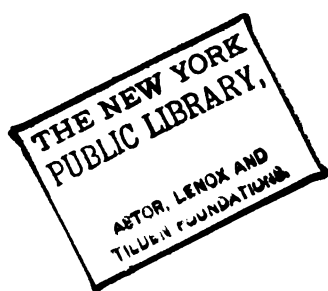
It is only by the spirit of renunciation that one can follow the Master. Let us renounce in matters of our private life all which might separate us from the lowly; and let our renunciation be made with joy.

The house of the minister should be of such kind that any person, no matter to what class he may belong, can enter it without feeling out of his element. Let it be in reality the house in which resides the guide of every one, who is neither of the rich nor of the poor, and has assumed no narrow social obligations, but keeps his heart within the reach of all his brethren.

Often the minister himself may be simple in life and sentiments. It is his good parishioners who put him in the way of temptation. By their own counsel and advice—which often comes from his best friends—they seek to compel the minister along the path which leads him from simplicity of life. By a childish mistake they think this course more distinguished and influential. Formalists at heart, they wish to see their minister on the same level; that is to say, they wish him to be dressed and lodged exclusively, just as if the attention to



CHARLES WAGNER, D.D., LL.D.  
Author of "The Simple Life," etc.



such vanities were not in reality to lower him who is subject to them.

This base temptation, which is so contrary to the spirit of the Master, has for its agents often the minister's family itself, his wife and his children. They carry on the war in his own home because he wishes to remain simple. They even go to the length of imposing upon him their habits, their private characteristics, which in their frivolous nature are opposed as much to his own tastes as to his convictions. If he resists heroically and remains simple, he has at least the sorrow of seeing that his daughters or sons by no means follow his example. How should he give advice to others if his own refuse obedience?

Do not misunderstand me. I do not advocate the appearance of the minister in public clothed in an offensive manner, careless, and affecting cynical scorn for good style. I desire that he should give the simple impression of a man, and not of a man of the world or of a follower of fashion. The less he is noticeable by his dress the better. He need not attract too much attention even by his simplicity. Simplicity which is on exhibition ceases to be simple and becomes a pose. It is by no means necessary that the shape and color of his coat announce the pastor when he is ten paces away. Nor do I ask for a distinguishing manner of clipping the beard, or a particular way of dressing it.

Most occupations imprint some special sign on those who follow them. Then it is very natural that the following of the ministry should imprint upon you certain signs by which you will be recognized. Yet I should prefer you to be recognized by your temperament, which should be at once serious and kindly, rather than by your collar of excessive height and your skirts which hang below the knees, or by a character-

istic way of carrying yourself. And this is the place in which to state to what extent the minister's profession, more than any other, demands a deep spiritual life which may preserve the individuality and prevent the stamp of occupation from effacing the mark of humanity from the features of each of us. When the consecrated minister of God looks down on us the truth of his teaching and simplicity of heart are lost.

And let us endeavor to overcome vanity in our profession first of all. There is a strongly insidious sacerdotal pride which does not always make itself manifest in the glory and pomp of dress and consecrated vesture. It is only the more pernicious when it conceals itself under an appearance of simplicity. Against this pride, my brother preacher, place yourself on guard, whatever the sect to which you may belong.

The public, with legitimate respect, yields us the first place at public and private meetings. Let all the honors which our profession receives help to increase in us the sense of our responsibility.

How sad it is when we are possessed by the pride of caste which makes us eager to occupy the first places and to be saluted in the streets, which develops our susceptibility not only to the laity, but even and especially to the regard in which our colleagues hold us.

Pastor, if you desire to learn how to maintain the noblest dignity, look to your Master in entire absence of vanity. Remember that the true position which you occupy depends upon your clear discernment of the vanity of exterior marks of distinction.

Another form of simplicity was made apparent by Christ when He said: "Be ye wise as serpents and harmless [simple]\* as doves." The expression "ser-

\* In the French text "*simples*."



pent" does not here mean guile, but perspicacity.

If the simplicity of preachers were but a childish naivety, surprised and shattered each moment by the wisdom and the guile of the world; if the pastor could be considered as a kind of poor dear man of beatific optimism, ignorant of the depths and worldliness of human wickedness, his simplicity would be that of sucklings and of the feeble-minded. He would bring true simplicity into contempt by the unhappy caricature which he would furnish of it.

A minister has need to be a man experienced, skilful to discern, seeing each day through the calculated shiftiness of wicked men; this is the wisdom of the serpent. But these qualities must go with a sincerity, straightforwardness, and absence of double meaning which is the simplicity of doves. No temperament is more capable than this of carrying the pure and divine light into the heart of the inextricable complications and shadows of human life.

But have we reason to congratulate ourselves on this? Is there not among churchmen a spirit of prudence of a degenerate sort which can be compared to the astuteness of the serpent and recalls the perfidious enticings and the venom of the viper? Among what worldly society has the refinement of untruth, the dealing in honeyed, comprehensive, and alluring words, been carried to such extremes as in those circles sacred to the monastic life and churchly practices? There is a pious perfidy which is more satanical than all the world's deceit. The danger which threatens ministers in the heart of our organizations, which are in many things artificial and lacking in sincerity, is that the wisdom of the serpent has become more habitual than the simplicity of the dove. "Beware of the leaven of the

Pharisees," the Master said. He was well aware of the reasons which induced him to utter this cry of fear. It is with this leaven that the best dough is spoiled. When the minister goes into the pulpit he must be careful that his words be simple as his doctrine.

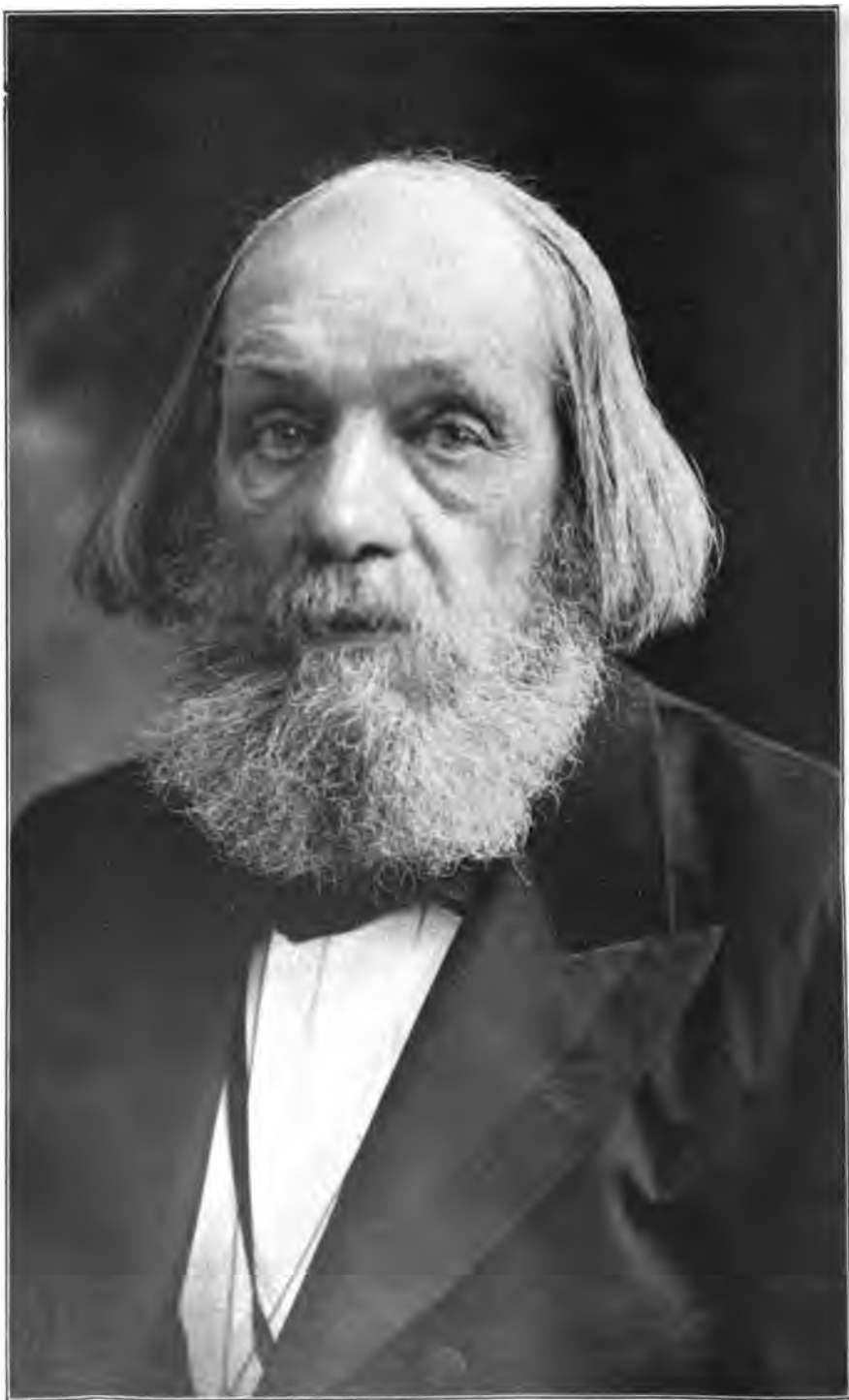
Abuse of language is among the current irregularities of daily life, and brings in its train all manner of disorders. This abuse is of two kinds, weakness and exaggeration. Sometimes the speaker skims and passes over what he should affirm with energy; sometimes he bears too heavily on what is of small importance. The one conceals his strong beliefs; the other assumes beliefs which do not exist. Let the minister be simple and straightforward in his expressions. In this way he will give an example of truth and make himself more easily believed. The public is not deceived by our conventional forms of speech. To the public all this goes for nothing, and his sermon, therefore, goes only into space. When we speak of earthly realities as a thing of small value and of the more urgent realities of spirit as the only thing needful and valuable, let us beware that these expressions be not merely our trade formulas. Wo to us if our words be not the faithful echo of our lives! Let "yes" be "yes," and "no" be "no." That ideal of outspokenness which was proclaimed by Jesus is the sole guide for our sermons, and it deserves to guide us both in the outward form of the expressions used and in the good spirit of our preaching.

Speak naturally. Why change the tones of our voices when we begin to preach? Why adopt what the Germans call "kanzelton"? Away with sonorous solemnities; let us cease to play pontiff! Let us remain human beings! Yes, let us remain human!

The same rule applies to our teaching. Let us admit that it is not by its

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Chaplain of the Senate of the United States, Author of "The Man Without  
a Country," etc.

simplicity and clearness that the teachings of the Church have generally excelled. Christ has given a popular and clear example of it. But what fogs His divine and transparent simplicity have dispersed! Subtlety was not the inventive force in making theology. How many are the atavisms from which we must free ourselves to cease to be apostles of the artificial, we who should be, in virtue of our own mission, simpler than all other men! But we are not thrown on our own resources for this battle. The footsteps of the Master are

brilliant with light. He wants disciples who do not display their piety at the street corners, who do not herald their good with a trumpet-call nor fast with unanointed head. Their way of life consists in living on little, keeping their hearts free from transitory possessions, their worship from formalities, their doctrines from subtle formulas. In the midst of all that makes life complex, teaching and preaching, they know how to keep high and clear before them their motto, "One thing alone is necessary."

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### MINISTRY IN CITIES

BY EDWARD EVERETT HALE, D.D., LL.D., BOSTON, MASSACHUSETTS.

IF you stopped the average boy or girl who had what we call high-school training, if this were in America, and you asked who a minister is, they would say: "He is the gentleman who preaches to us on Sunday, he takes care of the Sunday-school and the Church, he marries people when they are married, and he buries them when they die." That is the average idea of the Christian ministry in the United States.

From a certain historical necessity it has happened—and this is a great pity, that "a minister" is supposed to be connected with a particular Church. It is supposed that he "ministers" to the people who attend that church on Sunday. It is a great pity that this degradation of the word has come in. In the English Prayer-book, which, by the way, never uses the word "rector," the word "minister" is properly used. And in the history of the English language a minister was originally supposed to be the person who "administered" the Christian Gospel for all sorts and conditions of men.

In any little village or in an infant town of a few hundred people, the two definitions are in practise the same.

The "elder" or "priest" or "minister" has all the people in that town under his oversight. My own grandfather was such a minister in the newly formed town of Westhampton in Massachusetts. For fifty years he knew every family in the town; he knew what the boys and girls were and what they were fit for; he knew what the farms could bear and what they could not bear; he advised as to everything in the sixty or eighty families where he was thus acquainted; and he maintained that relationship for fifty years. In that town there was not a human being but who had the advantage and the right of consultation with this well-educated, devout, and intelligent friend, whether in the care of his children, in the oversight of his household, in sickness or in health, in joy or in sorrow.

Exactly such oversight should be maintained by the Church of Christ in every crowded city of America, with as much dignity and success as in villages of five hundred people. But no city in America now can pretend to any such ministry. This wretched superstition holds its own in which it is considered to be the business of a minister to keep

a certain watch or ward over the two or three hundred families who are represented in his "meeting-house" on Sunday. The next-door neighbors to those families may "go perish" if they please, and it is no business of the minister. Such is the popular impression. For our present purpose we need not inquire how this impression sprang up.

Those cities or towns are beginning to make head against this superstition where the ministers themselves recognize the evils of the present state of things, and are trying to obviate them.

In an ideal town, whether of one thousand inhabitants or of one million, all the persons who call themselves the ministers in a town would be called together by the man of most experience of them all—probably the oldest of them all. He would show them that there is now nothing like a "Christian ministry" for one-quarter part of the residents in that town. He would show them that our secular lines divide people off into a hundred or two different fraternities called, for instance, the "Baptist Church," the "Second Secession," the "Roman Catholic Church," the "Cumberland Presbyterian Church," or whatever. He would show that the religious newspapers, so called, generally do their best and worst to maintain this severance, and he would show them that the "ministers" who are appointed over these several coteries are entirely insufficient in number for the duties assigned them, and are entirely unable, therefore, to extend any decent oversight to a quarter part of the population which is not connected with these coteries.

I hope the whole "time of the meeting" will not be used up in hearing his statement of present evil. I hope that the one hundred and twenty whom he addresses will appoint an executive committee of three who shall prepare a plan

for the districting of that city into as many "parishes" or wards or districts as it has meeting-houses. I should suggest that the lines of these districts should be so drawn that they could be easily remembered, and with no slavish adherence to arithmetical precision. I should hope that they might not be often altered.

I should try to enlist enough devotion, *esprit de corps*, and denominational pride to make each minister determine that the Christian Gospel should be as well administered as he knew how to administer it in the district assigned to him. And I am quite sure that with nine out of ten of my ministers this would mean a broad view of what the Gospel of Christ is and of what ministry is.

When my meeting is held, called as I say by the senior person who has any responsibility in any town or city, one-fifth of the gentlemen invited will not come. One-fifth of the remainder will contradict and oppose in every detail, while they will be very anxious on general principles to cooperate with the others. All the same, the important members of its executive committee can portion out the city into districts—ten, twenty, or two hundred, as the case may be; and to take oversight for three-fifths of those districts they will find volunteers among the clergymen present. It remains to provide chiefs of districts for the remaining two-fifths. These will not be very hard to find. There are plenty of Christian men in every city in the United States who will be willing to work if they can work modestly, but who will not assume responsibilities until they are asked to. The gentlemen who are interested in the Associated Charities, public schools, teachers, especially working doctors, who are apt, I am sorry to say, to know the regions which will be entrusted to them better than the ministers do—all

these can be relied upon to take the oversight of the district.

Each of these gentlemen, according to me, whether layman or clergyman, should have an "office." This office should be well known, and it should be placed where any "case" may be left of which nobody else takes hold—morals, health, spiritual needs, suffering, sickness, loneliness, whatever needs a Christian minister may report to this office at any hour between six in the morning and twelve at night. According to me, the best place for such an office is in the vestry of the church. I should think that the directors of St. Andrew's Church or St. Chrysostom's or the Ninety-ninth Assembly or the Thirteenth Secession would be glad to have it known that their physical building was the headquarters of the Christian ministrations of the district.

When this chief of district is appointed, let him not be afraid of his business. Let him turn bravely to make up his list of coadjutors. Is it the Syriac bishop, is it the president of the Odd-fellows, is it the Independent Order of Recobites? Whoever it is, see where he will lend a hand. Let the chief of district call upon him and find what he can do and what he will not do; let the chief of district thus find out how many professional assistants he can rely upon, and how many choose to work independently. Is it one for every eight men in the district, as they told me it was in Rome? Let him say so, and let him have force enough to help him.

I know I do not speak with professional bias when I say that, as it stands, the clergy of any of our large cities are entirely overworked, especially in this matter. On the other hand, the churches in our large cities are rich and their members are perfectly willing to provide whatever money is needed for such work as is needed. In an admira-

ble illustration given in the report of St. George's Church in New York it appears that they need about one hundred thousand dollars for their annual work, among eight thousand adults. I have sufficiently wide experience from which to speak, and I can say that I know of no well-established church in any city which would not be quite willing to pay at this rate if the work were well done. It is not well done when, as now, at eleven o'clock Saturday evening any tramp may ring a doorbell of a clergyman's house and say to him that his home is three miles away, that his child is sick with scarlet fever, and that there is nothing to eat in the family. Under the system of subdivisions of large cities into districts there need be, there would be, no such visitations.

Now, as I have said above, a practical question of great importance suggests itself—how many men and women do you want who for their daily occupation and special business are to be devoted to such ministry? The first time I visited Rome they told me that every eighth man whom I met in the street was an ecclesiastic; that was what this old church had wrought out in the evolution of a thousand years, more or less. It supposed that the "ministry" to which it was entrusted in the city of Rome required one specialist for every eight families. Whether that statement were correct or not I have never found out; and, what is to me very pathetic, I have never found anybody who cared whether it was true or not. On the other hand, let me take the case of my grandfather, of which I spoke above. He was able to write his sermons, to take care of his garden, to watch over his children, and in daily excursions to traverse a town of some thirty square miles from his center and keep himself acquainted with every one of, say, sixty families in that town. I am rather apt to say, there-

fore, tho I do not know, that if for a city of a million people we had two thousand men and women specially devoted to what I call the ministry of good tidings, if they were not interfering with each other's work and thus feeling rather blindly or uncertainly as to their own, we should have enough of what might be called professional ministers.

In the most difficult instance, the city of New York, Manhattan Borough, numbering two million people, I think that if four thousand men and women had a general idea of a certain region in which each of them could be at work for, say three-quarters of his time, these four thousand persons would be enough to direct such work intelligently.

I have not the least idea that four thousand people could do all the work. But we are to remember that if it is once laid out so that every man knows what his place is and what it is not, every Christian man and woman in New York will do something to carry it forward. If we understand this, we have a great "unsubsidized ally" which the Christian Church can offer in every contingency.

In Dr. Rainsford's very instructive annual report I learn that there are eighteen hundred families in care of the registrar of St. George's Church in the city of New York. On their record they have the names of only eight thousand people. At the same time the approximate number of communicants among these is five thousand. These figures seem to show that children beneath the age of confirmation are not included among the individuals recorded. Now for the oversight, if that is what we shall call it, of such ministry, there are Dr. Rainsford and his six clerical assistants; there is his secretary and seven deaconesses. This gives us only a very rough basis of an estimate; but it will be seen that St. George's

Church, in its admirable effort to get at the people, finds that fifteen persons are needed for the oversight of eight thousand persons on its records and of their children as recorded. These figures confirm somewhat roughly the suggestion I have made above from the experience of one man who in the simplicity of country life was able to keep his eye upon, say, sixty families, so that he knew at the end of each year something of each member of those families.

Now, the city of New York gives convenient instances. There are several hundred churches, each of which in its own way desires and hopes to minister as the Gospel directs, to the people of the city of New York. But is it not evident—I am sure it is in the city of Boston, which I know—that courage is lost, and, with courage, efficiency and success, when such ministration is scattered over a hundred or two square miles of a great city. In the case of St. George's, where they are very wise, they divide the visiting among their seven clergymen into seven districts. They thus give some chance to each gentleman engaged to divide his time to the best advantage, to avail himself of any *esprit de corps* which there may be in the region with which he is acquainted, and he has such chance to be able to tell what are the hopes and fears, what are the dangers and what are the successes, of the families in his own especial district.

I do not see how, in a city of more than ten thousand people, you can undertake any complete ministration unless by general consent you can divide. In Boston we divide what we call the ministry-at-large business into districts much smaller than each of these gentlemen of St. George has in charge.

Well, what do you mean by "ministry-at-large business"? I mean the daily ministration to persons who are not cared for by any single church or

congregation. Just so soon as my combination of the clergy had agreed on a system of districts we should find that about three-quarters of the families of those districts in an American city consider that they "belong" to some particular ecclesiastical organization. To that particular organization we ought to leave them—the priests of the Roman-Catholic Church to take care of the Roman Catholics, the priests of the Episcopal Church to take care of the Episcopalians, the ministers of the Cumberland Presbyterian to take care of their people, and so on through the hundred organizations so called which select different names. But in every considerable city we should find, speaking roughly, about a quarter of the population with whom such ties, if they exist at all, are very weak. It is for that quarter that we must try, by common consent, our system of the "ministry at large." This means that in every district, to begin with, there shall be a record of the name of every man, woman, and child residing in the district. If by any machinery or by any amount of good nature Christian ministration to those people can be placed to the account of any priest or rabbi or other minister of whatever name, place him there. But for the others, let the official head of that district see to it that these others are not without Christian friends in the world. They are not to be left to any superstitions about neighborhood; they are not to be left to any accident at all. They are to have an adviser or personal friend, whether they want him or not.

So far as I know, the only city which has adopted this plan is still on paper. It was the modern city of Sybaris, created by myself in the year 1870. It is thus described to Colonel Ingham, an imaginary hero of mine, who went there on a visit:

"Their system seems to give more definiteness to the work of the clergy and of the churches than ours does. Thus Father Thomas preaches regularly in the church I was in this morning, 'The Church of Life Eternal.' There gather perhaps a hundred families from all parts of the city. As I understand it, his relations to them are much like those of one of our Congregational ministers to his flock, say Haliburton to his in New Cairo. But the service on Sunday seems to be regarded, at law at least, as a secondary part of the matter. This Church of Life Eternal is regarded as in a thousand ways responsible for a whole *nomos* or territorial district, in one corner of which, indeed, the house of worship stands. It is exactly like the theory of our territorial *parish*, only they do not use that word, or, rather, they use the word *paroikia* for a different thing. Everybody in the *district* (observe *district* of 'Life Eternal'), numbering say four hundred families, no matter where they worship on Sundays, is under the oversight, not simply of Father Thomas, but of all the committees, circles, visitors, deacons, deaconesses, and people with names unknown to me, who are the workers of this church. 'Under the oversight' means that this Church would be disgraced if there were a typhus-fever district in this *nomos*, or if a family starved to death here, or if there were a drunken row. It would be considered that the Church of the district was not doing the thing for which churches are established here.

"Father Thomas reminded me that, in the newspaper reports of criminal trials, I always see next the name of the offender the name of his district, as 'South Congregational,' 'St. Paul's,' 'Old North,' 'Disciples,' 'Life Eternal,' said he, 'if we had been so unlucky. But none of our people have been before the court for thirty-one years. In consequence,' he said, 'if such a misfortune did happen to us, I should not hear the last of it for a month. Every man I met in the street would stop me to sympathize with me; and I should know that people considered that we had made some bad mis-



take in our arrangements if we should have a series of such things happen. Of course, we can not help people's throwing themselves away. But it is supposed that if Christianity means anything, it means that Jesus Christ came to take away the sins of the world; and this Church is regarded as His representative, at least so far as that vulgar or concrete form of sin goes which men call crime.'

"I take it this arrangement, by which a fixed organization is responsible in every locality for the prevention of poverty and the prevention of crime, has a great deal to do with the curious insignificance of their criminal business in the courts."

Contrast this with an announcement in our morning paper of a school-mistress who committed suicide last night.

The neighbors did not know how. Or the man who was found dead on the sidewalk, whose name nobody knew; or the little boys who were sent by the police to the House of Detention because their father was off on one spree and their mother on another. You do not see in the newspaper the statement that the Church of St. Andrew's or the congregation of the Second Laterans or the Society of Jesus was responsible for these unfortunates; but when the Christian religion shall be tried in that particular city, there will be found somebody somewhere who will know that he is to explain why, in a community which calls itself Christian, such people were left alone.

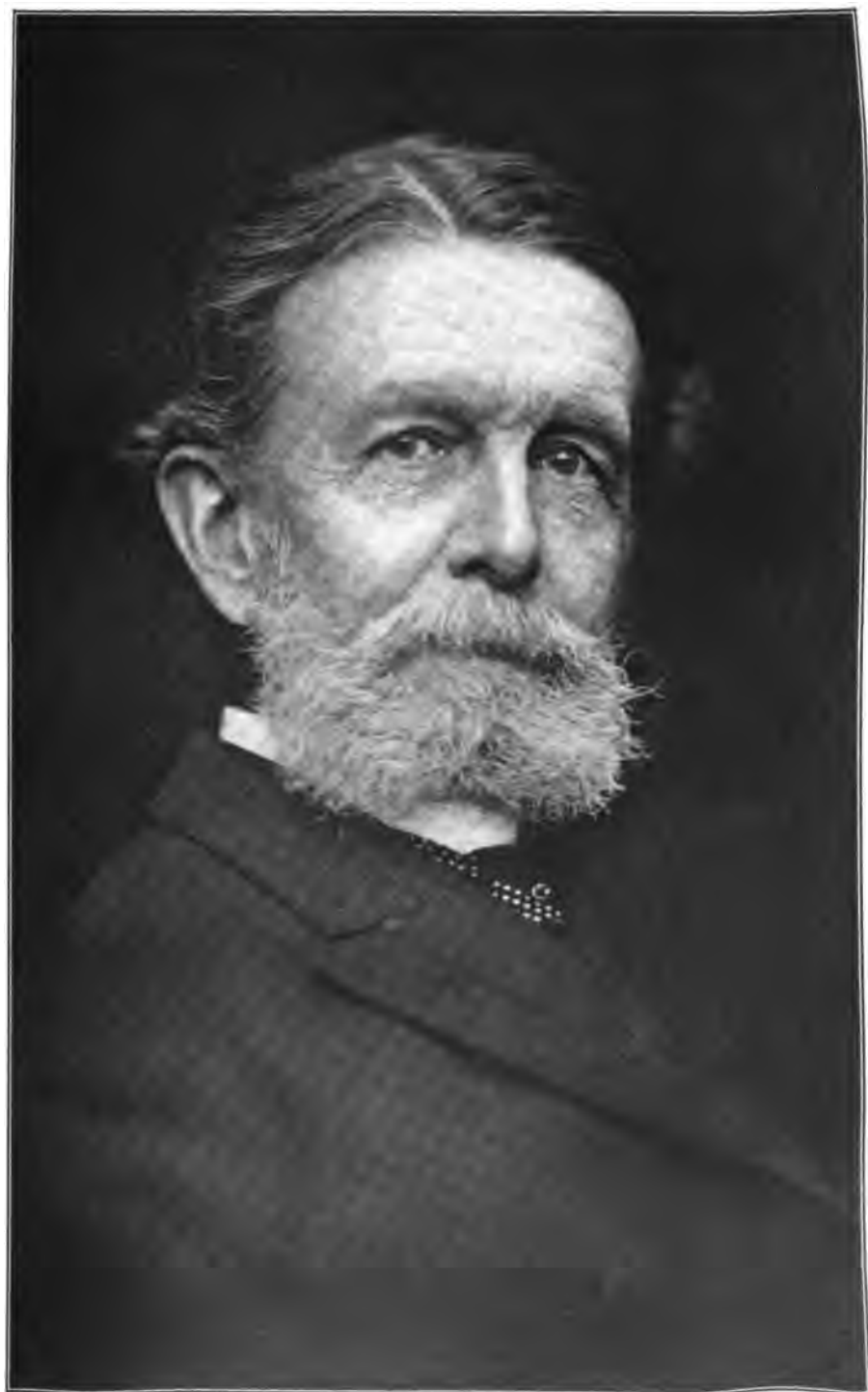
## RELIGIOUS SOLIDARITY

BY THE REV. JAMES MORRIS WHITON, PH.D., NEW YORK.

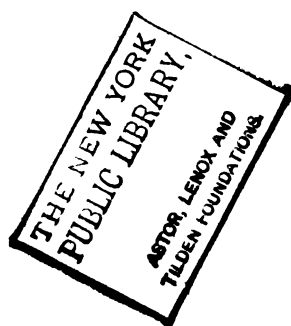
AN astute and unscrupulous politician remarked some time ago that the church vote was negligible, but the saloon vote was not, as it could be depended on to "go solid." It can hardly be doubted that religious men generally fail to use the power which a representative democracy gives them, to secure by their use of the ballot the moral interests of religion, now threatened and invaded at many points. There is no doubt that the forces that might make for righteousness in social and civic life show far less solidarity than their antagonists. The question of securing it seems to be a question of the seriousness of the crisis that will enforce it for self-preservation, rather than, as it should be, a question of so securing it as to prevent a crisis. To promote religious solidarity for the common cause of righteousness two unquestionable facts demand clearer recognition by religious men, and, in the first instance, by Christian men.

The first fact is, that the very differ-

ences upon which Christian men have divided, more seriously indeed in the past than in the present happier time of mutual approach, have really drawn their strength from the single and supreme interest in which all were and are agreed. Let any who doubt it look around the whole circle of sects in whose center stands the Cross. Underneath all zeal for denominational specialities what is the one thing that every truly Christian man, however drawn apart from other Christians, is most deeply concerned for? Is it not that he may do the will of God, and get it done by others, in a pure and benevolent life? Superficially viewed, he seems to be chiefly concerned for a creed, a sacrament, a polity; but in a deeper view it is for these only as means to his main end that he cares, as aids in his main struggle for the supreme moral interest, that God's will may be done on earth. It is for this that Christians holding to the doctrine of an endless hell have sepa-



THE REV. JAMES MORRIS WHITON, PH.D.  
Author of "The Gospel of the Resurrection," etc.



rated from Christians believing in ultimately universal salvation, through fear that the sanctions of the moral law were weakened by this belief. For this again the Trinitarian Christian, affirming the metaphysical oneness of Christ with God, stands aloof from the Unitarian Christian who writes such hymns as "In the Cross of Christ I Glory," but affirms only a spiritual unity, in fear that this limitation imperils the supreme moral interest of redemption from sin. For this again Christians who deny that any errors can be found in the Bible have excluded from fellowship Christians who affirm that there are such, lest tolerance of such an affirmation contribute to invalidate the moral authority of the words of eternal life. The same moral interest is also underneath the High Churchman's unchurching of all Christians not presided over by bishops episcopally ordained, because, as he thinks, only through contact with a certain series of consecrating hands in straight succession from Christ's apostles can flow the spiritual grace from the divine Head of the Church that is essential to its moral obedience, guidance, and victory.

With this indubitable fact in view, this unity in the supreme moral interest of religion underlying all the controversy and disunity that appear on the surface, the cause of schisms is plain. At one as to the end, we have been at odds as to the ways and means. The many specialized forms of one common Christianity are so many variations of the common effort to promote the common end—the keeping of God's commandments, the seeking of His Kingdom as followers of His Son. This being the real inwardness of the situation, this moral unity of a common purpose being implicit in all the diverse creeds and rites and politics by which Christians too often have been unhappily estranged, the grand desideratum

for a closer drawing together of Christian hearts and forces is simply to recognize the real fact, to lay it to heart, to insist upon it for all it is worth. This is precisely the thing that has failed to be done. We have too seldom looked below the broken surface to the point whence all lines of special interest diverge. By all means let us follow our own way of thought and action for sacred interests, so far as convinced that it is for us the best way of helping in the work of the Kingdom of God. In so doing we admit not only the right but the duty of our brother to do the same, altho it may lead him on a very different road from our own. But let us never fail amid all differences to hold fast the reconciling and unifying conviction, that the Christian brother who adopts what we reject and rejects what we adopt is nevertheless pursuing in his way the same central purpose as we in one way.

Evidently this is the true approach to the problem of Christian unity, so far as the subject presents a problem. Even on the broken surface of thought, were one to regard it thoughtfully, one would see that our agreements far preponderate over our disagreements, if one is disposed to weigh them instead of counting them; while at bottom all disagreements merge in that unity of desire and purpose which we all confess in the common prayer that Jesus gave us for its expression. The problem of the divided church is just this—a better realization of the unity which it already possesses and confesses. Now, of course, when the inward comes outward, and the implicit is made explicit, it must be in some visible embodiment. And so in hope of a resurrection of our Christian unity of purpose from beneath the overlaying mass of competing Christian forms, the question springs to the front, "With what body doth it come?"

Here our second fact stakes the line

in which the answer must be found. *The form in which anything is to be expressed is determined by the nature of the thing requiring expression.* The length of a musical note is expressed by a measure of time; the length of a ribbon by a measure of space; the weight of a mountain in an estimate of tons, the weight of an argument in an estimate of reasons; the sharpness of an ax by its cut into a tree, the sharpness of a tongue by its cut into the mind. Now the Christian unity that needs expression is the unity that the Lord's Prayer expresses, a unity in love to God and truth to God and purpose to do the will and seek the Kingdom of God—that is, it is a *moral* unity; not an intellectual, or governmental, or ritual unity. Trying to express it by the celebration of a rite, or the government of a church, or the definition of a doctrine, is like trying to express depth of sound by depth of color. So then, just as a musical fact must be expressed in musical terms, a material fact in material terms, a mathematical fact in mathematical terms, a moral fact must be expressed in moral terms. Such a fact is the Christian unity of fundamental interest and purpose which we see exists. It is the only unity that Jesus recognized, or provided for, or thought of. It is the only unity that is compatible with the diversity of minds and temperaments. According to the natural and universal law of expression, there is only one way to express it. This is in the moral terms of a common affection, aspiration, and endeavor for the common end all have at heart. Compared with this, the proposition for unity that has been most widely and seriously discussed—the Chicago-Lambeth “Quadrilateral”—has evidently followed a blind trail. A moral unity can not express itself in the historical and metaphysical statements of the Nicene Creed (which the present writer accepts as he inter-

prets it), or in the “historic episcopate”; simply because these, however helpful one may find them for his moral interest, are not of a nature essentially moral. These forms we know have been accepted by many whose aims were not in moral harmony with Christ's aims.

In a world where nature with her myriad varieties of living forms proclaims that uniformity of vital development is unnatural, we have been slow to see that uniformity of creed, or rite, or organization, is not the natural expression of Christian life in the divine unity of the spirit. We have been too prone to think of brethren who do not theologize or ordain in our way as half-brothers, or brothers illegitimate. It is high time to come to Jesus' mind, regarding Christian unity as moral unity with Him and each other in trying to get God's will done on earth. Let the fact be grasped that to express and to foster this unity He gave us not a creed, but a prayer. Men will always theologize differently and organize differently, but they must needs pray in unison, if they pray at all. For all true prayer sums itself up in one aspiration, “Thy will be done.”

Christian unity, therefore, can find its natural embodiment only in the activities of fraternal cooperation to realize the divine righteousness in human society. It can come only as we come back to Christ's thought of the church as a brotherhood purposing to make His principles supreme in the life of men. This, however, need not interfere with our interest in our separate ways, whether of speculation or of administration. Our national progress is better provided for by forty-five States separately working out social problems, while facing the world as a national unit. So our variously named churches are more likely to learn of one another while cultivating each its speciality.

But while the truth between opposing views can be reached only by uncompromising discussion, and while we are bound to be each as zealous for his own way as his sense of its value to himself requires, each must remember that "the sanctities of life are not in our separations but in our communications." Against excess of emphasis on any religious speciality the imperative safeguard is insistence on character as the ultimate test of either theory or practice. The real worth of whatever is held to in the name of religion is its moral worth in promoting the conformity of the human will to the divine in truth and righteousness and brotherly love. Impressively is this sometimes attested at the grave's mouth, where the righteous is acknowledged in his death as a brother-in-God by those who in his life disowned him as such. Witness the prayers for the soul of Frances Willard, offered in the Church of the Immaculate Conception at Minneapolis, a testimony to the ineradicable human conviction that the righteous soul, tho declared by the creed an impenitent heretic, is still one with all the faithful in Christ.

Pleas for Christian unity have been urged with lament that there are nearly a hundred and fifty sects in our country. But why should that be a lamentable number? The student of botany or zoology learns from nature that the exuberance of her forms expresses simply the exuberance of the one life that animates all. We do not regard the fact that there are nearly five hundred varieties of the humming-bird a discredit to the Creator's wisdom. So should we regard the diversities of form in which religious life expresses itself. Their multiplicity is no evil, but it has been perverted to evil, because religious men have mistakenly emphasized the outward instead of the inward, have regarded the livery more than the life,

have cared more for a corporation of saints than for the communion of saints. But to-day the largest church corporation on earth, hoping ultimately to absorb all others, is even more afflicted with discord between the monastic orders within its shell of apparent unity than our own Protestantism, apparently divided tho it be. The only natural and only possible embodiment of the unity of spirit which we confess in the Lord's Prayer is not a corporation, but cooperation. Against the league of Antichrist, in which the forces of covetousness and corruption, of fraud and vice, stand formidably together, the need of the time is not a guerilla policy, not a division of Christian forces into separate forts, but an active expression of their common purpose in combined endeavor "to destroy the works of the devil." The army of the Union that followed the flag of the Union carried after it the various colors of corps and brigade. So let us be Baptists, Episcopalians, Methodists, Presbyterians, and all the rest, but only for the common purpose; and rather than magnify our *isms* magnify the common family name.

Let it not be unobserved that the facts and principles here exhibited apply outside the pale of the church as well as within. The Kingdom of God is not conterminous with the church as now existing. The sympathetic reader can divine what might be said further, did present limits permit. The central aspiration of the religious spirit under whatever outward form is to link the human will with the divine. Wherever this aspiration exists, there the fundamental and eternal bond of unity with all kindred spirits exists. Existing, it demands its natural expression in oneness of religious activity with them, in combined endeavors to promote God's righteousness in the world. The riot of selfishness and moral anarchy that deranges and corrupts the industrial, com-

mercial, and municipal life of our people can be quelled only by massing against it all the religious interests that it threatens. Acting on this principle Christians and Jews have now for years cooperated in the New York State Conference of Religion, in whose meetings is used a book of common worship compiled by a committee consisting of an Episcopalian, a Unitarian, and a Jew.

Finally, underneath all the nominal or formal divisions between men seeming or professing to be religious, there is one both deep and real. It is the vital difference that separated the Paulinists from the Judaizers in the Apostolic churches, the difference still felt between men of the spirit and men of the letter. In any line of things, religious or non-religious, unity dies under the stickling of men of the letter for form and formulary. These are they

who anciently led the church—originally, as a scholarly churchman, Professor Hatch, has said, a society for the amendment of life—off from Jesus' ground of unity in spiritual aspiration and moral endeavor, to seek it in forms of government and formularies of doctrine, where their successors still would detain it. The natural result has been Phariseeism within the church and skepticism without; on the one side division, on the other derision.

There are signs, however, that this wandering in the wilderness of delusion is nearing the way out. Zeal for the spiritual life that unites is outgrowing fondness for the sectarian liveries that divide. The frost is coming out of the ground, and in the warm change of competitive into cooperative churches Christianity will rediscover and prove its power for the healing of the nations.

## THE DISTINGUISHING FEATURES IN THE LIVES OF CHRIST

BY THE REV. WILLIAM BYRON FORBUSH, PH.D., NEW YORK.

THE biographies of Jesus seem to fall into four classes.

First are what may be called the popular lives of Jesus. They are usually fluent and graphic and often excellently illustrated; they make little pretense to scholarship, but they have done a considerable service by reason of their wide circulation to keep the Christian readers of the world and their families in fresh and sympathetic knowledge of the Life of lives. Some of them, like those of Beecher and Gunsaulus, are characterized by bursts of noble eloquence; others, like those of Mrs. Phelps-Ward and Dr. Noah K. Davis, introduce a considerable element of more or less well-based imaginative detail; still others, like Geikie's, furnish a great mass of Orientalisms and local color, which, if it could have been offered with a more careful discrimina-

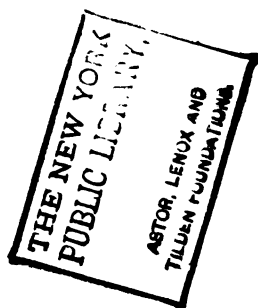
tion as to its comparative value, would have increased the reliability of the book while decreasing its bulk. A helpful little popular book on the boyhood of Jesus is Brough's "The Early Life of Our Lord."

Renan would have objected strenuously to being put in this class. "The devout atheist" planned to present a new conception of the Man of Galilee to the world. He did not object to popularity for his book, but he would do more: he would change the mind of the world about Jesus. What he achieved, as Dr. Barry in his recent biography defines it, was "a sentimental romance which was colored from end to end by his own experience." "He transformed the Gospels into a publication of the day." He made the whole story a Galilean idyl, and indeed his description of the Galilean ministry is really match-



**THE REV. WILLIAM BYRON FORBUSH, PH.D.**  
Author of "The Boy Problem," "Boy's Life of Christ," etc. Associate Pastor of  
the Madison Avenue Reformed Church, New York





less. Renan is not to be handed to young people without comment, but many a Christian who is old enough to discriminate will enjoy his charm and color and will get a lifelikeness of portrait which the more conventional biographies miss.

Farrar's, however, remains the best of the popular lives of Christ. It is reverent, conservative, picturesque, and often originally suggestive. His "The Life of Lives," a supplementary volume, is disappointing.

The next class of biographies is of those that were prepared for textbooks. Gilbert's is scholarly and discriminating; Rhees's is suggestive for further study and reading; Stalker's is itself a little masterpiece and is also furnished with a student's appendix; Burton and Mathews, founded upon Stevens and Burton's Harmony, would impress the ordinary student as more easily mastered because of its readily understood arrangement. Bosworth's, just out, is the best of all in suggestiveness and arrangement. I think I should use Bosworth with a college class and Burton and Mathews with an adult class that had not been to college. The International Y. M. C. A. publish two or three texts that resemble Burton and Mathews in plan: Sharman's and Murray's, for example. They are stronger on the devotional than upon the informational side. Burton's new "Studies in the Gospel According to Mark," designed for young people of high-school grade, takes up the life of Jesus in this gospel in a manner parallel to the way such students are accustomed to study the English classics in school. Taylor and Morgan "Studies," issued under Epworth-League auspices, is for the same ages as Burton, but is better adapted for personal study at home. Diffendorfer and Morgan's "Junior Studies in the Life of Christ" and Davis's "Life of Christ for Boys'

Bible Classes" are, like my own "Travel Lessons," intended for the next grade younger.

It seems strange that while there are many good textbooks for young people on the subject, there does not seem to be a really good life of Jesus for boys and girls.\* There are giftbooks galore, "The Sweet Story of Old" *ad nauseam*, and scriptural paraphrases like the excellently illustrated "On Holy Ground," by William L. Worcester; but where is the book that gives a real and admirable outline of the heroic, chivalric, and noble traits of Jesus, as many books have portrayed the national and even the military heroes of the race?

The third class is of books distinguished for real scholarship. Here the value varies according to the distinct purpose of the author. Sanday's new life, reprinted from the Hastings Bible Dictionary, is not a detailed biography. It deals simply with certain mooted points. As to the matter of chronology it may supersede the faithful Andrews, and in its discussion of miracles it may be preferred to Keim. It begins with a survey of external and internal conditions at the time of Jesus, discusses the critical problems of His ministry, gives a very valuable section to the teachings, and concludes with chapters on "The Verdict of History" that are frank in their admissions and yet all the more reassuring for their candor.

In the recent English translation of Holtzman we have a book with a similar method, but with a larger attention to the details of the story. The book is thoroughgoing and blinks nothing. It is rationalistic in its results. It will be read by those who wish to reap the first harvest of generalization from the now higher criticism of the New Testament.

\* A "Boys' Life of Christ" by Dr. Forbush has just been published by Funk & Wagnalls Company.—Ed.

Edersheim does not reach down to the deeper problems, but he still remains the best every-day author for the preacher. His rich Hebrew lore, his wide range of allusion, and his search of the teachings of Jesus for their sources furnish the preacher of the Word the Oriental setting which he needs for picturesqueness of style based on reliability of fact. He was himself a Hebrew-Christian and so he seems better than any other to interpret the Hebrew as underlying the Christian soul of the Gospels. For this same vividness of life one may consult also Stapfer's three little volumes on Jesus before, during, and at the close of His ministry, Delitzsch's "Artizan Life in Nazareth" and Schürer's "Jewish People in the Time of Jesus Christ." Jacobs's "As Others Saw Him" is the best picture of the "Jewishness" of Jesus ever written.

As soon as one seeks a knowledge of the teachings of Jesus as based upon His life and spirit he must turn to Weiss, Wendt, and Beyschlag. Beyschlag is easiest to read, but must be read with caution. Weiss is always rewarding to the more careful student.

Sanday himself says: "The student may be advised to take Weiss for his principal commentary, referring to Schürer or Edersheim for surroundings, and using along with it Tischendorf's 'Synopsis Evangelica' or a harmony like Stevens and Burton's. He should read 'Ecce Homo.'"

Dr. Hall's little book in "The Messages of the Bible" series on "The Message of Jesus" would also be a rewarding handbook for deeper research.

Before taking up the last class of biographies of Jesus a word may be helpful as to the special needs of the preacher in this direction.

Plainly, the popular lives will have a small place in his library. It is difficult for him to use them without becom-

ing dangerously imitative, and they are not thorough enough nor deep enough to be really suggestive to his own thinking. The textbook lives will furnish an excellent basis for independent study which shall lead a man out into the depths of his own thinking. In his earlier ministry Dr. Charles E. Jefferson wrote a complete life of Jesus from original study, which he never intended to publish or to use directly in his preaching. But one may be sure that the fruit of that study underlay every sermon of his that touched the life of Jesus, and that it made just the difference between a preacher who was evidently telling all he knew and the preacher who had a full fountain still in store. In a similar way the lives whose characteristic is scholarship force us to steady and continuous thinking upon this greatest of themes. Some of them, like Beyschlag, tend to press the mind of the reader into the author's own mold of thought. Others, like Sanday, rather open new doorways for thinking. In this direction I must hasten to commend Votaw's masterly monograph on "The Sermon on the Mount" in the extra volume of the Hastings Bible Dictionary, just out. It will start many a fine series of sermons. The same may be said of other important articles in that remarkable dictionary, such as Ottley on "The Incarnation," Stanton on "The Gospels," Brown on "Salvation," and Buhl on "New-Testament Times."

But there is one need which has not yet been met. The popular lives can give picturesqueness, the textbooks and scholarly biographies will direct and reward study; but to know Jesus thoroughly one needs "an interpreter, one among a thousand." The last class is of biographies of interpretation. The other lives may tell what Jesus did. These essay to tell who Jesus was. People listen with impatience now to a retelling of the annals of Jesus's acts

or to attempts to paraphrase the parables. But the world is still keen to know what Jesus and His teachings mean for its present and eternal needs. The difference is illustrated by the parallel contrast between the lives of Lincoln by Nicolay and Hay and by Miss Tarbell, full of facts, letters, and speeches; and the essays on Lincoln by Lowell and by Schurz, illuminative, dis-criminative, soul-searching.

Many have attempted this difficult task and have failed. Speer's "The Man Christ Jesus" impresses me as only a catalogue of attributes, far less satisfying than the little monograph by Bushnell on "The Character of Jesus," upon which it was based. Elbert Hubbard also has a preachment on "The Man of Sorrows" after the style of his "Little Journeys" to the homes of the great and good. This sort of thing is not to be dashed off. Nazareth can not be seen from the car-window. The result is a very tame article on the pathetic Galilean.

Professor Seeley's "Ecce Homo" was one of the earliest, as it seemed at the time the most startling, of endeavors to realize the ethical and social aspects of Jesus's life. Dr. Edwin Abbott's "Philochristus" and Jacobs's "As Others Saw Him" were imaginative books with a similar purpose. Fairbairn and Stalker, cited above, have drawn striking cartoons of the Master and may still be read to advantage.

A little book, just out, by Harris G. Hale, entitled "Who Then is This? A Study of the Personality of Jesus," founded largely upon a study of Mark, is a reverent and fresh attempt to reach the divineness of Jesus by way of his normal and perfect and absolute human development. It will not only give thoughts, but it will give birth to them.

On the whole, I think Dawson's "Life of Christ" impresses me most

deeply among the biographies of interpretation. Its style is full of mingled charm and passion; it is based upon a knowledge of all the critical problems, yet it is free from cumbering details, and its conception of the growth and expression of the Messianic idea of Jesus is consistent and powerful.

In summary, then, the preacher will not need any book in the first class unless it be Farrar. In the second, he will have Bosworth. In the third, he will have Edersheim; and, since he must have the Hastings Dictionary, he will there get Sanday and Votaw and the rest. In the fourth class he may select Dawson and Fairbairn.

And how will he use them?

First, he will know the life of Jesus in its leading facts and relations. It is still true that it is possible to leave the seminary and to preach topical sermons all one's life and not know the difference in time and plan between the Judean, the Galilean, and the Perea ministry, or why certain teachings were delivered at certain junctures and how far their meaning is limited for all time by those special circumstances which called them forth. Having arrived somehow at this knowledge, which one would be ashamed to lack concerning his own country's heroes, the remaining and lifelong mission of the preacher is to interpret the soul of Jesus; not lazily to retell its anecdotes with pious peroration or to relate once more the parables, but to show how Jesus and His Word come into the life of to-day and solve all its problems and carry all its burdens. To do this one will live with the interpreters, occasionally read Brooks and Bushnell and Matheson, but chiefly and finally by the travail of his soul shall he be satisfied; and then, like the Great Hero of that Fifty-third of Isaiah, "by his knowledge shall my servant make many righteous."

# SERMONIC CRITICISM AND SUGGESTION

## THE PREACHING WE NEGLECT

BY S. PARKES CADMAN, D.D., BROOKLYN, NEW YORK.

THE chief instrument of the earliest preachers was the expository homily: They delighted to follow the example of Jesus on His way to Emmaus and "open" to Jews and Gentiles the Scriptures. It was the function of every chief pastor to thus expound the sacred books to settled churches; and in the missionary propaganda the same method was followed with amazing success. For controversy, for appeal, for exhortation, for enlightenment, these books were the oracles divinely guiding the feeblest ambassador to the desired end.

I am convinced that modern American preachers are deficient here. We have been distracted by the wealth of modern knowledge, by the multiplication of current theologies, by the endless making of books, by the power of the public press, and by the spectacle of a nation evolved out of weakness into might within the scope of two generations of the ministry.

Sermons which are based on or affected by these phenomena lack the New-Testament instinct and perish in the using. The essence of the Gospel is so superior, so detached, and so admirably set forth in the New-Testament documents that its priority must be kept in our expositions thereof or we lose ground. It is Calvin the exegete, not Calvin the theologian; and McLaren the prince of the nineteenth century in this exacting art, not McLaren the denominationalist, who passes into the record of the ministry as a blessed example for us all. And those who heard Charles Haddon Spurgeon comment on the lesson as he read it, will testify that the unfolding sometimes exceeded the sermon in benefit for the hearers.

Sometimes these eternal measures of the Gospel need specific application. Had not the Christian pulpit been enlisted against slavery it is doubtful if abolition could have been secured.

The higher politics, as distinguished from partizan considerations, must have a place in our pleading. But this can be done, and done the better by causing the radiance of divine truth to play upon the hardened hearts

and encased consciences of men. The main object of the sermon is not to tickle men's ears with carefully prepared phrases, dainty allusions, and garnished words, nor to gratify that mere intellectualism which is frequently speculative more than regulative. We should never seek to produce the effects wrought by a great political speech or a great lecture or a great essay.

The living hunger of our congregations and of the nation is for the bread of God; and the words of Jesus allay the hunger, succor the soul, and arm the conscience. But this is not the easiest kind of preaching. And since we are called to such a calling, we should despise "easy" preaching. The message that costs nothing counts nothing. Certain crude schools flourish in popular esteem because they maintain rudimentary adherence to the Scriptures and expound them according to their lights. In the mean time, how many of our ministers are adepts in wise, timely, comprehensive exegesis? We have orators, reformers, topical sermonizers, eager participants in subordinate interests, but competent guides to the hidden waters might well be more abundant.

Let us cease to read the lessons appointed for the day without note or comment. Five minutes here, if given up elsewhere, will supply a veritable need. If we have no shrewd, pithy, and enlightening word, men like unto Bengel can supply the need. If we lack spiritual insight, prayerful study (not study without prayer, nor prayer without study) will cause the Father of Lights to shine on our spirits, and through them on our people. Passages which puzzle, obscure reference, hidden splendors can be dealt with, can be secured. And truth we deemed familiar to all will be seen afresh with regenerating vision.

And for sermons proper, an embarrassment of riches is upon us. Everything and everybody connected with the Scriptures are under the examinations of Biblical scholarship.

The constructive and reverent efforts of God's chosen ones have placed the necessary material to hand. Twenty-five minutes em-

played in setting forth a leading personality of the Old Testament, or a profound utterance in humanity's confessional, the Psalter, or given to an adoring meditation on some words of Jesus and of His disciples, will renew our gift, guard every investment of truth, and push the issue to a right decision.

This sort of ministry is the only broad, inclusive kind. Complaint of narrowness and conventionality is due to paralyzing devotion to lesser things. It is not in the true evangel that illiberality and exclusiveness are found.

The holy faith is broader and deeper than any sect or church. Let us go back to the

original sources, instructed but not dominated by the intervening days and measures. There is a misnamed "breadth" which is mist and vagueness, and there is a "liberalism" which is too bigoted to entertain any reckoning but its own preconceptions of what religion ought to be rather than rightly esteeming it for what it is by God's eternal will.

From these, from many other hindrances our office as preachers can be delivered; and into a larger efficiency of method and aim it can be sent forth by our determination to know the mind of Christ; and, proclaiming that, leave the rest to God's overlordship.

### SHOULD THE HYMNS BE READ?

By PROF. S. S. CURRY, D.D., CAMBRIDGE, MASSACHUSETTS.

THERE is a tendency at the present time among the preachers of America to omit the reading of the hymns in public worship. What is the cause of this change in a pulpit custom? Is this omission to be welcomed or lamented?

Granting that hymns are read well, is it best to read them?

What are the arguments against the public reading of the hymns? Among the many that may be given may be mentioned the following:

A hymn is meant to be sung, objectors say, and not to be read aloud, and the minister seems to be doing a superfluous work.

Again, they say the reading of a hymn takes time, and there is a universal call for the shortening of the service in this strenuous age.

Objectors also say that the reading of a hymn is a mechanical thing, and had its origin in days when people could not read, or when they did not have hymn-books; but now it is superfluous.

The reading of a hymn by the minister, in the opinion of many, is no aid to worship; in fact, it tends to introduce formality into the services, or it may imply that the minister desires to show off his elocutionary powers.

In opposition to these objections many things may be said in favor of reading hymns. Every one can remember occasions in his life when the reading of a hymn was especially helpful. One Sunday morning, just before Christmas, I heard Beecher read the adaptation, in his Plymouth collection, of Milton's hymn, "On the Morning of Christ's

Nativity." I heard him preach many times, but the reading of that hymn stands out as one of the deepest impressions I ever received from the great preacher. Who that heard that reading could forget the spirited metric movement, the true expression through his voice of Milton's vivid ideas and thrill of emotion? Every heart seemed to be moved.

The reading of a hymn shows that the singing is an essential part of the service. Very rarely, indeed, did Phillips Brooks omit the reading of a hymn; and tho he himself could not sing, and tho he might be weary, he stood with the congregation, as he once said, that he might not allow people to feel that singing belonged to the choir or the congregation, and that he had no part in it. He stood to show that worship was something in which all must join; and, according to him, the minister must read the hymn, and share in the singing, and prevent the disintegration or lack of unity in the different exercises of the service.

When the number of the hymn is announced in a cold, business-like way, as is the common custom at the present time, the minister's part seems to be regarded by him and others as merely the announcement of a chairman of a meeting or the conductor of the entertainment. Many feel that the announcing of the number is a mere statement that it is the choir's turn to lead the exercises of the hour. This often causes this part of the service to be regarded as mere entertainment, and no essential part of the worship.

Does not the reading of the hymn preserve the unity and spirit of worship and empha-

size the function of song in worship? Does it not coordinate the spirit of singing with prayer and the spirit of the hour? In fact, does it not have a specific function of its own? Are there not thoughts and feelings that can be expressed better by the reading of the hymn than in any other way?

A hymn is the expression of thought and feeling. While it implies song, speech, or vocal expression, is a more fundamental mode of expression, even of lyric poetry, than singing. Besides, to sing with the spirit and understanding it is necessary to comprehend definitely the character of the ideas and to realize the feeling. Some of the leading teachers of song at the present time ask their pupils to read. Why? In order to cause them to realize more adequately the primary nature of expression in its most fundamental mode before they endeavor to express the feeling in the more formal and objective art of song, or to awaken in them a true realization of the thought and feeling they are to express in song.

If this is helpful to those who are making a serious study of expression in song, is it not more necessary for a congregation of those who lack the technical training in a formal, objective, and difficult art? If a serious and earnest student is led by this means to give better expression to the feeling in singing, would not a company of ordinary believers be inspired to really think the thought, realize the emotion, in order to sing with "the spirit and with the understanding"?

Speech is a different art from song. It causes a different impression. It is simpler and more direct. It awakens a different set of faculties. It has a different content. It gives greater emphasis to the thought, while singing gives more expression to the feeling. In reading the hymn accordingly the speaker can interpret some of the deepest and most fundamental spiritual truths and awaken a deep devotional attitude of mind.

The reading of a hymn is personal or individual. The singing of a hymn is usually and the very nature of a hymn implies participation in common, by a large number. The reading of a hymn is in accordance with the alternation and opposition between the leader and the participants in worship, and is a call by the leader for a response in the singing of the hymn.

The reading of a hymn, accordingly, is a great aid to the congregation. It enables

them to understand and to feel the spirit of that which they are to express in song. It is a great aid to the hour of worship. A true hymn is the simplest and most direct, the most easily rendered expression of spiritual or devotional feeling.

The reading of a hymn, however, is of very great assistance to the preacher himself. It is a free exercise. He can read only a line or two, a stanza, two stanzas, or all of it, according to his own condition, the call for such an exercise to bring all into the spirit of worship, or the need to get command of himself in relation to the place and hour.

By its use he can get command of his own thinking. A hymn is rhythmic and thinking is rhythmic; and by intensely thinking his hymn and asserting its thought, or presenting it positively and seriously to his congregation, he can get command of himself as he can in no other way.

Besides, he can bring all minds together. One who will master the reading of the hymn will make great progress toward the mastery of delivery. It embodies in miniature the great problem of expressing religious thought and feeling. After the minister has read his hymn well he has command of the natural modulations of his voice and the imagination and feeling of his heart.

He can assert his leadership in the hour of worship. Members of his congregation come into church thinking about this, that, and the other. Their attention is confused, or they are listless. By a responsive service he may, in a great measure, bring all minds together, and by a direct alternation in such an exercise cause all minds to join in the worship by leading them to a common thought; but in the hymn he can become still more active in the leadership and expression of feeling because he is more free and the audience more passive to listen, to receive, and to respond.

The simple ideas of a hymn, its lyric character especially, enable a minister's heart to commune with that of his congregation in an act of praise; and by this means he can more actively awaken all minds and elevate them to a higher plane of thought. He can call all men not only to "assemble," but to "meet together" in worship.

Attention should be first subjective and full of worship, and the reading of a hymn is one of the simplest, most helpful, and universally available means by which the minister may unite the hearts of men and at the same time

turn them inward to a subjective realization of the presence of God.

There are also some other mere mechanical helps rendered by the reading of the hymn. However thorough may be the preparation of the preacher for the hour of service, when he stands up he is often so sensitive that he can not control his breathing, place his voice properly, rightly feel the size of the room, or project his tone as to be heard and definitely understood in the farthest corner. The announcement of the number of the hymn may be some help, but it is not sufficient. The reading of a few lines slowly, intensely, and with a right spirit is the greatest help to the nervous and self-conscious minister to lose his embarrassment, to get control of all his forces and powers, to get command of his breathing, in order, to use the expressive phrase of a distinguished professor, "to get himself in hand." This may be regarded as a subordinate matter, but it is of the utmost importance. The minister must feel at home. He must come into unity with his congregation. He must think and feel with them; and the reading of the opening hymn is a help to him when he fails to secure it in other ways, and he must not fail to use it. He need not read the whole hymn. He can read a line or two in a simple and personally suggestive way, expressive of his own devotion, rather than to his congregation, and thus he may get himself out of a lecture attitude into that of a minister, a leader of worshippers.

A hymn, in the strictest meaning of the word, is a song of praise. It is an act of praise, and the reading of the hymn may make men realize this.

The reading of the hymn is a great aid to public prayer. It is a call to prayer. It is a fundamental aid to the minister in getting his congregation and himself into an attitude of prayer, so that there will be in some sense a common prayer—that is, not a mere listening to what the leader is saying in prayer, but a genuine participation in the act of worship.

Aside, however, from the general aid of the reading of the hymn to the minister in enabling him to command his mind, voice, and body, in losing himself in the purpose of the hour, and in bringing him and his congregation together for praise and prayer, there are, if possible, deeper reasons.

Hymns embody the religious spirit of an age, of a race, of a people. Of all parts of the Old Testament the Psalms have been most frequently read, and have given the greatest inspiration and comfort through all the ages to devout believers. These Psalms, which George Adam Smith once reverently called the "hymn-book of a little highland congregation," contain notes of the choir-master of the temple upon the margins and at the head of these hymns—notes regarding the tunes, or the instruments that were to accompany the Psalms or responses to the parts to be sung as chorus. These peculiar words have puzzled modern critics not a little; and well may we reverently study these relics from possibly the choir-master's copy that happened to be preserved and transcribed. These reveal the great care with which everything, whether understood or not, connected with the Psalms has been preserved.

These Psalms are sung, but they need also to be read. They contain thoughts that need to be interpreted, and the same is true of the hymns of all the ages. A hymn embodies a great idea, associated and united with deep feeling; and it is only by the help of true vocal expression that these ideas and great emotions can be made sufficiently clear to ordinary men and women, or cause them to be so assimilated as to be expressed in song. Mere singing, without reading, may prevent people from realizing the true meaning of a hymn.

The hymns of an age reveal the deepest religious feeling. Toplady may have been a Calvinist, Charles Wesley an Armenian, and Sarah Flower Adams a Unitarian; but who can find it out in reading "Nearer, My God, to Thee," "Jesus, Lover of My Soul," or "Rock of Ages, Cleft for Me"? Men drop their opinions and mere intellectual discussions in a genuine hymn and express their real knowledge and experience of God.

How deep are the thoughts and emotions expressed by hymns! How blessed is their ministry to human hearts! The heart is poor that has never realized their nature or expressed their spirit through the tones of the voice, and in the reading as well as in the singing of them the real religious feeling, the real primal relation of the soul's experience of God, may be realized, and a great congregation be brought into unity of the Spirit.



## THE LONG PRAYER

BY SMITH BAKER, D.D., PORTLAND, MAINE.

THERE are social prayers, as at the family altar or in the church prayer-meeting, and these, like all the exercises of a social gathering, should be brief, not more than from one to three minutes, as with the exhortations they should be short and frequent—the mere asking for or thanking God for some one particular thing. The Christian-Endeavor-sentence prayers are a good example, with now and then an exception, of what a social meeting prayer should be, tho there will frequently be times when some special object as well as the spirit of reverence requires a longer prayer. The spirit of the prayer in social meeting, like the spirit of the remarks, has very much to do with their seeming length, for when the person who makes them and those who are present are in the right, worshipful spirit, then a three-minute prayer will not seem long.

When we speak of the long prayer in the Lord's-day worship there is altogether another side. The invocation at the opening service should be very brief, not more than one or two minutes, for its object is only to ask God's blessing upon what is to follow; thus also the closing prayer should be brief, for its object is simply to ask God's blessing upon what has been done. Mr. Beecher's invocations and closing prayers were from two to four minutes. (We mention him because he will not be considered a conservative example.)

The long or parochial prayer should be considered in another light. It is not the prayer of the minister for himself, it is not an invocation, it is the minister as the representative of the people in their public worship speaking for them to God. It is the most important part of public worship. The Roman Catholic, Episcopalian, and Lutheran churches, by their extensive ritual, have always given it the prominent place. The freedom of the Protestant churches has left it to the good judgment of the minister. Doubtless, many ministers have abused it, as other good men abuse the length of time they pray and talk in the social meeting. Our fathers used to offer very long parochial prayers, sometimes extending to half an hour. A true parochial prayer, which represents all the wants of a congregation, will include adoration, thanks-

giving, confession, supplication, and consecration. It will remember the personal life, the home life, the church life, the national life, and the world life. It is the congregation bowing before God with its praises and its needs. To hurry such a prayer into two or three minutes is inappropriate, unreverential, and unsatisfactory to the devout heart. Mr. Beecher's parochial prayers (to refer to him again because there was nothing morbid or formal in his methods), were from eight to twelve minutes in length. We do not think the average minister goes beyond that. We doubt if many ministers exceed five or eight minutes. If there is any breadth, any comprehensiveness, any taking into one's heart the needs of the people, and burden of soul for those he represents, no man can offer an appropriate, inclusive parochial prayer in less than five minutes.

As we have before said, doubtless there are some ministers who overdo the matter, but we have no sympathy with the frequent criticism of long prayers. Men and women who stay away from an eight-minute prayer, when the preacher is seeking God's blessing upon the community, have in them none of the spirit of worship. In a service of worship lasting one hour and a half, or, if you please, one hour, certainly ten minutes is not too much of the time to be given to prayer. As for young people staying away from church for the reason of long prayers, not if they are Christians, and it will be a sad day when the Christian Church arranges its worship to suit those who are not Christians. As for little children (God bless them), let them come and sleep if they wish; they understand as much of the prayer as they do of the sermon; and if they do not understand either, let them come, the place itself is an education. What do the children of the Episcopalian Church or the Roman Catholic Church understand of a long ritual of half an hour? It impresses them, educates them, and they grow into it.

There is a foolish demand in many quarters for a fifteen-minute sermon and a two-minute prayer. And many of these very people will go to the theater and remain three long hours and not complain. Are we to cut out of our worship only what non-

Christian people are interested in? Of course a dull man in the pulpit will make a short service seem long, but when the preacher is the prophet of God and the people are hun-

gry for the better life, then there will be less complaint about long prayers and long sermons and an increasing demand for more instead of less services.

### THE DRAMATIC ELEMENT

BY THE REV. C. H. WETHERBE, HOLLAND PATENT, NEW YORK.

I HAVE a constitutional repugnance against sensational displays in the pulpit. Any acting for mere effect is distasteful to me, and I regard it as being a violation of the sanctity of the Sabbath and of God's house. And yet I have come to believe that a proper degree of the dramatic element in preaching is a valuable aid to lasting effectiveness. During the palmy days of Henry Ward Beecher's ministry in Brooklyn I attended a Sabbath-morning service in his church and heard him for the first and only time. I do not now remember his text, but I do vividly remember several of his dramatic periods. In the course of his sermon he used the expression, "grinding out propositional dogmas," and as he was uttering the words he stepped to the right-hand side of the little desk and went through the motions of turning an imaginary crank, as tho he were grinding something, and then many in the audience laughed. I should not have been able to remember that phrase so long if it had not been for that dramatic illustration. It made an indelible impression. And then, in speaking of the element of mer-

cy in true justice, he illustrated his thought by saying that when he was a lad, and was in a dirty and disordered condition one day, his sister took him in hand to put him in good order and appearance again. He said that his sister was "seeking for traces of beauty" in him; and then with a twinkle in his eyes he ran his right hand through his hair and said: "I hope that she found them!" Had it not been for that dramatic action I would not have continued to this day to remember both the words and the point that he was making.

My conclusion is that the dramatic element in preaching is a powerful aid, but there are only a comparatively few such artists as Mr. Beecher was. It was a natural gift in his case, and he doubtless cultivated it with care. It would not be advisable for all young ministers to attempt to be dramatic in the pulpit; and some who have attempted it have made fools of themselves. There is danger in it, even to those who have the element, for they are liable to employ it to an injurious excess.

### PREACHING TO THE SOCIAL CONSCIENCE

BY THE REV. W. F. CRAFTS, PH.D., WASHINGTON, D. C.

It would not be fair to say that the very frequent frauds that are now startling the country and the world are chiefly due to the critical attitude of the Church toward "mere morality," but the question may well be raised among Christian leaders whether the matter of individual and social ethics has been given due attention by the Christian pulpit and the Sunday-school.

It is certainly startling to see that in almost every one of the great evangelical denominations some of the most prominent laymen have been notoriously prominent also in the wrecking of great financial enterprises, in the development of trusts by illegal methods, in the corrupting of legislators by political con-

tributions from corporations that could have no other purpose than to secure undue advantage. On the other hand, in daily life any one who has much experience with business-men finds among church-members hardly less than among others the most amazing propensity to false promises and false representations. Promising a job when there is no expectation of accomplishing it in the time and way promised, misrepresentation of goods, and other small dishonesties are matters of every-day occurrence, and in these days are seldom made subjects of church discipline, not even when the widow and the orphan have been robbed by men eminent in the Church.

Now that I am seeing life as manager of a

large enterprise with an extensive business side to it, I am more and more persuaded that ministers should "preach the law" as it was preached in the days of Finney, searching the conscience and dealing strongly with questions of casuistry.

The first commandment requires us to get the individual soul into right relations with God; but this commandment, the first in importance, has had more than its fair share of attention, for the Bible treats the second commandment as "like unto it" in importance and more difficult to obey—the development

of right social relations between men and men, which all history shows do not follow as a matter of course from right relations with God, as has been assumed.

The preacher must, to a large degree, be a spiritual lawyer, and make the applications of Christ's great law, "Thou shalt love thy neighbor as thyself," to particular cases that come up in his own community, so that even the most busy and thoughtless can not only understand if they will, but can not misunderstand if they would, their social duties.

### ON HOMILETICAL CONGRUITY

BY THE REV. ARGUS I. SEER.

AN oft-told incident of the little minister in a strange church, with a thin, shrill voice, who pushed his head just in sight above the high pulpit and piped out the text "It is I, be not afraid," very well illustrates the point of this article. Such a man could better afford to preach on "Come down, Zaccheus." Why will men of mild, gentle aspect try to enforce with vigor the terrors of judgment? Or why do so many robust, red-faced ministers preach weeping sermons? I once knew a thin, dyspeptic, cheerless New-Hampshire minister whose only possible tone was keyed to a mournful cadence, who was much addicted to praising a cheerful religion. This was not so bad, but the contrast on first hearing him do this closely bordered on the ridiculous. The incongruities between the personal impress or aspect of a minister and the kinds of sermons he often mistakenly attempts is probably the result of a certain professionalism that in many directions is a great pulpit bane. Would it not be serviceable to have in all our theological seminaries a chair of homiletical adaptation, whose incumbent should have it as his whole duty to set theological candidates upon the path of their right adaptations. He would study his students with the view to finding out what kind of sermons in each case a candidate should not attempt. His lectures to the classes should enforce constantly the idea that not every minister can preach every kind of sermon to profit. During the great revival in St. Louis about twenty years ago a country minister, say from Arkansas, came to the city and heard Sam Jones preach. At one point

in the sermon the great evangelist poured out such a tirade of abuse on his congregation as he was often given to, which no one resented, and at the wit and boldness of which there was laughter. The preacher concluded by telling the great audience if they did not like that kind of talk they could get right up and go out. The effect was so fine that this country minister went home and tried the same device with even greater energy on his own congregation. He was disgusted by having them immediately empty the house. On that kind of rock many a minister has been broken. There is an individual genius that belongs to every man's personality; within that circle he must at last have his only usefulness in the pulpit. The spirit of professionalism is chiefly the unnaturalness of a man who is outside his own genius. His sermon, certain classes of sermons, are foreign to his spirit. If he tries them (perhaps because other men succeeded with them) he will largely fail.

The average minister would better content himself with the things that are within his capacity. No other pulpit incompetency is so conspicuously evident to a congregation as that which strains and wrestles with attempts in which there is no mastery and that are wholly beyond the scope of the preacher's powers or wholly foreign to his mental or spiritual sphere. Let the minister study his limitations, of voice, manner, general temper and tone, external appearance, and go about his preaching task always in view of his personal aptitudes. The first law of good preaching is naturalness.

## STUDIES IN BIBLE THEMES

### THE GIFT COMMUNICATED TO TIMOTHY

BY THE REV. W. HAY M. H. AITKEN, CANON OF NORWICH, ENGLAND.

THE passage which I propose to consider (II Tim. I. 6) consists of an earnest exhortation, offered by St. Paul to Timothy. Upon this apparently simple and preeminently practical utterance so vast a fabric of theory has been erected that it is not too much to say that the fate of a system of theology hangs upon the interpretation of this single text, so far, at least, as that system claims to possess any scriptural basis.

The case may be thus stated: An ancient tradition, dating perhaps from about the early part of the fourth century, represents Timothy as having been appointed by St. Paul to be the first bishop of Ephesus. This tradition has been very generally accepted with uncritical credulity, chiefly, as it seems to me, because it is evident that Timothy did in some way exercise chief authority in that infant Church. The conclusion naturally suggests itself, on *a-priori* grounds, that the laying on of hands here referred to by St. Paul must have been the act whereby this Episcopal authority was bestowed, and the corresponding gift (*charisma*) conveyed.

But here the issue is rendered somewhat more involved than it would otherwise be, by the fact that this is not the only reference contained in these epistles to a gift bestowed on Timothy by or with the laying on of hands. In the First Epistle (iv. 14) St. Paul urges Timothy not to neglect the gift that was in him, which was given him by prophecy with the laying on of the hands of the presbytery. Here it would seem absolutely clear that the apostle is speaking of an ordination to some ministerial position; but our uncertainties recommence when we ask what that office was.

All that we can certainly say is that, if it were the consecration of a bishop, in the latter sense of the term, we have here the extraordinary spectacle of the ordination of a superior by inferiors. It would certainly seem an astounding anomaly in our day, if, in any Episcopalian community, the presbyters were to take part in the consecration of a bishop; and yet more surprising, if they actually conducted such a consecration among themselves, without the assistance of any

higher functionary. But it would be an even more extraordinary event still, if the one bishop who was present, and took part in the laying on of hands, in writing subsequently to the man thus ordained, were to refer to the episcopal gift as having been communicated to him by the laying on of the hands of these inferior officials, and make no sort of reference to the imposition of his own hands; although it was to this (according to this theory) that the whole proceeding owed its validity.

This extreme improbability becomes an impossibility when we reflect that this higher official was none other than St. Paul, whose habit it was to consider it a religious duty to assert, and insist upon his apostolic authority and prerogatives. And indeed such an utterance from him would have been both incorrect and seriously misleading.

These considerations seem to me to be absolutely decisive in forbidding us to identify the laying on of the hands of the presbytery, mentioned in the First Epistle with the laying on of his own hands spoken of here in the passage that we are considering in this Second Epistle. But if the apostle refers to two distinct quasi-sacramental acts, in each of which the symbolic laying on of hands occurred, on the one occasion by the presbytery, and on the other occasion by himself alone, what can have been the distinction between the *charisma* bestowed in the one case and that bestowed in the other?

We may arrive at an answer to this inquiry by an exhaustive process. We have instances of the laying on of hands in the New Testament: 1. For the communication to believers of the Pentecostal gift of the Holy Ghost, along with the varied tokens of His presence (Acts viii. 17 and xix. 6); 2. For "the ordering of deacons" to undertake the charge of the temporalities of the Church (Acts vi. 6); and 3. For the bestowal of some ministerial office and its corresponding capacity upon Timothy, for which he had been designated by the spirit of prophecy.

When we hear, then, in the present passage of a gift being communicated to this same

Timothy by the laying on of St. Paul's hands, we must conclude that it was either one of these gifts or something else distinct from these. Now we have seen that there is good reason for concluding that St. Paul is not referring here to the same gift that he speaks of in the former Epistle, as having been bestowed in connection with the laying on of the hands of the presbytery, which we conclude to have been the gift that fitted him for the office of a presbyter. As for the ordination of deacons, it is irrelevant to the subject that we are discussing, as no one supposes that Timothy was ordained to that office. We must needs therefore conclude that St. Paul is here referring either to what we have called the "Pentecostal gift of the Holy Ghost" or to an ordination of this young man to some higher official position than that to which he was raised by the laying on of the hands of the presbytery. In other words, St. Paul must either be referring here to Timothy's ordination to an office of which no mention is made in either of these Epistles, or he must have been referring to a most solemn incident in the man's own religious experience, which affected in the most important way his own personal and spiritual condition.

I have already given what seems to me an absolutely conclusive reason for believing that the laying on of hands here spoken of is not to be identified with the laying on of hands referred to in the First Epistle. Let us then suppose, for the sake of argument, that in the former passage St. Paul is referring to Timothy's ordination by the presbyters to the presbyterate; while in this second passage he is referring to his ordination to the episcopate, by the laying on of his own hands. Surely we have no sooner suggested this, as an hypothesis even, than we must needs become conscious of the amazing anomalies that such an explanation involves. It is evident that, whatever ecclesiastical position Timothy may have occupied when the Second Epistle was written to him, that he already held when he received the First. Indeed, it is in the First Epistle, rather than in the Second, that such instructions were addressed to him as have led to the supposition that he was already a bishop, in the later sense of the word. But if he had received Episcopal ordination at the hands of the Apostle before the First Epistle was written, how are we to account for St. Paul's making no reference to this, but only urging him not

to neglect the gift which he received as a presbyter, and through the ministry of others. Surely it is simply inconceivable that if St. Paul had himself consecrated Timothy a bishop, he would, in writing to him about the performance of his episcopal duties, have warned him not to neglect the gift that he received when ordained to the presbyterate.

Further we have no example elsewhere in the New Testament of the performance of any act of ordination by a single individual.

I am obliged, then, on these grounds to regard it as in the highest degree improbable, if not impossible, that St. Paul was here referring to any act of ordination. This conclusion seems to be borne out in every particular by a consideration of the pictorial phrase here employed by the writer, and of the context in which it occurs. "I put thee in mind," says the Apostle, "that thou fan afresh into a living flame that gift which is in thee by the laying on of my hands; for God gave us not the spirit of cowardice, but of power, of love, and of self-control." We are taken back here, surely, to the prophecy of the Baptist, "He shall baptize you with the Holy Ghost, and with fire." Such a baptism of fire occurred at Pentecost, and subsequently in the case of all who became partakers of the Pentecostal gift; and there seems to be little room for doubt that upon Timothy also this baptism of fire must have fallen, through the imposition of the Apostle's hands.

But would the phrase be appropriate if applied to some specific gift bestowed for ministerial purposes? To judge of this, let me just put two sentences side by side. The one shall be "I remind thee to fan into a living flame the fire that was kindled within thee, when thou was consecrated a bishop," and the other shall be, "I remind thee to fan into a living flame that fire which was kindled within thee, when, after thy confession of faith, thou wast baptized with the Holy Ghost and with fire."

A special *charisma* is, indeed, needed by the man, who is called to the stupendous responsibilities of the episcopal office; but such a man should have already in his own soul received the baptism of fire, and, if he have not, no consecration to office in the Church will bring him this. The special gifts needed for that office would perhaps be power of government, capacity of organization, tact and discernment in dealing with men, and, I think most of our modern bishops would add, a large

share of prudence and caution. Be this as it may, these are not the gifts most naturally symbolized by "fire."

But what were the gifts thus bestowed on Timothy? St. Paul goes on to say: "For God gave us not a spirit of cowardice, but of power of love and of self-control." These are not gifts of which the episcopal office has any monopoly; nor are they gifts that any Christian man can afford to dispense with; and to each of these gifts the figure of fire is appropriate. We may speak of the fire of courage or of zeal, or the fire of love, or the dross-consuming fire of inward purity, but, I submit, we are not in the habit of speaking of the fire of organizing capacity, or of prudence and caution.

St. Paul assumes here the first personal pronoun in the plural and associates himself with Timothy in the assertion that he makes. When did he receive that splendid gift of undaunted courage, or that spiritual power, or the glowing love of souls that so distinguished him, or the self-control that enabled him cheerfully to face a life of hardships? Surely not at his ordination, for no outward ordination ever occurred in his career, but in that ever memorable moment, when the purpose for which Ananias had been sent to him was fulfilled, and he was filled with the Holy Ghost (Acts ix. 17). Then it was that he boldly began to preach Christ in the synagogue, for he had not received the spirit of cowardice, and then it was that he increased more and more in strength, for he had received the spirit of power (Acts ix. 22). We can not well avoid the conclusion that Timothy had also received similar gifts at a similar crisis in his own spiritual experience, when St. Paul thus associates his son in the faith with himself.

Let us proceed to examine the context of the passage. Here we notice first that the context of the passage in the First Epistle to Timothy, in which he is charged not to neglect the gift received through prophecy and the laying on of the hands of the presbytery, is almost entirely what may be called ministerial in its character; that is to say, it consists of directions and exhortations addressed to Timothy in his ministerial capacity. Here is no reference to his personal experience, but in it the Apostle calls upon his disciple so to play the man that none shall despise his youth. He is to live out what he teaches, to furnish his mind by read-

ing, to develop his powers of speech by exhortation, to increase his theological knowledge by the study of doctrine. The veteran servant and minister of Jesus Christ is evidently anxious that his younger brother should prove himself an able minister of the New Testament, and he instructs him accordingly.

But when we turn to the first chapter of the Second Epistle all this is changed. From the first verse to the last the Apostle, in writing this part of his letter, is dealing with the personal religious experience of his dear son in the faith, and not with his ministerial gifts or responsibilities. He begins by referring to that with which all true religious life begins, "the unfeigned faith," which for three generations had been exhibited in that family, and now was manifested in the youngest member of the trio referred to.

Now what was it that followed "unfeigned faith" in apostolic days? What happened at Samaria when the Samaritans exercised unfeigned faith in the Christ that Philip preached? The Apostles laid their hands on them, and they then and there received the Holy Ghost, for their own spiritual development and usefulness (Acts viii. 17). What happened to the disciples at Ephesus, to whom St. Paul put the question, "Did ye receive the Holy Ghost when ye believed?" The very man who wrote these words to Timothy, first, by a fuller instruction, led them to a more complete and an "unfeigned faith" in Jesus as their Savior, and then he laid his hands upon them that they might receive the Holy Ghost along with those spiritual gifts (*charismata*) which were the outward signs of His presence (Acts xix. 6).

What must have happened to Timothy in his religious experience? First, he too must have been led to unfeigned faith in Christ, and then he must have heard from St. Paul, if from no one else, about this Pentecostal gift, upon the possession of which all ministerial success must depend. What more probable than that St. Paul, who claims to have been Timothy's spiritual father, should have dealt with this, his dear son in the Gospel, just as he dealt with these Ephesian disciples.

The sequence of ideas, then, in the passage seems to fall in with this interpretation and with no other. St. Paul does not violently leap from the consideration of Timothy's conversion to a reference to his consecration

as a bishop long years afterward, but speaks first of his faith and then of his reception of the baptism of the Holy Ghost, which, no doubt, immediately followed.

And the same characteristics run through the remainder of the chapter. The Apostle proceeds, in the verse following that which we are considering, to exhort Timothy, who, it would appear, was in some danger of giving way to timidity, to be brave in the strength of the gift bestowed upon him, and not to be ashamed of the reproach of the Gospel. He reminds him of the great salvation of which he was already a partaker, and of the holy calling which has reached him from his Lord. From first to last the mind of the writer is engaged in this passage with the various features and phases of spiritual experience, and it is not till well on in the second chapter that he begins to give him directions as to his relations with others.

How inappropriate would be a reference to his ordination in such a passage as this, how particularly appropriate, nay, how absolutely

necessary, reference to that early experience, which had given such fair promise of a noble sequel!

But if this interpretation of this passage be accepted, two results must follow. In the first place, those who look upon episcopacy as a divine institution and are prepared to indorse the sentiment, "*nulla ecclesia sine episcopo*," must look elsewhere, and look in vain, for any support for their dogma in New-Testament Scripture; the only passage that seemed to imply it will have been shown to have no reference to the subject.

But, in the second place, to the whole Church, to laymen as well as to the clergy, the passage acquires a new significance and a fresh value. It is a solemn reminder to us, as it was intended to be to Timothy, that all true spiritual success, whether in our life or work, must depend upon our living continually as under the fires of Pentecost. Let us first make sure that we have possessed ourselves of Timothy's gift, and then let us see to it that we ever keep alive the sacred flame.

### SAINTS COMPARED TO PALM-TREES

BY THOMAS P. HUGHES, D.D., LL.D., BROOKLYN, NEW YORK.

*The righteous shall flourish as a palm-tree.*—  
Ps. xcii. 12.

THERE are many varieties of palms (see Standard Dictionary *in loco*), but the palm of the Bible is always the date-palm—the *Phoenix dactylifera* of Linnæus, which in Scripture times grew very abundantly in many parts of the Levant. It is called in Hebrew *tamar*, a name which is given to three women in the history of Israel who were remarkable for their beauty. At Elim, one of the stations of the Israelites between Egypt and Mount Sinai, it is expressly stated that there were twelve wells of water and threescore and ten palms (Exod. v. 27). The palm is set forth in the vision of Ezekiel (Ezek. xlvii. 19; xlviii. 28)—"From Tamar even unto the waters of strife in Kadesh." Jericho was "the city of palm-trees" (Deut. xxxiv. 8). Bethany means "the house of (palm) dates." The word *Phœnicia*, which occurs twice in the New Testament, would seem to be derived from the Greek word signifying a palm.

I. The palm-tree is an excellent tree and lovely to look upon. All its branches rise heavenward and shoot upward; there are none growing out of its side as in other trees.

God's saints have their "conversation in heaven: from whence also they look for the Savior" (Phil. iii. 20). Their affections are set "on things above, not on things on the earth" (Col. iii. 4).

II. The palm-tree will not grow in filthy places, but in the purest soil. It spreads forth its roots by wells of water and flowing rivers. God's saints flourish best in a pure soil with the environments of gospel blessings. They are planted in the choice garden of Christ's own vineyard and in the courts of the Lord's house. "The righteous shall flourish like the palm-tree: he shall grow like the cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God" (Ps. xcii. 12, 18).

III. The palm-tree can not ripen its fruit in all climates. Orientalists tell us that at present it can not ripen its fruit in Palestine, except in the subtropical climate of Jericho and the Dead Sea, as it requires an annual average of temperature. The saints of God can only bring forth the fruits of obedience, purity, and charity within the Church of God. Christ said: "If ye continue in my word, then are ye my disciples indeed" (John viii. 31).

"Abide in me and I in you; as the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me" (John xv. 4).

IV. The palm-tree is very straight and grows upright. It is very graceful; with its slender, branchless trunk, between one and two feet in diameter, and from forty to fifty, rarely eighty feet high, and its evergreen crown of from forty to eighty feathery leaves, each from six to twelve feet long, it thus seeks to rise, as far as possible from earth, and as near as possible to heaven. In Solomon's Song the graces of the Church are typified by those of the palm-tree, "how fair and how pleasant art thou, O love, for delights! this thy stature is like a palm-tree" (Cant. vii. 7). The saints of God are straight and upright in their doings. "The just man walketh in his integrity" (Prov. xx. 7). "The way of the just is uprightness" (Is. xxvi. 7). The apostle says, "Herein do I exercise myself, to have always a conscience void of offense toward God and toward man" (Acts xxiv. 16). "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, think on these things" (Phil. iv. 8).

V. The palm-tree when young is a very weak plant. It is so feeble that it can hardly stand by itself. They usually plant three or four of them together so that they may strengthen each other. The saints of God are usually weak and feeble. The Savior said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. xi. 25). St. Paul says that God hath chosen "the weak things of the world to confound the things which are mighty" (1 Cor. i. 27). Like the palm-tree the saints of God when planted together in God's vineyard go on from strength to strength until they become men in Christ Jesus.

VI. Palm-trees by growing together do join and clasp each other, and grow one to the other, and by that means grow very strong and flourish exceedingly. With the saints of God union is strength. Christ has left us the sacrament of Holy Communion as a means of imparting strength. The Church catholic expresses her belief in the communion of saints. "We took sweet counsel together, and walked unto the house of God in company" (Ps. lv. 14). "They that feared

the Lord spake often one to another" (Mal. iii. 16). "Comfort yourselves together and edify one another" (1 Thess. v. 11).

VII. The palm-tree is always green. The perpetual verdure of the saint's life is a very common metaphor of Holy Scripture. Biddad, the Shuhite, in his conversation with Job characterizes the perfect man as he who "is green before the sun" (Job viii. 16). The godly souls shall grow and flourish without intermission. Progressive sanctification is the rule of life. The goal of to-day will be the starting-point of to-morrow (see Ps. i. 3). "For he shall be as a tree planted by the waters; . . . her leaf shall be green" (Jer. xvii. 8).

VIII. The palm-tree doth not only keep up its greenness and the beauty of its leaves, but it is a tree that is full of fruit. In the East new dates as they come from the palm-tree are exceedingly pleasant and delicious; the saints of God bear fruit. The expression "fruit," as designating the saintly life, is much used by our Lord in His instructions to His disciples, and is also used in the writings of the apostles. The figure is employed in the last chapter of the Bible, where the tree of life yields her fruits for every month and the leaves of the tree are for the healing of the nations (Rev. xxii. 2). The fruit of the spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith" (Gal. v. 22). Saints are very fruitful trees, and in this respect may be fitly compared to the palm-tree.

IX. The palm-tree will flourish in despite of great hindrances. It grows where other trees would wither and die. Where the hot blasts of the South are scarcely supportable, even by the native himself, forests of date-palms will flourish. This is a picture of the godly soul. The influences which try him and threaten to crush him are powerless. He grows rich by loss, strong by trial, patient by tribulation, joyous by suffering. Naturalists have observed that the palm-tree will thrive even when heavy weights are hung upon it. Thus "the righteous shall flourish like the palm-tree," "tribulation worketh patience, patience experience, and experience hope" (Rom. v. 4).

X. The branches of the palm-tree are used as signs of victory. They were so used at the Feast of Tabernacles; and when Christ entered triumphantly into Jerusalem, the people cut down palm branches and strewed them in the way" (John xii. 13). The one



hundred and forty and four thousand who are redeemed from the earth and clothed in white are said to have "palms in their hands" (Rev. vii. 9). It is therefore the mission of this

graceful and unique tree to magnify the power and wisdom and the goodness of God, and to animate God's people and to encourage them on the journey of life.

### RUTH AND RIZPAH

BY PROF. ED. KOENIG, PH.D., D.D., UNIVERSITY OF BONN, GERMANY.

Who does not know Ruth, the Moabite daughter-in-law of Naomi? We all remember the words with which she overcame the thoughtful attempt of her mother-in-law to prevail upon her to remain in their home east of the Dead Sea: "Whither thou goest I will go; and where thou lodgest I will lodge." With these words she disclosed her heart's resolve; and when she added, "Thy people shall be my people, and thy God my God," she crowned her high resolution with a coronet of gold and jewels. Having thus decided, she wandered with her mother-in-law to the latter's native town, Bethlehem, in the land of Juda; and was it not as tho the diadem of filial love glittered upon her head? Was she regarded as a despised alien in the Judean town? or as a beggar when she gathered ears of corn on a stranger's field? Nay, the story of her pious resolve found willing listeners and was eagerly spread. Thus the fame of her virtue circulated through the streets of Bethlehem; and even the overseer of the harvesters on the field of Boas could tell his master about the Moabite woman who had given such a rare proof of filial love, and inclined toward the people who worshiped the true God. Ennobled through love, she was found worthy of becoming the great-grandmother of David and the ancestress of his illustrious family.

Yea, Ruth—the happy heroine of filial love—is in everybody's thoughts; but do you know Rizpah, the heroine of self-sacrificing mother-love, equally as well? Look toward the sun-beaten limestone plains of Palestine, and you will see a human being occupied with a peculiar task. She guards the corpses of her sons and stepsons, keeping away the birds of prey during the daytime and the hyenas during the darkness of night. Thus you see her, not for one week only, nor yet a month, but for one long fervid Palestinian summer (2 Sam. xxi. 10). He who waited for deliverance on the island of Salas y Gomez has found his poet, Chamisso having sung to his memory:

"Salas y Gomez midst the ocean billows  
Rears like a mass of granite bleak and  
blear;  
Scorched by the sunrays, vertical and yellow;  
Barren its surface—rocky, dry, and sear—  
Folke by the winged beings of the air,  
Who, fleeing the tempest, seek a refuge  
there."\*

And how touchingly has the poet understood and voiced his yearning for deliverance:

"Patience! the sun arises in the East;  
Sinks in the West, beyond the ocean's  
plane:  
Its journey done—another day surceased!"\*

Oh, that I might be able so to attune my readers that they might sing the praise of Rizpah! How radiant, then, the crown of honor which I would place upon the heroic brow of this mother. But this is not needed. Dew and morning-ray have long preceded me. For as we see her sitting there, she is surrounded by thousands of jewels formed by the rays of the morning sun reflected by the clear dew-drops. But how utterly forgotten was she as she sat there during the long, long night? And yet be still! From heavenly spheres comes to us the song of mother-love, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee" (Isa. lix. 15). Thus the endurance of mother-love can be surpassed only by the all-merciful love of God. List, Rizpah! This refers to you also. And neither you nor Ruth shall ever be forgotten. Your hymns of praise shall ever be intoned together.

#### Where Was Joseph Buried?

DR. ALEXANDER MACLAREN, in his recent notable sermon on "A Coffin in Egypt," drops into the mistake of saying that the body of Joseph was buried at Macpelah, whereas the sequel shows that it was at Shechem. Compare THE HOMILETIC REVIEW, March, 1905, p. 214, with Joshua xxiv. 32.

WILLIAM J. FRAZER.

ELKHART, INDIANA.

\* Free translation by Mr. Frank Cramer.

## ANALYSES OF MATTHEW AND MARK

By **ELMORE HARRIS, D.D.**, PRESIDENT OF THE TORONTO BIBLE TRAINING SCHOOL,  
TORONTO, CANADA.

[The International Sunday School lessons for 1906 are taken from the synoptic gospels.  
Next month we will give an analysis of Luke's gospel by Dr. Harris.]

## Matthew

## THEME: THE KING.

**THE ANALYSIS.** The Prelude. i. 1-iv. 16. (1) The Genealogy of the King. i. 1-17. (2) The Nativity. i. 18-25. (3) The Infancy. ii. 1-23 (the Prophetic Homage, ii. 1-12; the Exile, ii. 13-23). (4) The Forerunner. iii. 1-12. (5) The Coronation. iii. 13-17. (6) The Victory. iv. 1-11. (7) The Chosen Place: the Withdrawal into Galilee. iv. 12-16.

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### III. The Power of the King. xxviii.

1. The Resurrection of the King. xxviii. 1-15.
2. The Great Commission of the King. xxviii. 16-20.

## Mark

THEME: THE SERVANT. Key verse, i. 1.

"The Servant of Jehovah." Cf. xvi. 20; Ac. i. 1. Isa. xlii. 1; lii. 13; liii. 12.

The Gospel of Work. Cf. Acts x. 36-43: "The Program of the Gospel."

The Analysis. The Prelude. i. 1-13. (1) The Baptist's Ministry. vs. 1-8. (2) The Baptism. vs. 9-11. (3) The Temptation. vs. 12, 13.

### I. The Servant in Eastern Galilee. i. 14-vii. 23.

(1) The Mighty Words. i. 14-20. The Message. vs. 14, 15. The Messengers. vs. 16-20. (2) The Mighty Deeds. i. 21-45: The Demoniac. vs. 21-28. Peter's Wife's Mother and others. vs. 29-34. The Retirement to a Solitary Place (i. 35). The Tour of Galilee. vs. 36-39. The Leper. vs. 40-45. The Retirement into Desert Places (i. 45). 3. The Mighty Conflict. ii. 1-iii. 35. Beginning. Causes. The Cure of the Paralytic. ii. 1-12. The Care of the Publicans. ii. 13-22. The Corn Gathered. ii. 23-28. The Cure of the Withered Hand. iii. 1-6. The Retirement to the Lake (iii. 7). The Multitudes and their Need. iii. 7-12. The Retirement to the Mountain (iii. 13). Luke vi. 12, 13. The Sovereign Call. iii. 13-19. The Casting out of Devils. iii. 20-30. The Blindness of Friends: The Accusations of Enemies. The True Kindred. iii. 31-35. 4. The Servant's Parables. iv. 1-34: The Sower. vs. 1-25. The Seed Growing Secretly. vs. 26-29. The Seed of Mustard. vs. 30-34. 5. The Servant's Miracles. iv. 35-vi. 56. The Conqueror of the Devil: The Stilling of the Wind (Eph. ii. 2; Job. i.). iv. 35-41. The Demoniac of Gadara. v. 1-20. The Conqueror of Disease: The Woman with the Issue. v. 25-34. The Conqueror of Death: The Daughter of Jairus. v. 21-43. The Mighty Works of the Carpenter. vi. 1-6. The Servant's Rejection. The Retirement to the Villages (vi. 5). The Unwearied Worker. The Mighty Works of the Fellow-Workers. vi. 7-13. The Murder of the Servant's Fore-runner. vi. 14-29. The Retirement to a Desert Place (vi. 30-32). The Mighty Works of the Servant. vi. 33-56: Feeding Five Thousand. vs. 33, 34. (2) Walking on the Sea. vs. 45-52. (3) Conquering Disease in all its Forms. vs. 53-56. 6. The Mighty Conflict. vii. 1-23. Renewal. Crisis. Cf. Matt. xvi. The Retirement Outside Israel (vii. 24).

### II. The Servant in Northern Galilee. vii. 24-ix. 50.

1. The Mighty Deeds Continued. vii. 24-viii. 26: The Gentile's Daughter Healed. vii. 24-30. The Healing of the Deaf and Dumb. vii. 31-37. The Feeding of Four Thousand. viii. 1-9. The Renewed Opposition of Pharisees. viii. 10-13. The Warning against the Leaven of the Pharisees and Herod. viii. 14-21. The Cure of the Blind Man. viii. 22-26. The Retirement to Caesarea

Philippi. viii. 27. 2. The Momentous Revelations. viii. 27-ix. 50: The Revelation through Peter. viii. 27-33. The First Clear Prediction of His Passion and Coming Glory. viii. 34-ix. 1. The Retirement to Hermon. ix. 2. The Revelation of Coming Glory. ix. 2-13. The Revelation of the Secret Source of Strength. ix. 14-29. The Second Prediction of His Passion. ix. 31, 32. The Revelation of the Christlike Spirit. ix. 33-50: Humility (vs. 33-37). Goodness (vs. 38-42). Self-Denial (vs. 43-50).

### III. The Servant in the "Way of the Cross." x. 1-xv. 47.

1. The Mighty Words. x. 1-45: Regarding Divorce. x. 1-12. Regarding Little Children. x. 13-16. Regarding Riches and the Kingdom. x. 17-31. Regarding His Passion: the Third Prediction. x. 32-45. His Own Sufferings (vs. 33-34). His Disciples' Sufferings with Him (vs. 35-45). Exaltation through Self-Denial. 2. The Mighty Deeds Again. x. 46-xi. 26: Blind Bartimeus. x. 46-52. The Triumphal Entry. xi. 1-11. The Retirement to Bethany. xi. 11. The Withered Fig Tree. xi. 12-14. The Cleansing of the Temple. xi. 15-18. The Retirement to Bethany. xi. 19. The Lesson of the Fig Tree. xi. 20-26. 3. The Culminating Opposition. xi. 27-xiv. 11: The Sanhedrim. xi. 27-33. The Wicked Husbandmen. xii. 1-12. The Subtle Questions. xii. 13-44: (1) Pharisees: the Tribute Money (vs. 13-17). (2) Sadducees: the Resurrection (vs. 18-27). (3) Lawyer: the Commandments (vs. 28-34) (4) Counter Questions (vs. 35-44). The Prediction of the Destruction of Jerusalem and the End of the Age. xiii. 1-37. The Anointing at Bethany. xiv. 1-9. The Compact of the Traitor. xiv. 10, 11. 4. The Passion of the Servant. xiv. 12-xv. 47. The Prophetic Symbolism. xiv. 12-26: The Passover and Supper. The Prophetic Word Regarding Peter. xiv. 27-31. The Agony in the Garden. xiv. 32-42. The Arrest. xiv. 43-52. The Jewish or Ecclesiastical Trial. xiv. 53-65. The Denials of Peter. xiv. 66-72. The Roman or Civil Trial. xv. 1-15. The Crucifixion. xv. 16-41. The Burial. xv. 42-6.

IV. The Servant in the "Way of the Crown." xvi. 1. The Resurrection. xvi. 1-8. 2. The Risen Lord's Appearances. xvi. 9-14. Mary Magdalene (vs. 9-11). Two Disciples (vs. 12, 13). The Eleven (v. 14). 3. The Risen Lord's Commission. xvi. 15-18. 4. The Risen Lord's Work from Heaven. xvi. 19, 20.

### V. Main Characteristics.

Gospel of Vividness. Mark is a word-painter. Raphael's "Transfiguration" from Mark? Describes looks, gestures, accent of Jesus—such details as "He sighed," "looked round," "took little children in His arms," etc. Realistic—Matt., Messianic; Luke, Humanitarian; John, Spiritual. Gospel of Activity: Gospel of the Servant. No genealogy, birth parentage. No worship of Magi or adoration of Shepherds. No Childhood, but as full-grown man He enters on Work. One Greek word (Euthues), translated by four English words, "anon," "forthwith," "straightway," "immediately," used forty times. Eleven retirements: rest and recreation. Mark xiii. 32, unique and appropriate. Mark x. 45, appropriate. "Ox," symbol for this Gospel. "Lord" only by Syro-Phoenician. Only appropriate in exaltation, xvi. 20; Ac. ii. 36 (Gospel under superintendence of Peter?) "Carpenter," (vi. 3) unique and only touch of "thirty years." Miracles and Parables suggest lessons in "Service." Mark iv. 26-29 and Ps. cxxxvii. 2, 3, V.

## PASTORAL HELPS AND HINTS

### MISSIONARY ORGANIZATION IN THE LOCAL CHURCH

By JOHN BALCOM SHAW, D.D., CHICAGO.

**ORGANIZATION** is one of the watchwords of the modern Church, and is in command in almost every department of its activity. The exception, if there be any, is usually in the missionary enterprises of the Church. Our missionary boards these days are splendidly organized, and their work is carried on with as much executive ability as any large business house.

When we reach the local church we are most likely to come to the end of this elaborate organization. Churches that are systematic and enterprising in every other line of activity are often found limping here. In most churches there is at least a Woman's Missionary Society, and our Sunday-schools and Christian Endeavor societies try pretty generally to do some missionary work; but these and all other missionary activities are ordinarily quite separate from each other, and nothing is done to federate their work and thus insure cooperation and consequent enterprise and expansion. The interests of missions would be immensely advanced in our churches if more intelligent attention were given to their organization.

How is such organization to be secured? Some churches have adopted with great success the plan of a missionary committee, appointed by the governing board of the church and large enough to include in its membership representatives from all the organizations of the church. Both the spiritual and temporal boards of the church, the Woman's Society, the Sunday-school, the Christian Endeavor Society, and, where these exist, its intermediate and junior chapters, should all be represented on the committee, and there should be associated with these a number of the prominent men and women of the church who believe in missions and are known for their enterprise and efficiency. Usually, it is best for the pastor of the church to be the chairman of this committee, and in addition to the chairman there should be three secretaries—corresponding, recording, and financial—a treasurer, and various standing subcommittees. The committee should meet at least once a month and attend to its business as systematically and comprehensively as possible.

Various lines of duty will naturally fall under the care of the committee:

1. It should have full charge of the monthly missionary meetings, securing the speakers, planning the musical program, and superintending the ushering, the taking of the offering, and the entertainment of the speakers. This can be done through subcommittees of two or three members, a particular month being assigned to each. Such a plan invariably leads to a healthful rivalry among the subcommittees and is bound to make the meetings varied and interesting. Dividing the work which falls generally upon the pastor among many people, it burdens no one and brings far more satisfactory results.

2. It is also incumbent upon such a committee to give balance and direction to all the missionary activities of the church. If the Sunday-school needs to give more attention to home or foreign missions, if the Christian Endeavor is dropping behind with its missionary gifts, or if the Woman's Society needs a little helpful push, the committee having oversight of the missionary activities of the entire church is supposed to plan and set in motion the means to accomplish any such desired ends.

If the church has its own missionaries on the home and foreign field, this committee should conduct a regular correspondence with its representatives. One church with which I am familiar assigned a month to each member of the committee, and that member was expected to write a long letter during his month to the three missionaries which the church had under its care. In this way the missionaries were constantly cheered by tidings from home, and, their answers being read in the monthly missionary meetings or printed in the church paper, the congregation were kept interested in their missionary representatives.

The chief duty of this committee obviously is to increase the missionary gifts of the church. An occasional communication to the members of the congregation, appealing for a particular offering, in some cases a canvass of those who are disinclined to aid the benevo-

lent contributions of the church, the distribution of effective literature before the taking of a special offering, are all duties that would suggest themselves to a live and enterprising committee. One such committee I knew of planned and, after much preliminary work, put into operation a practical envelope system that doubled the missionary gifts the first year and secured still further increase each successive year thereafter. Their program consisted in sending a package of envelopes, duly stamped and numbered, to every member of the church, accompanied with a letter setting forth the missionary enterprises of

the church and urging each member to give something, and to give it systematically and thoughtfully, to every object for which collections were taken. Those who failed to respond were again circularized, and those then refusing were personally visited. The result was that, tho the people were using envelopes weekly for church support in addition to pew rentals, some seven hundred members began the use of a second envelope each Sunday for benevolence. Without a wisely appointed and practically organized missionary committee such results would scarcely have been possible.

### THE HOME DEPARTMENT A PASTOR'S AID

BY THE REV. A. H. MCKINNEY, PH.D., NEWARK, NEW JERSEY.

SOME years ago a pastor returned to his field of labor from a convention of the State Sunday-school Association. Calling a few of his workers together, he inquired of them whether it were possible to establish a home department of the Sunday-school. Those present declared that all available material was in the Sunday-school. To test the accuracy of the statements made, the pastor asked them to take a pencil and sheet of paper and jot down the names of as many persons as they could recall who were not able to attend the sessions of the Sunday-school, but who might be induced to study the Bible regularly for half an hour during each week. To the surprise of all, after duplicates had been eliminated, it was found that a list of over seventy names was prepared that afternoon. These persons were visited and a number of them became members of the home department. From that day onward the home department has been a valuable adjunct to that church.

In this field of effort the pastor finds much to help him in his work. In the first place, the study of the Word is beneficial; where a number of persons in the congregation are engaged in that study, the congregation as a whole is benefited thereby. In the next place, the visitors who go into the homes on business connected with the home department gain information which is of benefit to the pastor. In those churches where the pastor meets with his home-department workers at regular stated times, he gains from them information which is of value to him in keeping in touch with the members of his congrega-

tion. He learns of those who need his special attention, and, on the other hand, he is frequently able to delegate to others some of the calling that would otherwise fall to him.

From the home department there frequently come those who become members of the Church. The entrance of God's Word always gives light.

The members of the home department are naturally interested in the other departments of the Sunday-school. The much-needed co-operation between home and Sunday-school is often secured and retained through membership in the home department of some one in the home. The older folk, having a like interest in the Sunday-school as the younger members of the family, readily cooperate with them in things pertaining to the welfare of the school.

Wherever the home department is intelligently worked it has always proved to be a help to the pastor in solidifying the congregation and in building up the Kingdom. Many pastors are opposed to its introduction into their parish work because they are afraid of more machinery without any commensurate results. This fear is groundless, for the machinery of the home department is very simple, and there is no department of church work that yields such large returns for the effort expended.

Finally, instead of being an additional expense to the Church, the home department in a very short time becomes a source of revenue. The offerings made by the members, as a rule, much more than pay for the expenses of the department.

## PASTORAL EVANGELISM

BY CHARLES L. GOODELL, D.D., NEW YORK.

PENTECOST was the preparation for that world revival which will not be ended until the last rebel breaks his sword at the feet of his Lord. But that was faith's victory in the long ago for full surrender and patient waiting. Each man in our time must receive his own tongue of fire if he would speak words that burn, and each fresh outpouring of spiritual power must be preceded by a new Pentecost. It is highly important to clearly understand that God has not to be importuned to finish on his part any neglected preparation. We need not beg him to be interested, for already the heavens are bending low. We need not tell him that men are sinning and dying; that fact has already broken his heart and emptied a throne to fill a manger. The need of preparation is entirely on the human side, and to that let us address ourselves.

**The Preparation of the Pastor.**—Every movement that is to eventuate in worthy results should have a qualified leader. By virtue of his office and training the pastor is that leader in the evangelistic campaign for his church and community. He must set the pace. He must knock oftenest at the door of Heaven. He must bear the image of his Master in his face, so that the passer-by will know that he has been with Jesus and learned of Him. His first preparation, both in time and in importance, must be through prayer. In that path he will find the footmarks of his Lord. Him the midnight, and the rocky fastness, and the sobbing sea knew well. In deep communion with His Father He gained power for every victory. Whether it were before His temptation or His transfiguration, prayer was His unfailing resort. Through that He turned the edge of His temptation, and was transformed before He was transfigured. Even in the brimming bitter cup of Gethsemane there is victory.

"Into the woods my Master went,  
Clean forspent, forspent.  
Into the woods my Master came,  
Forspent with love and shame.

"Out of the woods my Master went,  
And He was well content.  
Out of the woods my Master came,  
Content with death and shame."

It is a great hour in any man's life when the real meaning of prayer bursts upon his

soul; when prayer becomes not so much petition as adoration and communion. To change eyes with Jesus Christ; to see things as He sees them; to get what the fathers called "A burden for souls"; to hear the cry of a measureless destitution, and to realize that one has an adequate and unfailing remedy; this is the meaning of prayer to the preacher of the evangel.

With prayer there must be joined the devotional study of the Bible. Whatever value the critical method may have—and we must not slight it—the question is now not on the setting of the message, but on the message itself. To that one's soul must be surrendered. It is time for the Hebrew prophets to come again and to voice themselves, not like a Jonah in Nineveh, but like a Jeremiah in Jerusalem: "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." It is also time for a Johannian revelation of the love of God and a vision of the new apocalypse. Read faith's victories in the old Book until faith comes easy. Then until you are able to write a new Acts of the Apostles on your own account, read of Jonathan Edwards's call to prayer, of Brainerd's work among the Indians, and how through prayer Finney lost his strength and gained his power. Read of the modern victories of faith until your soul thrills to the fact that the God of Jericho and Carmel, of Capernaum and Nain, is our God to-day.

Nothing will help the preacher more than pastoral visitation, if it is conducted conscientiously and with a purpose. Here the revival will often begin. You are face to face with a needy soul. If you can not arouse and interest it, the fault is quite likely your own. It is not in human nature to repel the solicitude of a breaking heart. When the prophet puts his heart to the cold heart of the careless now, as of old, something will happen. Here you will find your themes; here you will observe the objections you have to meet and you will go to the pulpit with directness in your aim.

**The Preparation of the Church.**—When the pastor's heart is prepared for his work, his first duty is with his church; and the

same methods which have blessed his own soul will avail with the people. For any great work in a community it is absolutely necessary that the Church should heartily co-operate. A score of evangelists throughout the country can accomplish much good; but how painfully inadequate such human agency is to the great work that fronts us as a people! If we can have a hundred thousand preachers stirred of God, and if each of these can have the support of a hundred members, there are ten millions of people interested and the greatest revival of the ages is already on.

Many a pastor has lost the sympathy and support of his church, as well as his own temper, by scolding. Invitation is better than denunciation. There must be tears in one's voice if he undertakes reproof. No doubt the officials are worldly, and the cares of this world are choking the word so that it becomes unfruitful, but bitter arraignment and discipline will not be likely to help matters. You will lose the confidence of your man, and then you can do him no good. In a long pastorate we have never found an official that could not be moved to sympathy or actual cooperation by a kindly heart-to-heart talk. Study the social and dialectic method of Jesus.

It is highly important that all social functions shall be discontinued for the month, and that there shall be no meetings of any sort that interfere with the revival services. A single irrelevant or frivolous service may do irremediable damage to your work. The members of the Church should make their engagements subservient to the great work of the Church and allow nothing to break the continuity of their attendance and interest. As I write there is the glow of red fire in the air. Throughout our city, in halls and rented stores, on temporary platforms at street corners and from wagons in our squares, the spellbinders of all parties are seeking to reach every voter of the 680,000 whose suffrages will settle our city election. When I asked a service of one of the speakers he replied: "For thirty days I am committed mind and strength to the work of convincing voters." No one thinks such an attitude strange. Will a servant of the Lord Jesus do less for Him than a politician will do for his party?

The cottage prayer-meeting, rightly conducted, is one of the best preliminary helps.

If the parish is large, let them be held the same night in several parts of the field. Effective leaders will be developed. Many who have been too timid to speak in the large meetings will welcome the opportunity presented by the small company; and when once committed to testimony will continue it. Many who are too remote from the Church to regularly attend will be pleased to have the meeting come to them, and they should be urged to invite their unconverted neighbors.

The "Win One" League should enroll the majority of the Church. Andrew belonged to that league and he won Peter, and that was a great day's work for the Church. Philip also joined and brought Nathaniel with him. So the league spread and the Church grew. Let the pastor enroll the membership, and let him not forget that the way to make it effective is to ask for an individual report each week. Did you get your man? If not, why not? Carry this league into the young people's societies and into the men's club. Get the missionary societies and Sunday-school classes to take it up. In short, make it a business of getting the entire Church to undertake with you a definite work.

Few agencies have been more blessed of God in our ministry than the Mothers' and Teachers' Meeting. This meeting is composed, as its name indicates, of the teachers of our Sunday-school classes and the mothers of the children. It is the most responsive soil I have ever worked. With a little child for a lever, if I can not pry a mothers' heart out of sinful worldliness, there is little hope for her. I put upon their hearts their responsibility for their children. I try to show how early the crisis comes in most lives. I remind them that example is a thousand times better than precept. It often happens that mother comes to Christ, bringing husband and children with her. Teachers become convinced that the end of their teaching should be conviction and action. Sunday teaching is supplemented by week-day visitation, and the harvest is not far away.

**The Preparation of the Community.**—It is a legitimate thing to prepare the community for our revival services. In work of this sort the children of this world seem to be wiser than the children of light. There are proper methods of arousing the interest of the people in our work which we must not neglect to

use. If we are ashamed of our business or of the way in which we propose to conduct it, the less said the better. But if our cause is great and our methods wise, let in the light. Let the community know what you intend to do and how you mean to do it. Take it into your confidence and it will respond to your invitations. The least among the virtues and most easily assumed is dignity. It has, however, proven itself costly before now, both to preachers and churches. A proper dignity may enhance our message, but it takes a very warm heart to be dignified successfully. Let us get in touch with the people. Let them learn to look for us where the need is greatest, and to know that we stop not on the order of our coming. Let the somber exterior of our churches become as inviting as the entrance

to theater and saloon. Let love be as cordial in our vestibules as is greed in the vestibules of sin. If it is worth while for other causes to use the printer's art, let the Church learn a lesson. If a man had gold dollars to sell at ninety cents, his business would languish if it were not advertised. Let the world know what is being done for its good and it will not be indifferent. When the people come, let them find a warm-hearted church and an interesting service and we may hope to see them again.

The best of all preparation on the human side is the canvass of the community by consecrated Christians who show a personal interest in every person they meet. One must be joined to his idols if he is not stirred by such an invitation.

### AN "IN MEMORIAM" BOOK

BY THE REV. H. W. KIMBALL, SOUTH WEYMOUTH, MASSACHUSETTS.

ONE of the ways in which lodges and similar organizations reveal their brotherly feeling and foster their fraternal life is by their thoughtful recognition of their loss at the death of one of their members. On such occasions officers go and offer their assistance, and members are always present at the funeral service; flowers are sent, and, out of respect for the departed brother, for a month or more the charter of the organization is draped. Resolutions are passed and placed upon the record-book, and a copy of these resolutions is sent to the family of the departed brother.

Contrast all this with the way of most of our churches. Many make no recognition whatever of the death of a member, or limit the expression of their loss to the sending of flowers. If the person has been very prominent in the Church, then, of course, some reference is made to him, but in the average church the death of the average member passes almost unnoticed. The Christian fellowship is the strongest bond on earth, and surely ought to have adequate expression whenever that bond is broken, even tho we may be confident that the sundering is only for a little while.

Certain things every church can do:

Immediately upon hearing of the death of a member the pastor can call on the bereaved family. Other members also can call, express their sympathy, and offer their assistance.

Flowers may be sent expressive of the affection of the Church. Members of the Church may be present at the funeral service. At the next communion a tender and loving reference may be made to the departed brother or sister.

But more than these, there ought to be some way in which the Church might emphasize the spirit of fellowship, and put in some lasting memorial its appreciation of the life of the departed member. Resolutions are the customary way, but somehow resolutions usually seem cold and formal. Something more real and lasting is a memorial book that may fill a genuine need of the churches. Into such a book would be put the record of the Christian life of each departed member; the essential historical facts, such as birth, marriage, death, and time of uniting with the Church; also a record of their services in the Church and in the community, and a brief appreciation of their Christian character. Usually it would be well that a copy of these records be sent to the relatives of the departed member, and in some cases the publication of them in the local press would be desirable. A reading of these records for the year might well be made a sacred part of our annual church-meetings. The title-page of such a book recently prepared for the Congregational Church of Bennington, Vt., is as follows:



AN  
"IN MEMORIAM" BOOK

containing

A ROLL

of the faithful members of this Church of Jesus Christ who now rest from their labors:

A RECORD

of the unselfish services they rendered and the work they wrought in behalf of this Church and community:

AN APPRECIATION

of their Christian characters which, tho human, were strong in faith, honorable in righteousness, and bright with the spirit of the Master.

Such a book of course would be made to last for a century and more. One recently procured is about twelve by fourteen inches in size with five hundred leaves of Crane's best bond paper. The book is bound in imported levant leather, and has appropriate gold tooling. Upon the outside are the

words "In Memoriam," with the name of the Church below. The color of the leather in this book is a deep red, chosen because it is the blood color symbolic in Christian faith of the spirit of service and sacrifice. This book may be kept in a glass case beside the communion-table.

Such a book emphasizes the fellowship of the Church, and is an expression of the fraternal spirit at a time when such a spirit should be most evident. It affords the Church an opportunity to say "Well done" of the deeds of its departed members, and is a proper and loving appreciation of their characters and services. It becomes a historical record of increasing value. It is worth while to enshrine the names of those who have administered the affairs of the Church, taught in the Sunday-school, and visited among the sick and needy. The reading of these records at each annual meeting from this book, which will grow more and more sacred with the passing years, will emphasize the unity of the life here and the life beyond, and the remembrance of what these others have wrought will foster faith and courage.

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**THE PRAYER-MEETING**

BY H. ALLEN TUPPER, JR., D.D., BROOKLYN, NEW YORK.

The prayer-meeting is one of the most important services of the Church; and it should be one of the most attractive. It is a family meeting of the Church; and why not have a general participation in the talks about matters of mutual interest to the membership? It is a mistake for a few members to monopolize the occasion. In many of our churches there is no meeting so dry and so dull as the prayer-meeting; and why the wonder of it? The pastor feels in duty bound to give a formal lecture; week by week the same brethren offer the same prayers and deliver the same exhortations; the music is weariness to both the spirit and the flesh; and from the countenances of the brethren and sisters you are led to think that they have met to sympathize with each other in an overwhelming calamity. From the opening to the closing moment of the prayer-meeting there should be a joyous movement toward an inspiring climax. The pastor's privilege is to strike the keynote and then merely to lead in a tactful manner. He should beware of a set address

which is to cover most of the hour; but he should come to this service with the most thorough preparation. Attractive subjects are to be announced beforehand; Scripture readings are to be selected with intelligence; topics are to be assigned, at times, to a number of participants; the singing is never to go by default; and the egotistic, long-winded brother, whether at the desk or in the pew, is not to be tolerated *but once*. Everything is to be bright, brief, and breezy if the prayer-meeting is to be a burden-lifter and an inspiration to those who attend and an attraction to those who do not! A sweet taste in the mouth, a new joy in the heart, a fresh thought in the mind, a blessed impulse to the life—this is the golden fruit of the ideal prayer- and praise meeting of the Church in family session; and, if otherwise, the pastor is largely to blame. This mid-week meeting is, indeed, the thermometer of the Church; and if here the mercury is high, you may be sure that the Church can not be an ecclesiastical refrigerator!

## PRAYER-MEETING SERVICE

BY WAYLAND HOYT, D.D., LL.D., PHILADELPHIA.

## Joseph of Arimathea

DECEMBER 3-9.

*And after this Joseph of Arimathea.*—John xix. 38.

THIS Joseph was a man of wealth and position, a member of the Jewish Sanhedrin, secretly a disciple of Jesus. To the plans and decrees of the Sanhedrin, which compassed at last the death of Jesus, he refused consent. When Jesus had died upon the cross he went boldly to Pilate and begged the body of Jesus. Possessing, as the wealthier Jews did frequently, a garden outside the city walls, and having in this garden a new tomb wherein a dead body had never lain, he caused the body of the Lord to be placed in it. He wrapped the body in a clean linen cloth, and together with Nicodemus he gave the dead Jesus an even sumptuous sepulture. Thus he became an important link in the fulfilment of Scripture and in the unmistakable identification of the risen Jesus. These things are about all we know of Joseph of Arimathea. Thereafter he drops suddenly from vision. But what we know concerning him surely suggests important lessons:

I. The duty of standing for our convictions. His conduct in the Sanhedrin (Luke xxiii. 51).

II. When we bravely do as duty prompts it shall not be as difficult for us as we may fear. Pilate quickly and willingly gave the body (Mark xv. 43-45).

III. Doing the right ourselves, our influence shall help others. The boldness of Joseph stimulated Nicodemus (John xix. 38, 39).

IV. The impossibility of remaining a secret disciple. If we are real disciples, circumstances will surely compel the disclosure of our discipleship (John xix. 38).

## Three Great Needs

DECEMBER 10-16.

*Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had*

*known me, ye should have known my Father also: and from henceforth ye know him and have seen him.*—John xiv. 5-7.

Those are true words of Thomas à Kempis: "Without the way there is no going; without the truth there is no knowing; without the life there is no living. Says Jesus: I am the way which thou shouldest pursue; the truth which thou shouldest believe; the life which thou shouldest hope for." So the three great needs of direction, knowledge, life, are met in Jesus Christ.

I. Jesus is direction. "I am the way." 1. Jesus is such directing way, not in the stars, but in our earth. In incarnation He took upon Himself our nature. He is the directing way for all the varying experiences and vicissitudes of life, for childhood, youth, manhood, temptation, sorrow, joy, service, love, death, triumph over death. 2. He is the directing way for all mankind. He is the one universal man. 3. He is the directing way because He does not simply point out the way, He Himself is the Way, precisely telling His teaching by His life.

II. Christ is the answer to the great need of knowing. "I am the truth." 1. Jesus is the truth concerning God. Nothing is so determining of life as one's conception of God. Jesus yields us the true conception. 2. He is the truth concerning man—his worth, since He, Deity, became incarnate in his nature; his sin, since He must die to save from it, how fearful then man's sin; his salvation. 3. He is the truth concerning human destiny.

III. Jesus is the answer to the great need for life. "I am the life."

"Tis life of which our souls are scant." But Jesus gives life. I can do all things through Christ, who strengtheneth me, exclaims the apostle.

## The Greatest Personal Question

DECEMBER 17-23.

*And he, trembling and astonished, said, Lord, what wilt thou have me to do?*—Acts ix. 8.

I. The question is asked of the Lord: "Lord, what wilt Thou have me to do?" 1. He is the risen Lord. He is not a Lord who has been, but a Lord who is; not a past Lord, but a present One; the Master of death; not

a memory, but a presence still energizing the world. As Whittier sings:

"But warm, sweet, tender, even yet  
A present help is He;  
And faith has yet its Olivet,  
And love its Galilee.

"The healing of the seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again."

2. He is the glorified Lord. From the intense light smiting Saul get conception of the glory into which He has come. 3. He is the sympathizing Lord. To Saul's question, "Who art Thou, Lord?" the reply is, "I am Jesus of Nazareth whom thou persecutest." What touching proof of the sympathetic identification of this now risen and glorified Lord with us still! He wears even in His utmost glory the very titles, even the lowliest, He wore on earth.

II. Out of what state of soul did the question spring? It sprang out of a soul submissive to this Lord. It was not always thus with this Saul. But now at last his soul utterly submits. He no longer kicks against the goads. And such submissive yielding to the divine Lord is the necessary condition precedent to the divine blessing.

III. This submissive question, "Lord, what wilt Thou have me to do?" looks toward an active obedience. "What wilt thou have me to do?" How about your own personal life, your use of prayer and Scripture, your relation to Christ's Church, to those you know who have not accepted Christ, in view of this personal question? Are you actively obeying this Lord?

#### Tidings of Great Joy

DECEMBER 24-30.

*And the angel said unto them, Fear not: for behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling-clothes, lying in a manger.—Luke ii. 10-12.*

The Gospel is everywhere a joy-bringer. I could not help noticing this as I traveled variously in the East. Wherever the Gospel had come, and had, even measurably, been

accepted, there was another look and light upon the people's faces—prosperity was more evident, homes were tidier. The contrast between a Moslem town and a Christian one in that Far East is even startling.

Notice that the herald-angel not only announces tidings of great joy; he also tells the reasons, the contents, of the joy he heralds:

I. God's providential hand is in the world bringing to bloom His promises. "In the city of David"—that means Bethlehem. Bethlehem was David's ancestral town and birthplace. Concerning Bethlehem, a divine prophecy had been said, centuries before, designating it as the birthplace of Messiah—great David's greater Son (Micah v. 2). And when the fulness of times had culminated, for Messiah's birth, it is in Bethlehem Messiah is born. God's providence grasps the Emperor Augustus that His promise may be kept. The Emperor, all unknowingly, issues the decree of enrolment which compels the birth there. God's providence also grasps the Virgin Mother. Tho she lives in Nazareth she must make the journey to Bethlehem, where her Son is born.

II. "For unto you is born a Savior." Sin is a dark, dread fact for every one of us. What joy that there has been provided for us a sufficient and efficient Savior from our sins!

III. There is given the world, in Jesus Christ, not only a Savior, but also a Lord. "A Savior, which is Christ the Lord." "Every life revolves round some central sun." Let us go further and as truly say, every life takes to itself the sort and quality of the sun round which it revolves. But let the center for life be the true center for the soul—the Lord Jesus Christ; and more and more the life, yielding to His Lordship, shall become like His. What joy this—that we have the true center for the soul's passionate and molding love!

IV. This Savior and Lord is accessible. He "is born." He becomes one with us. And His cradle is a "manger." Anybody can come to such a cradle.

"No fiery cherub guards Him round  
Nor double-flaming sword."

To such a Savior and Lord any one can have access. What joy here!

And to whom does the herald-angel bring such tidings of great joy? To all people.

**The Prayer-Meeting Service for 1906 will be prepared by  
John Balcom Shaw, D.D., Chicago.**

## PRAYER-MEETING TOPICS FOR 1906

PREPARED FOR THE HOMILETIC REVIEW BY JOHN BALCOM SHAW, D.D., CHICAGO.

**January: the Month of Beginnings**

JANUARY 1-6. Enlistment for Service. Matt. xx. 1-16; xxi. 28-32.  
 JANUARY 7-18. Separation unto Service. 2 Tim. ii. 1-7; 15-19.  
 JANUARY 14-20. (Missionary Service) Consecration in Service. Isa. vi. 1-6.  
 JANUARY 21-27. Enduement for Service. Acts i. 7, 8; ii. 1-18.  
 JANUARY 28—FEBRUARY 3. The Joy from Service. Luke x. 17-20; Heb. xii. 2.

**February: a Month of Personal Work**

FEBRUARY 4-10. The Need of Personal Work. Luke x. 1, 2; John iii. 18, 19; Mark xvi. 16.  
 FEBRUARY 11-17. The Equipment for Personal Work. Prov. xi. 30; Ephes. vi. 10-18; Luke xxiv. 49.  
 FEBRUARY 18-24. (Missionary Service) Methods of Personal Work. John iv. 1-26; Acts viii. 26-40; Acts xiv. 22-28.  
 FEBRUARY 25—MARCH 3. The Fruits of Personal Work. Daniel xii. 3; James v. 20; Luke xv. 1-10.

**March: A Month in Galilee**

MARCH 4-10. The Hidden Years—Christ's Childhood. Luke ii. 39-52.  
 MARCH 11-17. Christ's Self-Recognition. Luke iv. 16-28.  
 MARCH 18-24. (Missionary Service) The Sending Forth of the Seventy. Luke x. 1-12.  
 MARCH 25-31. The Transfiguration. Matt. xvii. 1-18.

**April: A Month About the Cross**

APRIL 1-7. Disparaging the Cross. Matt. xvi. 21-28.  
 APRIL 8-14. Offended by the Cross. John vi. 52-71.  
 APRIL 15-21. (Holy Week—Missionary Service). Ascending the Cross. 1 Peter ii. 21-25.  
 APRIL 22-28. (Easter Week) The Harvest of the Cross. John xii. 31-33.

**May: A Month With the Risen Christ**

APRIL 29—MAY 5. His Walk to Emmaus. Luke xxiv. 13-35.  
 MAY 6-12. His Appearances to Thomas and Mary—how Reconciled? John xx. 11-18; 24-29.  
 MAY 13-19. (Missionary Service) His Appearance to the Eleven. Mark xvi. 14-18.  
 MAY 20-26. The Interview with Peter. John xxi. 1-22.  
 MAY 27—JUNE 2. His Ascension. Luke xxiv. 50-53; Acts i. 9-11.

**June: The Christian's Vocation**

JUNE 3-9. A Disciple of Christ. Matt. x. 24-42; John viii. 31, 32; John xv. 8.  
 JUNE 10-16. A Friend of Christ. John xv. 12-16; John ii. 23.  
 JUNE 17-23. (Missionary Service) A Witness for Christ. John xvii. 8; Acts i. 8.  
 JUNE 24-30. A Servant of Christ. John xiii. 18-17; Matt. xxiv. 45-51; Matt. xxv. 21.

**July: Helps to the Spiritual Life**

JULY 1-7. The Family Altar. Gen. xii. 7, 8; Isa. xix. 18-21.  
 JULY 8-14. Devotional Reading. 2 Tim. iii. 14-17.  
 JULY 15-21. (Missionary Service) Systematic Giving. 1 Cor. xvi. 1, 2; 2 Cor. ix. 6, 7.  
 JULY 22-28. Religious Activity. Matt. xx. 1-16.

**August: (Vacation Month) Summer Religion**

JULY 29—AUGUST 4. Nourishing the Inner Life. Psalm ii. 7-17; 2 Cor. xiii. 5, 6.  
 AUGUST 5-11. Faithful Church Attendance. Heb. x, 25.  
 AUGUST 12-18. (Missionary Service) Wayside Ministry. Matt. x. 5-15; Gal. vi. 9, 10.  
 AUGUST 19-25. Consistent Walk and Conversation. Ephes. iv. 1.  
 AUGUST 26—SEPTEMBER 1. The Quiet Hour. Matt. vi. 5-15.

**September: Stock Taking Month**

SEPTEMBER 2-8. Is Our Bible Being Mutilated? Jeremiah 36.  
 SEPTEMBER 9-15. Is the Church Losing Ground? Matt. xvi. 8.  
 SEPTEMBER 16-22. (Missionary Service) Are Missions a Success or a Failure? Isa. iv. 8-18.  
 SEPTEMBER 23-29. Has the Sabbath Seen Its Best Days? Isa. lviii. 13, 14.

**October: A Month in the Upper Room**

SEPTEMBER 30—OCTOBER 6. Christ's Great Intercessory Prayer. John xvii.  
 OCTOBER 7-13. Christ's Great Object Lesson. John xiii. 1-20.  
 OCTOBER 14-20. (Missionary Service) Christ's Great Commission. Mark xvi. 15-18.  
 OCTOBER 21-27. Christ's Greatest Benediction. John xx. 19-23.  
 OCTOBER 28—NOVEMBER 3. Christ's Greatest Gift. Acts i. 12-14; Acts ii. 1-4.

**November: Harvest Home Month**

NOVEMBER 4-10. Character Sowing and Reaping. Gal. vi. 7.  
 NOVEMBER 11-17. Seed Sowing Among the Young. (Practical Conference on Training the Children for Christ.) Psalm xcii. 13.  
 NOVEMBER 18-24. (Missionary Service) Sowing on Foreign Soil. Matt. xxviii. 19-20.  
 NOVEMBER 25—DECEMBER 1. The Final Harvest. Rev. xiv. 15.

**December: Advent Month**

DECEMBER 2-8. Preparation for the Advent. Gal. iv. 4.  
 DECEMBER 9-15. The Birthplace of the Christ. Matt. ii. 4-6.  
 DECEMBER 16-22. (Missionary Service) Proclaiming the Advent. Luke ii. 10, 11.  
 DECEMBER 23-29. Christ's Birth in Human Hearts. 1 John iv. 7; 1 Peter i. 23.

Prayer-Meeting Topic Cards may be had at Fifty cents per one hundred.

## LIVING ISSUES FOR PULPIT TREATMENT

BY THE REV. W. D. P. BLISS, EDITOR OF THE "ENCYCLOPEDIA OF SOCIAL REFORMS," ETC.

### LIFE INSURANCE

RECENT exposures and investigations of the life-insurance companies draw attention to a subject on which the pulpit can not afford to be silent. Life insurance has been said to be the most Christian of all forms of business, because in it more, perhaps, than in any other, the strong are called upon to bear the burdens of the weak. In it the young, the healthy, the prosperous, pay dues, assessments, instalments, which go, or should go, to the weak, the aged, the widowed, and the orphan. The capital of an insurance company has been called a holy fund, to tamper with which is little less than sacrilege against some of the most sacred responsibilities, left by the dead, for the support of the living. Upon it in a way, too, rests all business. No man to-day can properly take his part in life, rear a family, conduct any undertaking, accept any responsibility whose life is not insured. How important life insurance is may be seen by its

#### Statistics

and the gigantic amounts paid into the insurance companies or involved in the business. According to the "Life-insurance Policy-holders' Index" the life insurance in force in American companies, January 1, 1905, was \$12,500,000,000. The total admitted assets of the companies were \$2,500,000,000. The receipts in 1904 from interest, etc., that is, from sources other than premiums, were \$110,000,000, or about four and one-half per cent. on the admitted assets. The premium receipts for 1904 were \$488,000,000. Payments to policy-holders and death claims were \$144,000,000. The actual expenses of management were \$131,000,000. Besides these large figures we have the dues paid and the benefits given to not less than 8,278,000 members of fraternal organizations. If life insurance should be Christianity it certainly is business. Senator Dryden, of New Jersey, president of the Prudential Company, calls insurance "the first business of the land, if importance is to be measured by extent of financial resources and magnitude of results." Life insurance may be compared even with the Federal Government itself, the income of the insurance companies from all sources

being \$578,000,000, and the net ordinary receipts of the Federal Government about \$700,000,000.

#### Menace of the Present System

Yet mighty as are its interests and sacred as are the responsibilities involved, life insurance, as conducted at present in America is in danger. Of the \$2,500,000,000 admitted assets of life-insurance companies \$880,000,000 is in the New York Life and the Mutual, which with the Equitable form the Big Three of life-insurance companies. These three companies, carrying on business on a colossal scale, can afford such rates, and offer to agents such inducements that they practically control the business, other companies being scarcely able to compete with them. Yet these three companies have been shown by the recent investigations to be scandalously corrupt. It has been shown that these three great companies maintained a lobby fund for corrupting the legislatures; that John A. McCall, president of the New York Life, supervised this fund through his attorney, Andrew Hamilton; that money of policy-holders was used for this purpose, in violation of the penal code; that it was used for partizan political purposes; that false accounts were kept and shown to the public in which these illegal payments did not appear; that officers of the companies, Mr. George Perkins in particular, acted as trustees in dealing with themselves, to their personal profit and at the expense of the funds intrusted to them; that the McCurdys of the New York Mutual, the McCalls of the New York Life, the Hydes and Alexanders of the Equitable, paid themselves vast sums of the policy-holders' money; that they made false returns to the Government; that they took the money belonging to the policy-holders to meet extravagant expenses; that John A. McCall, among others, borrowed money of the companies in violation of the insurance law. This indictment which we condense from the summary in the *New York World* seems unfortunately true. And yet these companies were considered the most reliable and substantial in the country. When the Equitable was exposed, people said the New York Life was all right; when this was shown to be if

anything worse, people fell back on the Mutual till that was found to be as bad. This condition of affairs is a menace to all business. How the funds of these insurance companies have been mismanaged may be seen by the fact that in a list of seventy-two men called the Senate of Wealth, prepared by Mr. Sereno S. Pratt of the *Wall Street Journal*, no less than eight are said to have made their millions out of insurance, a larger number than that in the Standard Oil group. The expenses of the three big companies in 1904 for management alone was over \$40,000,000, which was more than the entire interest on the national debt of the United States. Widows have thus been robbed of their belongings and orphans of their inheritance.

#### What Can be Done?

It is time that the people as a whole controlled this most important of all industries. Senator Dryden, of New Jersey, has introduced a bill into Congress providing for the Federal regulation of insurance. He says that this will mean: First, an increase in security; second, a decrease in the cost of insurance; third, an increase in the returns to

policy-holders; fourth, a decrease in the burden of taxation; fifth, a diminution in needless clerical and other expenses entailed by the varying requirements of fifty different States; finally the stamping out of fraudulent, spurious, or unsafe insurance companies.

Others favor Government operation of insurance, as is being tried in a small way in Europe. Suppose the Government were to receive the \$488,000,000 a year the private companies now receive, and only to have to pay out the death benefits of \$144,000,000 which the companies paid out last year. It could not cost more than two and one-half per cent. of the collections to do this, if it were not necessary to spend fabulous sums in pushing for new business, or to put dishonest millions in the hands of favored officials. This would leave \$331,200,000 annual profits for the people. The system undoubtedly would not be free from abuses, but government officials are to-day watched, and there could not be such abuses as we have in the present system. Yet the people would be immensely enriched, and insurance would be as safe as the credit of the United States.

### SUGGESTIVE THEMES AND TEXTS

#### CHRISTMAS THEMES.

**The Greatness of Littleness.** "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."—Matt. ii. 6.

**Necessary Preparations for the Coming of the Christ.** "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke i. 17.

**Angelic Joy in Human Redemption.** "Glory to God in the highest, and on earth peace, good-will toward men."—Luke ii. 14.

**The Tenting-place of God.** "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14.

**The Coming of the Mightier than the Greatest.** "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."—Mark i. 7.

**The First Martyr.** "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."—Matt. ii. 16.

**What Does the Lord Say about Graft?** "And the Lord commended the unjust steward."—Luke xvi. 8. The Rev. John D. Long, Brooklyn, New York.

**Conditions that Wrought a City's Ruin.** "Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread and prosperous ease was in her and in her daughters, neither did she strengthen the hand of the poor and needy."—Ezek. xvi. 40. The Rev. C. B. Douds, Allegheny, Pa.

**The Evangel for To-day.** "He hath anointed me to preach the Gospel to the poor, . . . to preach the acceptable year of the Lord."—Luke iv. 18, 19. The Rev. Paul Tyner, Atlanta, Ga.

**Making an Ideal Man.** "Let us make man in our image."—Gen. i. 26. The Rev. Frank C. Brunner, Chicago, Ill.

**The Beauty of Dying.** "O death, where is thy sting? O grave, where is thy victory?"—1 Cor. xv. 55. Carl G. Doney, D.D., Washington, D. C.

**A Fool's Sneer.** "Fools make a mock at sin."—Prov. xiv. 9. Herbert E. Foss, D.D., Philadelphia, Pa.

**Wireless Messages of the Spirit.** "He that hath ears to hear let him hear."—Matt. xi. 15. [Suggested by the wireless message announcing the Peace of Portsmouth.] Livingston L. Faylor, D.D., Brooklyn, New York.

**A Saintly Shopkeeper.** "And a certain woman named Lydia of the city of Thyatira, one that worshipped God, heard us."—Acts xvi. 14. The Rev. Edgar De Witt Jones, Cleveland, Ohio.

## PREACHERS EXCHANGING VIEWS

### Marriage among Diseased Persons

THE other day an application for marriage brought me face to face with a perplexing question. I happened to know from her physician that tuberculosis had been slowly at work for several years with the lungs of the woman, this being a disease transmittible through heredity, and hence my perplexity. My convictions are strong that people who are the victims of transmittible diseases should not marry. But have I the right to determine this question for others? Have I the right to deny marriage to those who may have the taint of insanity or of cancer or of consumption in the blood? If so, where am I to draw the line.

Should or should not the law forbid marriage to the diseased? Are we not all more or less diseased? How far have we the right to interfere with personal liberty in the matter of marriage? And would not such a denial open the gates to frightful immorality? Can we do better than to educate the people touching laws of heredity and touching the tremendous responsibilities which the marriage of those who are afflicted with transmittible diseases involves? But the immediate question which I would like to have answered is: Should I or should I not, as a clergyman, marry a woman whom I know to be tainted with a transmittible disease? Will not some of our thoughtful elder clergymen give their judgments?

TRoubLED CONSCIENCE.

### As to Pulpit Clowns

DR. JAMES M. BUCKLEY, in a recent address at Chautauqua, paid his respects to the pulpit "clown." Dr. Buckley deprecated the practice, of which he thinks some ministers are guilty, of attempting "to make their audiences laugh." The minister "of the mountebank style, who attracts attention and seeks to hold an audience by absurd gestures and droll stories," is the kind particularly aimed at in the address. Yet if we are to rely upon the testimony of Dr. Buckley's audiences, he has himself quite justly gained the repute of a witty speaker who not infrequently convulses his congregations and elicits something louder than "broad smiles." Probably Dr. Buckley would not be found objecting to wit in the

pulpit, as no one is better aware than himself how many eminent wits have made the pulpit historic and brilliant. He inveighs rather against mere circus methods, the trumped-up and laborious kind of laugh-making elicited merely for the laugh's sake. As a master himself of happy epigrams and neatly turned repartee he knows very well the value of that lively style that makes it difficult for the dullest hearer to sleep while he preaches. Henry Ward Beecher had a different way of sending a happy, sometimes even a bolsterous laugh, rippling and titillating all over Plymouth Church, but we presume he is not to be classed, therefore, with Dr. Buckley's "pulpit clowns." The truth seems to be that a natural wit, the quick faculty of seeing and expressing the humorous aspect of an analogy, or of catching the comical or ridiculous elements of some human folly, is a great and very useful gift to a minister. I once heard a divine of great abilities and the most correct speech say, "I would give five thousand dollars for a brogue." There is no doubt with those who ever heard Dr. R. M. Gallagher in his prime that his well-nigh inimitable and wholly inevitable wit that made him locally famous in Brooklyn for many years would have fallen quite flat except for his brogue. The golden rule in this matter seems to be that wit, humor, even personal peculiarities and eccentricities, if they are really native to the man, may be, and ought to be, used for the glory of God when he preaches. The average audience may usually be trusted to discriminate between the wit and the clown, and each in the end will go to his own place.

FASHIONA.

### A Different Kind of Evangelist Needed

WE need, in order to reach the business men and hard-headed workingmen, a very different kind of evangelist from the man usually set to that work, a man of wide knowledge of men, the Bible, and general literature, a man of trained intelligence and sane judgment, a man who can think accurately on his feet, a master of a racy and picturesque and clear English, who knows, and whose life is in conformity with, the Kingdom of Christ.

(Rev.) WILLIAM WILKINSON.

MINNEAPOLIS, MINN.

## SERMONS AND ADDRESSES

### THE MEANING OF THE ATONEMENT\*

BY MORGAN DIX, D.D., PROTESTANT EPISCOPAL, NEW YORK.

*We also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.*—Rom. v. 11.

HE that speaks the word "Atonement" touches the heart of the Christian religion. By that word is denoted the secret and mysterious act which has set God and man at one, which takes away the sin of the world, which breaks the power of Satan, which sends forth the prisoners from the prison-house; thus to undo the initial curse which our first parents brought upon themselves and their posterity. In that word are summed up the issues of life and death. The doctrine of the Atonement is of the very essence of the faith unfaltering held by the Church, not in ignorance of the objections brought against it by acute, thoughtful men, but in spite of those objections. To that doctrine the ancient and modern mind have both made objections. To the Jews, Christ crucified, He whom the Apostle Paul preached, was a stumbling-block, and to the Gentiles, foolishness; and so, precisely, to the mind of the present day, to mention the Atonement arouses sharp antagonism; to hold it is considered by many to hold what has been widely given up, and turning back to superstition and delusion.

There are two facts as to which there should be no doubt, and as to one of which there is no doubt. These facts are sin and death. As for death, it is before us every day and all day long. Now the gospel of salvation rests on one assumption, and that is the relation between these two, so that in our case they go together and can not be separated. There need be no death if there were no sin. Then this is confined to our order of being, and not to those inferior beings below the level of man; so that if we are to believe what the Bible tells us we say of man, with the poet—

"He thinks he was not born to die."

Death is not in our case a natural event. We are not made to die. It is horribly unnatural that we should die. A reason is rendered

why we must die; and then comes the Gospel. For men, death is the wages of sin. To deny that is to decide with the philosophers of this world and to contradict the words of Christ and His apostles, that man is physically and spiritually one. Body and soul are one; and in the final outcome of the cross man was destined to continue forever in life immortal, in eternal life. The separation between body and soul is death, and that separation came by sin. This is the story that is told in Holy Scripture, and believed in the Church for thousands of years. I know of no ascertained facts to disprove this truth. Think as you may of the old account in Genesis; make it legendary if you please, but the sense does not change. Man was not made to die. He was warned not to sin against God lest he should die. He would not hear the warning, but disobeyed, and he died as he had been told that he must, and surely would. What, then, could be done? One of two things. Either to leave him in the dust a lifeless body and outcast soul, or else to find some way by which he could be recovered and live again. To such a process of recovery has been applied from time immemorial the word "redemption."

We have considered two facts in the state of man. Now let us consider two facts in the nature of the eternal and infinite God. God is love; God is also holiness and righteousness. God's holiness is just as much an essence of His being as love is. To cease to love anything that He had made would be to deny Himself. To cease to hate and abhor evil would also be to deny Himself. The two facts stand together. We have not worked out this in our feeble discursive thought; we have received it in revelation from Himself. God is love. It is His own description, written by His own hand. God hateth iniquity: "I have no pleasure in the death of him that dieth, saith the Lord God."

God hates sin, but He endowed man with free will lest he should be a mere machine. In the power of that free will man revolted

\* Stenographically reported for THE HOMILETIC REVIEW.



from God, despised His justice and His holiness, and the wages followed the offense: moral death, physical death, spiritual death.

Now while man changes, God does not change. He can not change. He must still love the poor fallen child. He must still be true to Himself and abhor the sin. What shall be done? It was as tho the dark skies opened and a flash of light came down before the day breaks. The glory of the Atonement is shining through the thunder-clouds of eternal death, and Jesus Christ comes now, the Son of God, to make our reconciliation for iniquity; to put away sin by the offering of Himself; to recover and save the lost.

So, then, the Atonement is not a commercial transaction; not the buying off of an angry creator; not a juggling with the law by which a criminal may be treated as tho he were not what he is; it is not the substitution of an innocent person for a guilty; not the pretending that the guilty one is innocent,—these are accretions that have grown up about the doctrine; but it is a perfect answer, reconciling the law and the love and the truth of God. He comes to the lost in sympathy and in pity. He dares sin to do its worst; and then for love of us, and to show us what God is, He sends His Son; and there the Christ, He who was God, endured the bloody sweat, the agonies of the scourge, the condemnation of death, and the utter hopelessness, and the eternal repugnance of God to death—all this is reckoned in the doctrine of the cross.

Now let us apply this to ourselves. What is there for us? Why, this surely: that no man can accept the doctrine of the Atonement, or even know what it means, unless he also loves and hates; loves the good and hates the bad; loves good and hates sin. Without this the great act, the Atonement, is a blank, and sin is an empty name, and an amiable way of accounting for lapses of appetite; and so it all ends in two denials, and the whole monster is swept away: the denial of sin and the denial of the cause of faith. To say that sin is a mere circumstance of life, and that it is even a cause of variation and advance, as the novelists describe it; and then to say that death is the orderly and regular event in the course of human progress, which must have come anyhow, and that it is just as natural to die as to be born; believe these two things and the entire fabric of the Christian religion vanishes like a dream, to be replaced by some

form of pagan philosophy, reenforced by modern ideas: and in these days we must be ready, or before we know it it may be here. I ask you what the world would soon be like if men should cease to hate and punish sin and vote to consider it a step in the progress of the human race? Let us turn from the inventions of godless discursive reason to the joy of the gospel of the Son of God, and say with St. Paul: "We joy in God through our Lord Jesus Christ, through whom we have received the atonement." From philosophy, ancient or modern, no comfort can be had without denying the convictions of the greater part of mankind in all places and in all times: the facts of history and those of our daily experience, the inner witness of our own hearts and souls. I will ask if there is not a longing to be truer and holier and better than we are? Does not our abhorrence of a surrender to temptation show us how to emerge from the darkness of death to life?—to a life beyond those shadows where the wicked shall cease from troubling and the weary shall be at rest.

Men should not treat the cross as a mere emblem of pain and a symbol of suffering; not even as a souvenir of One who lived a very sorrowful life and died an agonizing death, patiently and without a murmur; not even as an illustration of vicarious sorrow. Why, there are others who have suffered pain and torture, but there are none who suffered the agony of soul on Calvary. Something is here that passes human experience; it transcends human thought and baffles pursuit of its final meaning.

But the cross takes in the whole of life. It meets every human need and matches every human want. It flows back and forth and on and about and below and across; and the cross of Jesus Christ is of all symbols in human history the hope of all the ends of the earth. To know this is to know that you must do something. You must hate and love: hate the bad and love the good. Love God and hate what God hates; love righteousness and hate iniquity. Otherwise the cross can be to you no more than it is to the wise in his own eyes—a symbol which the disputers of this world recoil from as they do from the teaching concerning the cross, because they do not see God's perfect holiness or grasp the cause of man's dire distress. They can not reconcile the love and righteousness of the Creator; they can not feel the

effect of sin on man and the perfect purity and holiness of God.

You have your pictures of the cross or a crucifix before your eyes; on your breast the sign of the cross was made when you were baptized; you sign yourself with it perhaps when you make your prayers or profess your faith, or put forth your hand for the living bread which came down from heaven. Is this an empty sign for you? Do you know what it will do for you? Do you know the meaning of the atonement for your sin which that sign imports—the sign of the sacrifice that Christ has made for you and suffered in the flesh just as tho it were you yourself, that He may show His love for you and draw you to Him? Do you think of it in this way? Do you muse upon what it has cost, and why it was that Christ suffered for you, the just for the unjust? Then you must abhor the unholy and the impure and mourn for your lost estate. Let us get rid of every low and unworthy notion of the importance of His work. It is not as if the cross

had paid the bill for you and left you free to run up another account which also He will pay when it becomes due. It is not as if He had placed certain merits of his own to your credit, like a bank account, on which you could draw and keep on drawing for any folly you may wish to commit. It is nothing of the kind whatever that is suggested by the awful figure held fast on the rough beam by nails in his hands and feet, and silently fixing His eyes upon your face. But what we do hear as that object meets the view is a voice that thrills the soul and finds an echo in the heart, and which shall thrill innumerable souls and shall continue to do so to the end—a voice which says, "What brought me to this was my love for you. Now turn and love as I love, hate as I hate."

So love, so renounce, so discipline mind, heart, will, that they shall be with Him in that life and in that death; and after death in the new life everlasting. This is the joy in the atonement which was made for us through His most precious blood.

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### POLITICAL LIBERTY\*

BY THE HON. WILLIAM TRAVERS JEROME, A.M., NEW YORK.

ON a day like this, in a house built for the purpose that this is,† there is too much reverence in my nature to be here were it not that I believe there is to-day a moral question, and a profound moral question, that affects every one of us, and that affects this dear country of ours as well, because through force of circumstances New York has become the focus of our whole great people. They are watching to see what shall be done here, and so that seems to me a moral issue. They are watching to see whether here in a great city like this, full of thousands of all races and creeds, whether among them a principle, just a principle, not a party, not a candidate, but just a poor naked principle can take that hold on the heart of men that they will do what thousands and thousands all through this land outside of this city are hoping that they will do.

It is because I feel that, that I am here in this sacred place and on this holy day to speak, not in my own interest as a candidate. It matters little what becomes of the one who carries the colors in battle; he is but a soldier:

but it does matter to you, and it matters to me as a part of you, whether those colors go forward or whether those colors are pressed back. It matters much in the heart that it will put in me and in you and the people all through this land, whether or no a principle is to be crushed down after it is made plain and clear; or whether, after it is made plain and clear, a principle is to triumph because it is a principle.

I read in the sacred Book that the Greeks erected an altar to the unknown god. I sometimes think that we, in these latter days of subservience, these days when idealism is almost gone out, would do well to erect an altar to the impractical man, to the man that still has some faith among us in principle. How we have all faltered! How we measure the results! How we think that we must see where we are coming out! How we don't look and inquire what is right and then go and do it, in politics, in business, or anywhere—but we are always looking at the consequences. I hear so many good men that always advise you with a fearful note in their

\* Stenographically reported for THE HOMILETIC REVIEW.

† Epiphany Baptist Church.

advice. They say to you such and such a thing is not "practical." Their measure and test of goodness and right is so often whether it is "practical" according to their notions. I never heard that it was any part of our duty to get up before the sunrise and see that God Almighty got His sun up! It seems to me that what we have to do is the work that lies at hand. If we put our faith and our hope and our trust in a principle, or something based on the fundamental moralities of life, or something that is sound and true and right, we need not bother our heads about calculating the results. We can leave the results to a higher Power who works in ways we do not know.

And now our life is certainly a whole. There is not one morality for Sunday and one for the remaining six days of the week. There is not one morality for three hundred and sixty-four days in the year and another for election day. It seems to me that we all the time in our hopelessness and in our fear overlook the great fundamental moralities that come into our public life. Are those teachings of Him whom we all humbly try to follow, are these teachings of the sages and wise men through the ages—are they only for home consumption? Are these principles that run all through the literature of all people simply something to be taught to women and children, or are they something to go out and fight for, to live for, and, if necessary, as many men in their great lives have exemplified, to die for?

Pardon me if I dwell upon my own case, because I know it better than anything else, and I want to illustrate in my own person, as far as I may, the principle that I am trying to raise, the principle to the support of which I am trying to call all good people. I took an office at the hands of the people in 1901. Conditions had become such that there was a moral stir and an awakening in this city. When the time came in which that office was expiring, I looked about me and said: "They were generous to me! They gave me a great trust that I have not fulfilled as perfectly perhaps as others would; but I have fulfilled it as well as I knew how." I said: "Under these circumstances what could I do? I do not want to go into any mere vulgar scramble for an office. I want to do a service."

I looked about me to see what service I could render. I had read that the voice of

the people was the voice of God; and I believe to-day that the voice of the people is much nearer the voice of God than many cynics are willing to concede. I saw from history and from my own observations that the great bulk of our people were good and honest and brave, and wanted the good and the honest and the brave thing; but as I noted that, I noted too that they were not free; that while theoretically they had their representatives in convention, while theoretically they went to the primaries, and in theory the candidates that were to run for public office were their selection, in reality they were not their selection at all. That which you and I were given at our election was the choice, not between people who had been selected by us, but a choice between the men who had been selected by a boss selected by some one who was not the people's servant, by some one who was not responsible to the people, by some one that you and I had not chosen.

I will not go into the details of that; this is neither the time nor the place; but I think all men of this city bear me out that it is true, not only here, but practically true all over our broad, loved land, that this sinister influence has come between the free convention of the people and their public servants. With what result? With the result, with the only result that could come from such circumstances, that the public servant no longer feels himself responsible to the people; no longer realizes that it is the people he serves. He has come to feel that his political life, that his preferment, is taken at the hands of some one other than the people; and that to that person and not to the people he owes his election.

And so it is with our public officers who take office not at your hands, not because you have given it to them, not with responsibility to you and a feeling that you and you alone are they whom they have to please. "Their honor rooted in dishonor stands and faith unfaithful keeps them falsely true"—true to the men who created them, the bosses.

This is what I saw as I looked about, and I said: "Here is a chance to render the service! Here is the opportunity to do something more than merely to enter into a vulgar scramble for office! I will have none of this! The office that was given to me clean and pure from the people I will return to them, that they may give it to another if they will, but I will not go back and ask their suf-

rages after I have first bowed my knee to those who come between your will and your public servants." I have seen so much of it! My own work has taken me frequently to Albany. Year after year as I have been there I have seen the lowered moral tone, irrespective of what the man's politics was. There was the base thought, the lowest plane! Patriotism!

Think of any one putting in an appeal at Albany in our legislative body on the basis of patriotism. It would be so absurd that it would not be even funny! There it would not even excite a smile! It would be looked upon as the mere vaporing of some person whose mind was fast leaving him. Oh! I would see as I went there, young fellows coming up from the country districts and sometimes from the great city here, full of hope and bravery. They had the thought that they were going into the legislative body, and that they were going to do something; they did not quite dare to call it patriotic, but that was what they meant in their hearts. Their heart was in their work, and the young fellow was going to make his protest. He was going to insist upon the interests of the people. He was taken aside and admonished. He made his protest, but it made no impression. He has gone back to his little community and met this man and that man and the other man, each of whom have said to him, "My boy, you have done well!" But when the convention met, what happened? His political life was brought to an end. He had not placated that sinister power, the boss!

Take the advice that we give to the young men! You know if any bright young fellow comes to you, brave and happy in his heart, and wants to go forward; you know if you love him and have his interest at heart, that in nine cases out of ten you say to him: "Boy, keep out of politics! It is a dirty thing! Why is it dirty? Would you tell him to keep out of it if your best citizens were to be heard? Never. You would tell him to go into it. There is no grander, no nobler service that any man can render than to serve his country, in the nation, in the State, or in the locality where he may be. You'd urge it on him, but you don't now! You tell him it is a dirty business; and you tell him it is a dirty business because you realize that his career is at an end unless he is subservient to the boss.

Now when the nation comes to a condition

of things that the young and the brave are advised to keep out of its public service, that nation has come to a serious condition; and when it is sought to break through and destroy such conditions, not a political issue is raised, but a moral and patriotic issue is raised, a moral and patriotic issue of the highest import. I raised this question when I stated that I would go back to the people and ask support at their hands but would have nothing to do with any boss. I stood in the faith of the American people and in their capacity to see the principle; and I said further that in that faith I would trust them, and trust them absolutely and implicitly; and so I went to no delegation or convention of the bosses, but asked the people of New York, if they would nominate me, to sign my petition. To my surprise—no, not to my surprise even—thousands responded, and on the very first day permitted by the law that petition, without any convention, without any bosses, but from the free citizens of a free country, was filed with the bureau of elections.

And now the thing has happened that has put more faith and hope in me than anything in my whole life. I was nothing. There were a thousand thousand men that could have administered my office probably as well as I have. There are lots of men that would have administered it just as honestly as I have. I happened to put my appeal to a principle. They told me, "You have got no organization." I said, "The people shall be my organization." They said: "You will have no money, and there are 850,000 voters in this great county, stretching from away up in the Bronx to the Battery." I said, "The money end will take care of itself." I said: "Have I lived forty-six years in this community, been believing in principle, been believing that principles are something to practise and not alone to preach? And is it not more important to me to know whether a principle is a real thing for active life or whether it is something for home consumption?" I said: "It is more important for me to know this: Whether this people is free, whether it will put down a moral milestone to mark its progress." That is more important than any future; that is more important than any office; and what I am trying to do is to set that moral milestone down that every one in this community may mark our progress.

"But the moment I did this—did it alone—there came from all over this community, this community which they said was so depraved and so debauched, there came sympathy, support, and help. The people began to stir; the press all came out—for what? For me? No. They came out for principle, and that is why I say I am here to-day, not preaching on a campaign, but on a moral issue. This demonstration was not for William Travers Jerome; it was because the American people did as they always have done and always will do—responded, as they will always respond to an appeal to principle when once they see it.

The people have come forward one after another; and I think to-day I may fairly say that this whole city of ours is in turmoil and tumult because they want an opportunity to register their will. The principle is the freedom of the people against the bosses. Already what has been done has at least been this: There has been proven, if nothing else, the might of a principle, of a principle all alone, a principle of liberty that we have heard the changes rung on from our earliest

childhood; the growth of liberty, that the Declaration of Independence was an illustration of, that we may once again regain our political rights—that principle has been shown by this uprising. This is the thing that men are teaching us—to put our faith in the fundamental moralities. This is the thing that makes us trust and love; and is it not making us believe the words that God has set down in His Book, and that have been taught by the wise men of all ages, as the really living vital things? It proved another thing; it proved the force of a principle, and it proved the people could be trusted, and that when they saw a principle they would rise up and ring true. And it has proved another thing, and will, because if this thing goes through it is a revolution. It has proved that the public servant can go over the head of the "boss," to the people in this "boss"-ridden city. Whatever may happen on the 7th of November,\* I feel keenly, as I always have, those words of that great teacher of men in Massachusetts, "Come into port greatly or sail the seas with God."

### CHRISTIAN FAITH†

BY PROF. JAMES DENNEY, D.D., GLASGOW, SCOTLAND.

*Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead and gave him glory, so that your faith and hope might be in God.—1 Peter i. 20, 21.*

PETER had been a believer in God before he knew Jesus and believed through Him. Jesus spoke to all men as believers in God; and He took it for granted that everybody believed in God, even before he had made any acquaintance with Himself.

The Bible makes it very clear that faith existed before Christ came into the world. The only difficulty there is in making mankind believe in the being of God is that the ways in which God finds access for himself into the life of men are so many and various and subtle that no kind of argument or human skill is really equal to them. We know how the consciousness of God arises in the human mind as man looks out upon nature and be-

comes aware of the law and order and beauty and harmony in the world; and we feel a Presence that answers to something in ourselves, a Presence in which our minds can find a kind of rest and peace. And the consciousness of God rises again on the mind in a still more remarkable way when we look on the history of the human race and see how moral laws rule through it all, how "the power not ourselves that makes for righteousness" pervades all the episodes of human history; and for many people the being of God becomes certain with the kind of certainty that no doubt can reach when they find the radiance of faith in their own constitution; when they find in their very nature something that makes them look all around them for traces of the divine presence, something which can be strengthened with such traces, and which could not be irradiated had we had to say "There is no God." And when we add to nature and history and to con-

\* Mr. Jerome was elected District Attorney by 10,500 plurality.

† Stenographically reported for THE HOMILETIC REVIEW.

sciousness the extraordinary teaching of experience; when we have all the influences that come into the life from earth and sky, either from sense or from spirit, from imagination or from consciousness, from all that we can see and from all that we can hope for, from moral heroism and from moral sweetness, from experience and from poetry, from what we see and from what we do not see; when all these things are taken together, we find that God has sought and found an entrance for Himself into our lives unawares; and when we count the traces of the Being and Power that we can not resist, we see that there will always be very few in the world who are sure that there is no God.

But it is one thing to believe in God and another thing to believe in God through Christ. What are the characteristics of Christian faith in God? What are the differences between the characteristics of faith in God through Christ and that which, tho it is faith in God, is independent of Christ? I may mention three to which great prominence is given in the New Testament. First of all, if we believe in God through Christ, we believe in a God whose fatherly love and care extend to the minutest concerns of our life. I can quite well imagine that people do not want to hear theologians discuss the fatherhood of God, and yet we must not forget that Jesus called God His Father and taught His people to think of God as their Father, to love God above Himself, and far beyond, and to pray to the Father every day, "Give us this day our daily bread."

We must not forget that the spirit that is sent into the hearts of Christians is a spirit in which they cry "Abba, Father!" The words in which Jesus spoke about God's fatherly love are among the most wonderful words in the whole Gospel. They have that peculiar character that makes us feel that the things they convey must be true because they are far too great to be imagined. "Are not," He said, "two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. Ye are of more value than many sparrows. The very hairs of your head are all numbered." Could anybody have imagined that? Could anybody ever have thought or have said that if it was not true? It was the very truth itself He spake when He said, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things." I say that if we believe in God through Christ we believe in a God whose fatherly love and care extend to the minutest concerns of our lives.

It is quite easy to say things like that when all is going well. But all did not go well with Jesus Christ. If any one knew what it was to have disappointment and misunderstanding and cruel wrong and anxieties in His life, He knew; and He did not only say these things, but He lived them; and the very revelation of His life is a revelation of a trust in such a fatherly love of God. The very first words that we know that Jesus spoke were, "Wist ye not that I must be about My Father's business?" while the last words that He spoke in the agony of the cross were, "Father, into Thy hands I commend my spirit." It must be possible, because He has shown it to be so, to have that kind of faith in God and in the omnipresence of God's love and care. But, dear friends, do we believe in God like that? What kind of a temper do we find like this when we are overwheeled and things don't go as we would have them go? Is it anything uncommon to see people petulant and cross or impatient? How far that is from believing in God through Christ. How far that is from the temper which says, "I came not to do my own will but the will of Him that sent me."

And it is possible to have even far more faith in God than that and yet fall short of Christian faith. There are many men who have strong faith in God, and who when things go against them resign themselves with stoical strength and resignation and moral dignity, and without any of the petulance that charges God with folly; and yet they fall short of what we see in Jesus when He says, "The cup that My Father hath given me to drink, shall I not drink it?" If we really believed in God as Jesus did, would there not be far more sweetness and composure and self-control, like the meekness and faithfulness of our Lord's life, seen upon the earth?

Then the second thing is this: If we believe in God through Christ we believe in a God who forgives sin and restores the soul. It is possible to believe in God without believing that. Nature does not teach any forgiveness of sin. If the Christian is asking, as he must always ask, What must I do to be saved?

then Nature is dumb. Nature has not a single word to say. Nature does not teach faith in a God that forgives sin and restores the soul; and even the Old Testament comes short of the Christian faith in this respect, for the Old Testament deals very much with the people of God collectively, representing God's people as a nation; and the very condition of the return of His favor to them is confused with the restoration of national prosperity. But in the New Testament, if we believe in God through Christ we believe in a God who cares for the despondent and the lost children one by one. We believe in a God who remembers the one lost sheep out of the hundred, and goes in quest of it; who loves the prodigal son and welcomes him among his children; who can work miracles of mercy; who can make the scarlet like wool and the crimson as white as snow. We believe in a God like this because Jesus believed in Him. And because of this faith Jesus Himself worked moral miracles and made bad men good.

I am sure that the instinctive tendency of every human heart confronted with its own sin is a tendency to unbelief. We say to ourselves, The thing is done and it can not be undone. It is done and is irremediable, and we can never make better of it. We are what we have made ourselves. We are what we are and we must just resign ourselves to be what we are for ever and ever. Hopes once forfeited are forfeited forever, and we must accept the situation. We must resign ourselves stoically or apathetically or despairingly, just to be what we are.

What does the tendency to that temptation mean in the life of men like ourselves, who have been brought up in the Christian Church and under the preaching of the Gospel? It means that we are putting out of our lives altogether faith in God through Christ. It is quite right that faith in forgiveness should be a difficult thing. It is quite right that forgiveness, if we are left to ourselves, is an impossible thing. Anybody that knows anything about it, knows that the forgiveness of sins—God's regenerative forgiveness that makes sinful man a new creature—is a miracle. The man who does not know that it is a miracle knows nothing about it at all. If we have seen Christ's love, if we have seen Christ's work—the things He did for sinful men and women—then we know that it is a miracle. But it is a miracle that God delights to work and is able to work. God can un-

make and remake our souls. He can blot out the past. He can take the years that the locust has eaten and fill them with plenty; He can make the flesh of the leper like the flesh of a little child. Believe in God through Christ, and be it unto you according to your faith!

And, finally, if we believe in God through Christ, then we believe in a God who raises men from the dead, and who gives them glory; that is, if we believe in God through Christ we believe in immortality. It is quite possible to believe in God without believing in immortality. The Old-Testament saints almost entirely were in that position. They did know about the love of God, but it does not follow from that that there is no connection between the two things. There is indeed the very closest connection. Faith in immortality is really an inference from faith in God. When God said, "I will be their God and they shall be my people," man could not sound all the depths of that promise; and it took years and generations for man to find out how much God meant by it. Abraham, Moses, and David could not take in that sounding, but our Lord Jesus Christ could and did. He knew that when God pledged Himself to man, He pledged something against which death was powerless. When God takes heed of a man, neither death nor life, nor things present nor things to come, can come between that love and that man. The question of immortality, when we come to the bottom, is really, "Who is the stronger, God or death?" and the answer of Jesus is quite unequivocal. God is stronger, and even death can not pluck His children out of the Father's hand.

Now anybody can state objections to immortality and, what is more, anybody can feel them; and we must remember that in the lifetime of Jesus the objections to immortality had been stated just as acutely and as impressively as they have been stated since. There was a whole sect among the Jews who did not believe in immortality, and Jesus knew all that they could say and had no sympathy with them. Jesus was no Sadducee. He speaks about immortality, not as a difficulty, but as a most familiar domestic concern, as something intimately real and sure to Him: "Let not your hearts be troubled. Ye believe in God; believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, and if I go and

prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

Is that like a man guessing or talking of things that he did not know anything about? Is not that the confession of one who is in certain simple contact with the thing of which he speaks; and even in the agony on the cross the faith of Jesus was not moved. "To-day," He said to the thief, "shalt thou be with me in Paradise;" and in dying He said: "Father, into thy hands I commend my spirit." And God vindicated that faith when He raised Him from the dead and gave Him glory.

To live in this great faith; to live, believing in God through Jesus Christ as a God whose fatherly love cares for the minutest things; that teaches us that His redeeming mercy is able to forgive our sins and make us new creatures; who has given us the pledge and the promise of immortality—to live like that is not easy. If we wish to enter into the fight and be victorious, we must live in Christ's presence. Guide your life with the inspiration of the words of Jesus. Cast yourselves upon Him, and His faith will become yours, and you will be able to live, believing in God through Him.

### THE CHRISTIAN LOGOS

BY THE REV. ARTHUR METCALF, CONGREGATIONAL, INDEPENDENCE, KANSAS.

*In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men.*—John i. 1-4.

THE incarnation was not an after-thought of God. The career of Jesus was not an incident cast casually into human affairs to redeem a situation. Before our objective world began to be, Christ was, and when its shadows shall have passed He still shall be, the unchangeable constitutional essence of life and light, the very heart of the divine nature. There never was a moment in the history of the universe when Christ was not; never a moment in the divine life when God was other than as we know Him in Jesus Christ. The universe has been His Palestine, and from its Dan to Beersheba He has ever been the great overshadowing, inspiring, informing, tho invisible spirit of goodness and wisdom and power waiting on the slow development of capacity in man to apprehend, and eventually to comprehend, His Presence and Person. The beneficent God, as revealed to us in Jesus Christ, has always been immanent in the world, tho the world knew Him not, and conceived of Him in entirely other characters and purposes. The incarnation, the deep philosophy of the cross, and the perpetual immanence of God, lie central in the very constitution of the universe. But men did not see. Other visions occupied their mind. The world has been woefully slow to comprehend the things that lay nearest to it. Just

as there was as much electricity in the air in Abraham's day as in ours, and as much potential steam ready to Moses's hand as to ours, and the Prophets lived in the same universe that the telescope and the microscope and the expanded mind of our time have made so vast for us; but Abraham saw it not tho he saw other things that were worth while, and Moses lived a strenuous religious life without discovering steam, and the greatest of the Prophets lived in a cramped material world and missed our vision of the universe, so God in Christ environed the ancients, besieged their lives, lay, indeed, at the very center of their being, but they knew Him not. Because they were not ready for the vision, the vision was not ready for them. That "He was in the world, and the world was made by Him, but the world knew Him not," is the pathetic fact that darkens most pages of ancient history, even many of those Biblical pages that deal with the up-coming of ancient Israel.

John sees Jesus Christ as the key to the riddle of the universe. All things were made by Him. What a different conception of the material world would have obtained had that truth been recognized. Not a blade of grass nor the fragrance of a single flower, not a grain of sand on the shore or a molecule at the hidden center of the earth, not a star shining in night's sky, not a single thing or fact in the complex material world, but this seer attributes to the hand of Him who cries, "Come unto me all ye who labor and are heavy laden, and I will give you rest." Such



is the profound philosophy of this Scripture. This work of Christ's hand is surely not a waste howling wilderness, still less is it the enemy of the human soul or of the Christian life. It is God's world, and at the heart of it beats the heart of Christ.

How consonant with John's philosophy of Christ is the fact of Jesus' birth into a carpenter shop. How natural to His hands were the tools of construction. Jesus is the great Master Mechanic. He who had built the universe made implements of agriculture for the farmers of Galilee. In due time there came a day at Nazareth when Jesus laid aside His apron, gathered His chisels one by one into the rack at the back of the bench, swept the bench clean, and put the shop in order, put ax, and adz, and hammer away for other hands to use, locked the door of the shop behind Him, and stepped out into the world to work henceforth among the more subtle mechanics of the spirit. He went to rear among men in the kingdom of soul a temple greater than that with which Herod had crowned Mount Moriah.

From His hands, according to John's philosophy, had come the temple of the Holy Spirit, which is the body of man. You need not wonder that He knew it altogether, that its great secrets lay open to His eye, or that He could command its mysterious processes with touch, word, or look. He Himself was the Creator of the human soul—that high mystery in man which differentiates individuals, and sets man above the animal and material, and crowns him with eternal destiny and responsibility. Should not the architect of the soul redeem it to the divine ideal when it had gone astray? And how natural it is that the Father of the soul should build for it the eternal habitations, the mansions of the eternal life hewn out of the fabric of eternity itself?

Here, then, is the Carpenter of Nazareth, the architect and builder of all the worlds that are. And we make distinctions! We talk about worlds material and spiritual, of worlds natural, and of other worlds supernatural! In the final analysis all the worlds are one. The middle walls of partition are the masonry of our ignorance and prejudice. The natural world is ultimately spiritual—no one fact is being borne closer to the consciousness of our time—and just as certainly the spiritual world is ultimately natural. When did blindness and sin and sickness and death

become the natural conditions of the soul, and when were sight and holiness and health and life made supernatural conditions of the soul? Who made the far country the natural home of the soul, and home and love and God foreign climes to which the soul can be acclimated only with difficulty? He who was in the beginning with God, who by a great psychological mystery was God Himself, and who has never been widely held to be aught short of a true revelation of the very heart of God, made both the natural and the spiritual worlds to be the training-ground of the soul through the eternal ages.

But the seer who pillowed his head upon the bosom of the Master until he had learned his secret has not done surprising us. He deliberately says that this Jesus Christ, incarnate in His day in Palestine, was the light that lighteth every man that cometh into the world. Every man! No possible construction of the passage robs it of this significance. What a sweep of suggestion! Every man? In Palestine? Yes, and in all other climes. Before Bethlehem and Mary's Babe? Yes, and before the prophets, the patriarchs, yes, and before men had begun to make or record history, in the dim distant childhood of the race, in all lands and climes and ages, the light which never shone on land or sea was trimmed and burning for the human heart. The Holy Spirit, which in the last analysis is the Spirit of Christ, has always been in the world, invisible, imponderable, but inspiring lives and literatures. Here and there a seer has been conscious of the Presence. Here and there a prophet has heard the Voice. Here and there a prince of action has obeyed the heavenly vision. Not merely in Palestine have these pioneers of the spirit built their cabin fires, but in all the latitudes and longitudes of human need. All the years are *Anni Domini*. Wherever a man has flown his kite beyond the clouds and been startled into a better life and a higher thought by the electric spark, the light came from the heart of God as revealed in Jesus Christ. God never was other than as revealed by the Savior of men. Partial visions of God mar the old records of the upcoming of Israel, and have been only too readily mistaken for complete revelations of God. The mixture of human ignorance and passion and prejudice and lust with what men have felt and seen and thought of God has often made the glass dark and the vision dim. There are imprecatory

Psalms and bloody wars of Jehovah enough in the upcoming of man to the recognition of Christ. But in the darkest day God in Christ was waiting to be discovered, was leading the wise men of the ages to the fuller disclosure of Himself at Bethlehem, at Nazareth, and outside the gate at Jerusalem. If you scrutinize the pages of the Old Testament you will become conscious of a noble, divine impatience with man's slow, bungling vision. God wants to be discovered in all His fulness. He would have leapt to disclosure in Christ in Abraham's day had the human cradle been ready for the divine incarnation. Let us not take the image of God as conceived in "Joshua" and "Judges," by men of blood, to whom a Prince of Peace would have been unthinkable, as the true and complete portrait of Jehovah. Those men did the best they could; they lived up to the light they had, and they fought their dubious way to a religion which the Bible itself hastened to improve a thousandfold in the experience and vision of the prophets. Could they have heard it, the still small voice was ready, even then, to whisper of a Prince of Peace and a reign of love.

And then, in the fulness of time, at the psychological moment, when age-long experience had created capacity in the human soul to receive the revelation, came the abounding joy of the incarnation, when the Almighty broke through the reserve of ages and disclosed His utmost self in the person of Jesus Christ. Now the Herods and the Pilates, the Caiaphases and the Judas Macabees, the Solomons and the Davids, the Jacobs, Abrahams, and Noahs of the world, sons of Belfal, and strivers for the light alike, shall be shown the full-length portrait of God, done in living flesh and blood. The Word became flesh and dwelt among men, and the dim light of past and partial revelations passed into the light of Messiah's day.

But the marvel lies deeper than the wonder of the cradle, the magic of the angels, the Magi gifts at Bethlehem, or the miracles of the Christ's earthly life. The eternal God, whom patriarch and prophet had dimly seen, was about to show Himself openly and disclose His nature in the full light of day. The invisible was to appear to mortal sight. He whose name had been too great for the Hebrew tongue was to become common to common men. God would reveal Himself, and all infinity lay open to His choice of means whereby the revelation should be made.

How profoundly significant it is that when God parts the thick curtain and appears in view, there steps forth simply a Man,—a man of like passions as ourselves, the center of the field of our temptations, using our speech and the idiom of our thought, endowed with our faculties, the chief brother of a brotherhood including the whole human race. That is the great and the perpetual miracle. What does it mean? Only eternity can tell, but it surely means at least this: that God is not a foreigner to man. He is no stranger to us. How miraculous we have made God! How strange; how far away! What an impassable gulf we have felt between Him and ourselves! He has lived in a different country from ours, far, far away, amid wonders incomprehensible and supernatural. But lo! at one sweep of man's insight and God's outlook the whole tissue of the unnatural God and the miraculous Divine is swept away. The Man Christ Jesus did not assume that form for the transient purposes of revelation; He was from eternity to eternity. He was the natural Logos, the Reason, the Word of God.

If we can grasp the philosophy, God is not unlike ourselves; more properly, we are not unlike God. Our mind is of a piece with His, infinitely smaller and less strong, but its natural, normal processes are, within their limited sphere, the same as God's. We have come to the faculties of our life through the divine heredity. In the Spirit we are truly kith and kin to God, as it were, bone of His bone, blood of His blood, brain of His brain, heart of His heart. When God and man meet they can understand each other, because in the Spirit they are blood relatives. The Son of God is the elder brother of the human race, the firstborn of many brethren. God is truly our Father. God would gather His children about the earth-hearthstone and work out in them the family likeness. It is true many of His children are unworthy. Some dwell in the swine's country and think it their own; all of them mortgage the future in reckoning character. This philosophy, involved in John's doctrine of the divine Logos, is the interpretation of the ancient prophetic insight which declares that man was made in the image of God. The image had been marred, blurred, almost destroyed; but the elder brother, with the seers and saints of the age of faith, expects one day that the will of the divine Father will be done on earth and

in human life, even as it is done in heaven. All the processes of the higher life of man travail toward the manifestation of the Sons of God.

But this apocalyptic seer has not done with us yet. He speeds us to a final conception of human privilege and destiny. Turn a page of his writing elsewhere. "Beloved, now are we the sons of God." That is the present tense of achievement. But no true man can long be content with the past or the present tense of experience. To-morrow woos him, and he must away. Now listen. "It is not yet made manifest what we shall be." That is the caution of an optimist, not of a pessimist. The march of the soul has begun.

The saints sweep into the future with music and banners. "We shall be like Him, for we shall see Him as He is." Like unto the Word! the divine Logos! like unto God Himself! Deliberately God sets Himself as the shining goal of the soul. What a destiny! "Partakers of the divine Nature," proclaims another who had caught his vision from Christ. Be glad, O my soul. Gird thyself for the long march through eternity. The eternal is thy companion in arms and also thy destination. Thou shalt never halt until within thyself thou hast realized the character and the power of God in Jesus Christ. The eternal God is thy refuge, and about thee are the everlasting arms.

### JESUS AND RELIGIOUS REVIVALS

By R. J. HELMS, D.D., METHODIST EPISCOPAL, BOSTON, MASSACHUSETTS.

THERE are two methods of world view which have prevailed among all religions and are quite contrary to each other. We may call one the volcanic or epochal; the other the sociological. One insists on upheaval and explosion; the other on a gradual process. One insisted that the Messiah should come out of heaven and overturn the past and all existing institutions and ride a conqueror in every way. They were mistaken. He was born in a lowly manger, and was the most human being that ever lived. This class holds that to-day the world is the devil's and must remain so until Christ comes in the clouds of heaven, when He will make things right by the voice of an archangel. The other class says not so; but the Gospel shall be like leaven, or first a blade, then an ear, then the full corn; and that Christ is now working in His world. Whenever it sees a hospital or asylum or refuge or home for aged or orphans, or any other agency that uplifts poor humanity, this class rejoices and says, "That is the way my Christ is working now." Some are so blind they can not see Christ transformed into these agencies. Some are so Pharisaic they will deny His presence in them if they are carried on by Roman Catholics or Unitarians. During the past twenty-five years there has been a mighty revival of the Christ spirit in the Church. Our hospitals, orphanages, institutions for the aged, our deaconess institutions and ministries, our institutional churches and city missions

are mighty evidences of this fact. We are going back to the kind of revivalism propagated by John Wesley.

I think that wonderful Pentecost experience has been overworked by our cataclysmic friends. You do not believe that it was Peter's sermon that brought in the 3,000 that day. You believe that the tongues of fire that rested on the whole 120 were very potent in the streets and homes of the people. If every one of the 120 succeeded in obtaining 25 converts that day, we have the 3,000. You believe there must have been a great deal of hand-to-hand, personal work that day, and, moreover, that the work was done largely on those who already knew something of the way. The apostles had no time to fool away in laying on of hands and ordaining laymen that they might be qualified to preach. The folly of ordination had to be indulged after many had begun to complain and backslide.

The success of the early Church hinged on four facts. 1. The sense that Jesus Christ through the Holy Spirit was personally leading the movement. 2. The fact that so few were set apart by men to the work of the ministry, but that all had a part in that work. It was a great laymen's movement. 3. The fact that the work was so largely personal in its character. Philip the evangelist gladly got out of the excitement in Samaria and left John and Peter to settle it while he went a hundred miles to have a hand-to-

hand talk with the Abyssinian eunuch. Luke's history of the great revival is a history of personal work. 4. The fact that the social and philanthropic character of the Gospel was emphasized. They not only continued daily in the temple, but also from house to house in Christian fellowship and prayer. They healed the sick and they divided their substance with the poor, sharing in common.

Jesus summed up the law and the prophets and the whole gospel in the commandments—love God with all your ability and your neighbor as yourself. The two he said were alike. The proof of our love to God is to be found in our treatment of our neighbor. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Jesus sent forth His disciples with the double commission to go teach and go heal.

The early Church followed Him faithfully in its ministry to the whole man—physical as well as spiritual.

It was not long, however, before certain churches thought it cheaper and easier to preach than to practise, and ritualism, Judaistic and heathen, was substituted for Christian socialism and philanthropy. Every revival that has left a permanent and beneficial influence upon the Church has been characterized by the emphasis that has been laid upon love to God and love to man. St. Francis was not only a marvelous preacher, but became such because of his efforts in behalf of poor humanity. Savonarola was even more distinguished for his burning zeal for the civic welfare of Florence than he was for his spiritual preaching.

The Church is getting back to the kind of revivalism propagated by John Wesley. Have you noticed how the founder of Methodism practised the second great commandment? Let me mention some of his ways. After preaching to a multitude at four o'clock in the morning in the old Foundry Church in London, and at Bristol during the years of great financial depression, Wesley at six o'clock had the seats set aside and gave the poorest people work in the Church at carding and spinning so they might earn enough to keep them from starving. Moreover, by earning what they received they were not pauperized.

He organized his class-meetings not only for spiritual instruction but for poor-relief. That this might be more effectively done he had London districted as the Associated

Charities now district our cities for investigation and relief. A leader was put over each district and many volunteer visitors enlisted.

The first free medical dispensary in the world is the Finsbury Dispensary, on City Road, London, founded by John Wesley. Wesley established old people's homes and orphanages. He published cheap editions of the best literature for the people, which had enormous circulation. No man ever lived who came nearer establishing a revival along the lines of Jesus of Nazareth than did John Wesley. But his followers did not possess his catholic mind and heart. They preferred preaching to practise. While the history of the denomination that he founded is one of marvelous progress, I think few will deny that its weakest place is in its social and philanthropic work. The great organizations in the Church which express this spirit have been born in late years. They are making mighty progress. The spirit of Jesus Christ which was so manifest in the many-sided revivalism of John Wesley is, thank God, asserting itself in the philanthropic activities of the Church of the present. There is a great revival going on, yet some eyes are so holden they can not see it. But never in its history was Jesus Christ through the Church laying His healing hand upon so many sick folk and restoring them; never was He gathering so many orphans into families; never was He caring for so many widows and aged; never was He so cordial to strangers or welcomed the foreigner in his own tongue; never was He giving so much wise attention to the proper alleviation of the poor, or was so earnestly attempting to remove the conditions that make for poverty. Thank God for this Christ-like revival in the Church. God hasten the day when the enthusiasm for humanity in the Church will equal its other forms of religious activity. Then will there be a force felt in the work for civic betterment and social righteousness and industrial justice that these movements thus far have not known. God hasten the day when the Church shall, like her Lord, weep over the city: shall catch the democratic spirit of Jesus Christ; shall realize that He is being crucified daily in the stunted brains and bodies of men, women, and children in the industrial and commercial movements of our time; and, feeling, knowing, realizing, shall cooperate with the Christ in removing these blotches on our so-called Christian civilization.

## THE TRANSFIGURATION OF THE COMMONPLACE

BY EDGAR P. HILL, D.D., PRESBYTERIAN, PORTLAND, OREGON.

*And Jacob rose up early in the morning and took the stone that he had put for his pillow and set it up for a pillar and poured oil upon the top of it. And he called the name of that place Bethel.—Gen. xxviii. 18, 19.*

It is an experience of a lifetime to visit a European cathedral. How dazzling the scene when one emerges from one of the little streets of Venice and the glorious front of old St. Mark's rises before him, with its golden domes and its rich mosaics. With what awe one passes beneath the arches under which Napoleon passed a century ago and Titian four hundred years ago. What a solemn hush comes over the soul as one stands in the darkened interior. "Surely this is the house of God." Do you not think it would be easier to be religious if you could live close to St. Mark's, so that you might slip into it when the burden became too heavy and there talk with God? The first day you might find yourself saying a dozen times, "Surely this is the house of God"; but the second day you would discover a change taking place. You might then notice that your guide, while never neglecting to bend before every altar, would not hesitate to rob you; that the priests who at first seemed so religious were really dirty, and that the atmosphere which before seemed holy was only damp and musty. A traveler never goes a second day to St. Mark's with a Bible, but with a guide-book. He never thinks of praying there after a time or two. The return visits are made to study the mosaics and the carvings.

Where, then, can be found a real house of God—a place of visions, a place where the heart is searched and the soul is uplifted? We are now ready for the text. Picture this scene: Here is a mountain solitude. It is early morning. All is silent. Only rocks and gray bushes and the sky and a glow in the east. One of the rocks turns over. But it is not a rock; it is a man. He rises and proceeds to act very strangely. He takes the stone on which his head has been resting and stands it on end. He packs dirt around it so that it will not fall. Then he takes from his coat a cruse of oil and pours some of the oil on the top of the stone. Then he breaks the silence of the mountain solitude, and this

is what he says: "This place shall be called Bethel." Do you know what Bethel means? It means "House of God." Go to Venice and revel in the glories of St. Mark's if you want to study architecture and history. But if you are searching for a real house of God, behold a desert place, and one uncut stone with a little oil upon it, and a solitary worshiper. The other is a cathedral; this is Bethel—a house of God. Surely we have here a striking example of what may be termed "the Transfiguration of the Commonplace"—a stone in a mountain solitude so glorified as to become a house of God.

Just here let me pause long enough to say that Jacob did not see something that was not there. He saw something that was there. He did not imagine things; he saw things. Another man passing that way might have kicked over the stone and said, "What fool did this?" "This, sir, is the house of God."

"House of God, indeed! This is only a stone." And the traveler might have pressed on to the next town to tell his customer of a man he met who had wheels in his head, who talked of a stone being a house of God. Jacob saw what was there. The others were blind and deaf.

One of the severest tests of the true artist is the ability to transfigure the commonplace; not to put into it something that is not there, but to bring out of it something that is there, to draw, as it were, a circle around some bit of scenery or incident so that others may see that the thing to which they did not give a second thought has in it a sublimity which relates it to the stars.

Have you ever tried to use a camera? You were very ambitious. You determined to have a picture you could show with pride to your friends. So you went to the top of a hill, and, arguing that if you took in the whole landscape you would be sure to have all its beauty, you took a picture of a valley. With great eagerness you developed your negative. The valley was there all right, but for some reason the picture was a disappointment. The next day, perhaps, you went to the top of a building; and to make sure that none of the beauty of the city should escape, you took a picture of it all. Again you went into the dark-room, and again you were dis-

appointed. The buildings were all there, but to your mortification you discovered that it takes something more than buildings to make a fine picture. Then some one came along with a camera no better than yours. He did not go to the top of a hill or a building. He suddenly paused before a tree, fixed his camera, and took a picture. When you saw the picture you exclaimed, "That is a gem!" The artist did not put into his picture something that was not there. He merely saw something that was there. He had the artist's eye and knew how to set an object apart so that others might see its glory.

In the art gallery of our Lewis and Clark Exposition, Oregon, are two pictures marked by many contrasts. The predominating tone of one is a bright red; it is a scene in a Parisian ballroom, just such a scene as most of us would go far to see and would talk about for months afterward. The artist was one of the most distinguished men of the last generation, but the superintendent of the gallery seemed to attach little value to that picture. "It is simply an example of the artist's early work," he said apologetically. In another room is a canvas which has no bright colors. It is a scene in the country. In the foreground is a solitary figure, not of a king or a general or a society belle; just a low-browed peasant leaning on a hoe. "This," said the superintendent, "is the most valuable picture in the entire collection. It is insured for \$100,000." Millet knew how to draw a circle around a peasant leaning on a hoe, and set him apart so by that stunted specimen of humanity others might be reminded of the possibilities of manhood, the lesson of brotherhood, and the real dignity of labor.

No one has looked with a keener eye on commonplace things or recognized more clearly the sublimity that may dwell in them than the poet. He tells us the story of a plowboy, and we realize for the first time that the lad we have been passing heedlessly every day is a hero. He describes a brook that before seemed nothing more than a trout-stream, and suddenly it becomes a river of God. He kneels before a tiny flower, and it becomes a shrine. See yonder duck in the sky. To the hunter it means only a mark to shoot at; but to a Bryant it means infinitely more. It becomes a symbol of faith, an assurance of divine care, a prophecy of eternal rest—

"He who from zone to zone,  
Guides through boundless sky thy certain flight,  
In the long way that I must tread alone  
Will lead my steps aright."

Is there anything more prosaic in all this world than a mouse? But a Burns sees a mouse in a furrow, and a world of tragedy seems to center there. The tiny creature has been rudely thrown from its nest by a plowshare. It is only a mouse such as makes timid people scream and jump up on chairs; but as we look through the poet's eyes the little creature becomes the heroic figure in a vast drama. It had been nestled contentedly in its little home without any thought of impending disaster when suddenly a cruel plowshare cut right through the nest and the "cowrin' timrous beastie" was flung out into a hostile world. How like the tragedy with which we are all too familiar—a happy, contented home, with no thought of impending danger; then the cruel plowshare of Death cuts through, and helpless, bewildered ones are thrown out into the cold world—

"The best-laid plans of mice and men  
Gang aft agley,  
And lea'e us nought but grief and pain  
For promised joy."

If a mouse is not the most commonplace thing in the world, then what would you say to giving a marsh the place of honor? a marsh, just a wet, muddy, disagreeable, malodorous marsh! The farmer doesn't like it. His first thought is to send for some tiles and drain it. The traveler doesn't like it, because it interferes with his journey. The lover of beauty doesn't like it. He prefers to sit on the seashore or to look at a mountain. A marsh! Who has a kind word to say for a marsh? To rhapsodize over a marsh is about like trying to write a poem on a sewer. But wait. Let a Sidney Lanier sit for a while on the edge of the marsh and watch the tide come in like the bounty of the infinite God flooding the outermost creeks and the low-lying lanes and meshing the marsh with a million veins. Yonder in the rushes he sees the nest of a marsh-hen that a moment before was winging its way through the limitless sky, but is now secure in its resting-place amid the swirling waters of the rising flood. What joy and peace flow over the poet's soul as he looks—

"As the marsh-hen secretly builds on the  
watery sod,

Behold I will build me a nest on the greatness of God.

I will fly in the greatness of God as the marsh-ben flies,

In the freedom that fills all the space 'twixt the marsh and the skies.

By so many roots as the marsh-grass sends in the sod

I will heartily lay me a hold on the greatness of God.

Oh, like to the greatness of God is the greatness within

The range of the marshes, the liberal marshes of Glynn."

Let us now for a moment consider the commonplace things that pertain to joy and duty. The artist draws his magic circle around a little cottage, and we see there a glory we did not suspect. The poet draws his circle around a flower, and we uplift our hearts in praise and prayer. Who will set apart and glorify the humblest duties and experiences of men in order that we may see that in any station of life where God may place us there may be found joys such as a king might envy and opportunities for service such as angels look for in vain. Here is a young man who is ambitious to enjoy a happy holiday. He thinks if he could only spend a week among the exclusive circles of a great city his cup of joy would run over. Just think of going to a grand dinner in a full-dress suit, sitting down at a table flashing with cut-glass and silver, a dozen knives and forks and spoons at each plate; and the next day to go off on a yacht for a cruise, to lie back on soft cushions and read a novel or play whist or just do nothing. What could be finer than that? If only a person were rich, what rich times he might have! Why, you foolish fellow, don't you really know any better than that? Come with me. No full-dress suit; just a cheap khaki suit. No starched white shirt; just a sweater. No patent leathers; just some plain hobnailed shoes. Let us go into the mountains. Let us pitch our tent near a cool stream, fry our bacon and eggs, drink from a tomato-can, and stretch ourselves at night on some fir-boughs. And I will guarantee you such joy as the millionaire with his twelve-course dinner and his yacht never dreamed of. O my friends, what is the matter with us all, that we can never seem to learn that the richest joys this world can give are not to be purchased with money, and were never intended for the few? They are as free as the air, and are within the grasp of even the child of

poverty. I am speaking now of the richest joys.

But how about duty and the opportunity to do something really worth while? Is there not the opportunity within the reach of us all to do things worth while? Here is a book which tells a story of such touching heroism that a lump comes into my throat and my eyes become moist as I read it. What is it all about? The heroine is only a kindergarten teacher in the slums of a city, who simply performs her little round of daily tasks faithfully and tries to bring a bit of sunshine into the homes of the people she visits. And the hero is a humpbacked lad who does nothing more than bear his affliction patiently, who tries to make the best of every situation and then dies with a prayer on his lips. That is all. The author draws a circle around a scene enacted a thousand times every day in this land of ours, and then we realize the sublimity of it, the heroism, the fidelity, the patience, the unselfishness of the service. A noble life does not need unusual surroundings. That which may make any life noble is nothing more than a faithful performance of one's accustomed duties, a cultivation of a spirit of contentment, a desire to make some one else happy, and a complete trust in God.

What is it, then, that transfigures commonplace things and gives them a glory which so delights poets and painters and prophets? It is the infinite which they find dwelling in the finite. The water-fowl assumes a new meaning when we discover it is being held aloft by the same hand that holds the stars in their places. The marsh becomes a place of enchantment when the horizon widens until it includes God's universe. A single stone becomes God's house when Jacob says with awe, "Surely the Lord is in this place and I knew it not." And has God come into these poor frail lives of ours that seem like the chaff which the wind drives away? And is there an infiniteness here, a divinity within us, that relates us to Him who inhabiteth eternity, who is from everlasting to everlasting? "In the beginning was the Word and the Word was with God, and the Word was God. And the Word was made flesh." Because God thus glorified flesh, this body of mine seems no longer a piece of clay to be despised. It is the very temple of God. And I, whose earthly years are as a tale that is quickly told, dare look up with utmost confidence and say, "I also am an inhabitant of eternity."

## SUGGESTIONS FOR CHRISTMAS AND NEW YEAR

BY THE REV. CLAUDE R. SHAVER, ST. LOUIS, MISSOURI.

**A Vision of the Christmas Dayspring***The dayspring from on high shall visit us.—Luke i. 78.*

ZACHARIAS, from the deep shadow of Jewish ceremonialism, saw a vision. Jesus the "Dayspring" brings—

I. Light. 1. For human conscience. 2. For social relationships. 3. For unseen future problems.

II. Life. As the floral world turns its face toward the rising sun, so the spiritual world turns toward Him who came "that they may have life, and may have it abundantly." Thus growth follows life.

III. Glory. The old priest saw the dawn but we of to-day are beginning to see the glory. The one manger shrine has crumbled, but a thousand marbled abbeys and cathedrals have arisen in its place. The one little circle of worshipers has given way to a world-round chorus that echoes the angels' song, "Peace on earth."

**The Gift Unspeakable***Thanks be to God for his unspeakable gift.—2 Cor. ix. 15.*

I. Unspeakable, yet spoken of in every land.

"That song from afar  
Has swept over the world."

II. Incomprehensible, yet any child knows the story.

III. Inexpressible gratitude is due; yet each individual need present but a single grateful heart.

**The First Christmas Gifts***They offered unto him gifts, gold and frankincense and myrrh.—Matt ii. 11.*

Altho the form of the gifts has changed, and the assortment has been multiplied a hundredfold, yet this first example of giving remains as a suggestion for modern giving.

I. As to the nature of the gifts, three features seem important. 1. Gold—intrinsic value. 2. Frankincense—devotion, love. 3. Myrrh—little glitter or fragrance; simply a useful quality of practical significance.

II. As to the spirit of the givers there is shown: 1. Respect for childhood and womanhood in its native simplicity—devoid of the

splendor of court environment. Especially did the ancient world need this example. 2. Faith in undeveloped personality to be divinely unfolded. Laying gifts at the feet of that humble family required a large trustfulness in unseen powers; yet such has been the spirit of succeeding wise men. Kings have brought their gold, missionaries their frankincense of devotion, and laymen their myrrh of practical advice.

**The Holiday for the People***Tidings of great joy which shall be to all the people.—Luke ii. 10.*

"Everywhere, everywhere, Christmas tonight:

Christmas in lands of the fir-tree and pine,  
Christmas in lands of the palm-tree and vine."

I. Even the domestic animals of the people have a share. The manger of Bethlehem marked the beginning of a more humane epoch for dumb creatures; the birds of Scandinavia are given a feast.

II. The children also enjoy its cheer.

III. The home (fireside) glows with its radiance. As on the first Christmas morning the entire family—father, mother, and child—can enter into its enjoyment.

IV. Society at large is included. Not only the masses of the cities but also the lonely shepherds on the hillsides. 1. Not only the "chosen people," Israel, but also the Wise Men from the East were notified. 2. Not only the simple folk among Joseph's acquaintance, but also Simeon in the courts of the Temple echoed the world-wide message—

"Now lettest thou thy servant depart, Lord,  
According to thy word, in peace;  
For mine eyes have seen thy salvation,  
Which thou hast prepared before the face  
of all peoples;  
A light for revelation to the Gentiles and  
the glory of thy people Israel."

**New Year Principles for Practical Life**

I. Orderliness.—*Let all things be done decently and in order.—1 Cor. xiv. 40.*

January 1 always sees a renewed recognition of the orderly principle—new plans in the home life, revised systems in the business life. Shall the religious sphere be neglected?



1. A fundamental principle in the divine economy is order—"heaven's first law." This principle applied to that spiritual institution which Jesus called "the Kingdom of God." 2. The details of this system are outlined in the Master's instruction for the religious life—prayer, sympathy, meditation, public worship, missionary and evangelistic activity. A regular application of these precepts. 3. Has many advantages. (1) Subordinates get nearer the great Head. (2) There is a better understanding and more fraternal sympathy among workers. (3) Such relationships not only bring peace and confidence but also scatter doubts and fears. (4) The surest means of reaching the end. Is there not room for a revision of details in many private religious systems?

II. Watchfulness.—*The night cometh when no man can work.*—John ix. 4.

The morning of the New Year is a most appropriate time to consider these words; for they remind us: 1. That day, the season of opportunity, is at hand. 2. That the opportunity will not always remain. The apparently long three hundred and sixty-five days have an end. 3. Our individual year is uncertain in its duration. The night of death is not recorded on the calendar.

Hence, like our Master, who helped the blind man as he "passed by," we should utilize the little opportunities of each day.

II. Circumspectness. *Look therefore carefully how ye walk. . . . redeeming the time.*—Eph. v. 15, 16.

Prudential advice, involving: 1. Wise preparation. 2. Putting "first things first" in choosing a goal. 3. Selecting the most direct route to attain the end.

In a commencement address last year, Mr. Putnam, the librarian of Congress, said to the young people: "I wish you good speed, but I wish you even more a sure footing; and in the long run—it is the *long run* that you are now entering upon—the sure footing is principle rather than expediency."

#### ▲ Possible Pleasant Perspective

*My presence shall go with thee and I will give thee rest.*—Exod. xxxiii. 14.

At the threshold of the New Year, these words remind us of the journey before us, of the willing Guide always available, and of the consolation—rest.

I. The journey is a reality. There is no standing still in life. While there are many uncertainties, we are sure of some features—obstacles, temptations, hours of discipline, opportunities, for which we need—

II. The Guide. He is willing, and proffers the best "guide-book"—Bible.

"The only star  
By which the bark of man can navigate  
The sea of life and gain the coast of bliss  
securely."

If we accept this accessible help, the consolation is assured—

III. Rest, because—

"Behind the dim unknown  
Standeth God within the shadow  
Keeping watch above His own."

#### The Days of God's Calendar

*One day is with the Lord as a thousand years.*  
2 Peter iii. 8.

In changing our secular calendars at the beginning of the New Year we are vividly reminded of the brevity of their fleeting twenty-four-hour days. Shall we pause to compare them with the extended periods in the divine calendar?

I. Long; because of the nature of the infinite eternal personality who has ordained them, e.g.: 1. Genesis 1 records the days of creation. 2. The Old Testament records the day of law and prophecy. 3. The New Testament marks the dawn of the day of grace, which is yet growing brighter and brighter.

II. Compare these with some of the evanescent days of evil which have passed or are passing:

The day of polygamous concubinage, of military conquest, of idolatry, of slavery, of intemperance.

After these comparisons we can look into the face of the scoffer, who says, "Where is the promise of His coming?" and repeat, "The mills of the gods grind slowly," with revised significance.

"Charge not thyself with the weight of the year,

Child of the Master, faithful and dear.

Choose not the cross for the coming week,

For that is more than He bids thee seek.

Bend not the arms for to-morrow's load;

Thou may'st leave that to thy gracious God,

'Daily' only He saith to thee,

'Take up thy cross and follow me.'

## SUGGESTIVE OUTLINES

## Beautifying the Doctrine

BY W. C. BRITTING, D.D., BAPTIST, ST. LOUIS, MISSOURI.

*That they may adorn the teaching of God, our Savior in all things.*—Titus ii. 10.

THE word cosmos means order; and because order is more beautiful than chaos, it also means beauty. To arrange is to adorn (see New-Testament uses of the word, and the verb in the Greek). Paul writes to slaves, and urges those in the lowest social sphere to make beautiful the teaching of God. Therefore the more is the obligation upon those of higher privileges. We make beautiful the teaching of God,

I. By not obscuring it. It is to be allowed to shine through life. Peter dissembling at Antioch, and Paul and Barnabas in their dissension veiled its luster. No man has a right to blow his breath on the prism of the light-house of his life. Transparency of Christian living gives the truth chance.

II. By ethical trueness in daily life (see vs. 9, 10) in correcting the characteristic faults of slaves, contradiction, stealing, unfaithfulness. The teaching of God is adorned when men are true to His ideal in the commonest things. "It is better to see that your plumb-line is perpendicular than to see a ghost."

III. By spiritual motive and method under the reason given in verses 11 and 12. The spiritual is behind the ethical. The life of soberness and righteousness and godliness is possible for a slave, and therefore for any one else.

This is the great need of every age, that the teaching of God shall be made beautiful, attractive, alluring by those who profess to have it. In this work every Christian has the help of God, and success in this ideal is impossible without that help.

## The Gospel

BY JAMES B. CLAYTON, D.D., BAPTIST, WASHINGTON, D. C.

*The Gospel of the grace of God.*—Acts xx. 24.

THE Gospel=good tidings, an optimistic account of God and man.

Basal facts: 1. Man a sinner by choice. 2. Christ a Savior by grace. (1) Incarnation; (2) passion; (3) resurrection; (4) intercession; (5) parousia.

I. The Gospel is glorious in the hope it inspires (2 Cor. iv. 4; 1 Tim. i. 11). 1. That hope centers in the grace of God (Titus ii. 11-14). 2. The grace of God is revealed by the cross (Gal. ii. 20-21). 3. The cross triumphs in the salvation of man (1 Cor. i. 21-24, 30-31).

II. Unique in Its Method. 1. The sufficient instrument of the Gospel is preaching (1 Pet. i. 22-23). 2. The efficient agent in preaching is the Spirit of God (Isa. lv. 11; 1 Cor. ii. 4-5).

III. Universal in Its Scope. 1. To be proclaimed to all nations (Matt xxiv. 14). 2. For the benefit of every creature (Matt. xxviii. 19-20). 3. It meets every requirement of every soul (1 Cor. i. 30-31).

IV. Everlasting in Its Effects. 1. The essence of the Gospel is imperishable (Heb. vi. 18-20). 2. The power of the Gospel is eternal (Rom. i. 16; Heb. vii. 25-28).

## ▲ Sermon in Stones

BY THE REV. HENRY STAUFFER, CONGREGATIONAL, MILWAUKEE, WISCONSIN.

*For thou shalt be in league with the stones of the field.*—Job v. 23.

(ILLUSTRATED by the use of three stones called "petoskeys," two of which had been worn smooth by rubbing against other stones on the beach for many years; the other having been highly polished by a lapidary, to be used as a watch-fob.)

I. The human race has for ages been in the most real sense in league with the stones, as the rude stone implements used by primitive man and countless inscriptions and monuments abundantly prove.

II. These stones teach and illustrate the truth that one of our elemental needs is close contact with others of our kind. As each stone by rubbing against others is modified by such contact, and in its turn modifies others, so each person constantly influences others and is as constantly influenced by others.

III. This highly polished stone shows that our latent resources are never brought out by ordinary contact with men in social and business relations.

The three means which God uses to bring out our highest spiritual possibilities are: (1) Prayer; (2) a lofty ideal; and (3) a great task that taxes one's powers to the utmost.

### A Fruitful Murmuring

By REV. WILLIAM HAMILTON, PRESBYTERIAN, REXTON, N. B.

*And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration.—Acts vi. 1.*

A NEW experience meets the Church at Jerusalem. Hitherto her difficulties had been from without; now a trial comes from within. Her members consisted of two classes of Jews—natives of Judea and those born in foreign countries. The latter, called Greeks, murmured against the former. We have here—

I. A complaint—widows neglected.

II. A remedy suggested—deacons appointed.

III. A happy issue. This was effected through: (1) the apostles' confidence in the people—"look ye out seven men." (2) The people's magnanimous spirit. Six of the men chosen were apparently Greeks.

Harmony was restored. The Church was spiritually blessed and numerically increased.

### Comrades—Good Advice to Working Men

By REV. L. Q. WRIGHT, CHAPLAIN, U. S. N.

*As the Lord liveth and as thy soul liveth I will not leave thee.—2 Kings ii. 2.*

It is wise to aspire to and strive after the best things, and the greatest things.

I. Follow after the best men, but especially attach yourself to some one—the best man you know.

You will run with somebody—that is certain. Now, before you get tangled up in a comradeship that hurts instead of helps you, seek out the chiefest man of all your acquaintance and cleave to him.

In like manner, choose the best things—read the best authors, the best editors; pattern your business after the business men of the best standing; advise with those whose integrity and standing are past question; set your career after one who has proven himself before the people in ability and character, and won his way to success and honors.

We get something—good or bad—from every one we meet; our character is a composite of all the characters we have had fellowship with. We catch their spirit, inherit their mantle. Let us, then, master the weak, discard the bad, and cleave to the fine and great.

But there is a step even beyond this: if you would get the best of all, turn you toward "the chief among ten thousand—the One altogether lovely."

### The Hidden Word

FROM A SERMON BY THE REV. GEORGE MARSH, CONGREGATIONAL, PITTSBURG.

*Thy word have I hid in my heart, that I might not sin against thee.—Psalm cxix. 11.*

I. WHAT have I hid? "Thy Word." It is the Word of God that liveth and abideth forever. It is a treasure worth hiding. No thief can steal it, no moth corrupt it; it increases by being hidden.

II. Where have I hid it? "In my heart." Not in the head or intellect, but in the heart, the seat of the affections, the center of the moral being, the source of all the influences that sway the entire career. This is the right place to hide the Word.

III. Why have I hidden it? That I might have a rich fund of new ideas to talk about and show off upon? That I might be able to confound in argument all my opposers and silence them? The psalmist did not care about any of these things. He had a horror of sin; he knew that the most effectual safeguard against sin was the Word of God, and therefore he hid it in his heart.

### Acceptable Witness

By THE REV. JOHN A. PEAKE, BAPTIST, LYME, CONNECTICUT.

*For we can not but speak the things which we saw and heard.—Acts iv. 20.*

THE Church of Christ is a witnessing body. Notice three essential qualities of such witness:

1. Irrepressible witness: Speech. "If these should hold their peace, the very stones would cry out." The spirit of loving witness will not suffer repression, but will be marked by spontaneity and fulness of utterance. It is incompressible; like water it will find egress.

2. Indisputable witness: Deeds. "And seeing the man that was healed standing with them, they could say nothing against it."

3. Irreproachable witness: Life. "And they when they had further threatened them, let them go, finding nothing how they might punish them." Our character sustains our witness.

## ILLUSTRATIONS FOR PULPIT USE

Incidents, anecdotes, word scenes, are better than arguments. They illuminate, they translate truth into life, they take abstractions and put flesh and blood on them. They do not antagonize. They never fight. They win their way. Logic cudgels; parables exhibit. We ought to have more of them and have them handy and learn to grow facile in their use.—**HERRICK JOHNSON, D.D.**

**Sin.**—"Lady," one of the best specimens in the herd of buffaloes at the Bronx Zoo, was found lying unconscious in the park a short time ago. There appeared to be no symptoms of illness and Dr. Blair, the zoo veterinary, decided to hold an autopsy. A piece of wire was found embedded in the sac surrounding the heart. The wire is such as is used in baling hay, and it is thought that it was swallowed in the hay and worked into the heart. It takes a very little thing to destroy the life when once it touches the heart. Sin is destructive to life, because like the wire it finds its way to the heart. The heart is the vital seat of life. The life of man is in his heart. Whatever works its way there that is not conducive to its life means death. When that is done, there is no hope unless there can be a new heart. "Create in me a clean heart, oh, God," is the cry of the Psalmist.—*Contributed by the Rev. Ernest H. MacEwen.*

**Loyalty to Christ.**—In the peace conference between Russian and Japanese plenipotentiaries, the question of "indemnity" and "division of Saghalien" was the stone of stumbling which came near breaking the negotiations. Fipally Japan yielded on all points. The Japanese at Portsmouth would not believe it at first, but when told that the Emperor had authorized it, said "The Emperor has said it and Japan will obey. The Emperor is all-wise and Japan is satisfied." It was a beautiful example of loyalty, love, and obedience. Christians have a Ruler who is unquestionably all-wise and His law is perfect. They should in all things submit to His will.—*Contributed by the Rev. J. W. O'Hara, Montgomery, Alabama.*

**Following Our Light.**—The great ship comes pounding in. The wind blows hard and for days she has been driven so fiercely that she hardly knows where she is, and the guiding stars are still obscured by the haze. It is night! They rush madly on. Then the watchman on the bow catches the tiny twinkling of a light. It is far, far away. How

oft it flashes forth, or whether it be on ship or headland, at first he can not tell. But they dash on, cutting through green mountains and hurling back the clouds of spray. They follow the light they have. It grows larger, it rises higher, they get the time of its periodic flash and make their course by it, and soon they furl the sails and are at rest. The blindest man has some light. Do not turn the other way. Follow it. So sure as you do so sure will the years bring you nearer the great haven.—*Contributed by the Rev. A. J. Archibald.*

**Revivals.**—Doubtless you have watched the flow and glow of molten iron on the way from the scrap-heap to the steam-engine. The white heat of the furnace is but temporary for that which passes through it. On the way from the scrap-heap of sin to noble Christian character and service the revival is for the most part necessary, and yet only temporary. Hardened sinners are beyond the reach of the ordinary means of grace. When the work of the Spirit becomes intense, then are they broken and melted into penitence; then are their lives wisely run into fixed principles and habits of service. The glow and starry sentiment of the first love is temporary. It is necessary to cool and harden into character and service. A hardened saint is as much beyond the reach of Satan as a hardened sinner is beyond the reach of God.—*Contributed by the Rev. G. W. Plack.*

**The Intercessor.**—"You are too old and are physically unfit to land in the United States," was the decision read by a Special Board of Inquiry at Ellis Island the other day in the case of a man, seventy-eight years old, who arrived on a steamship of the Hamburg-American Line. "Too old," said the old man in astonishment. "I am as active as a cat, and am more than able to earn a living;" and at that he offered to run a foot-race with any one of them to show how spry he was. In this country he has a son, daughter, and seventeen grandchildren. The son appreciating the situation, interceded and promised to

look after the old man, and the board finally permitted him to land.

How many have grown old in the kingdom of darkness, where the customs and habits have spiritually unfitted them for citizenship in the New Kingdom. Still they are seeking the larger hope, the brighter days of the New, and are yearning for releasement from the constrictions and oppressions of the Old World. To them the Son is their only hope of admission to the kingdom of light. His merits are available, and His Word will be their sole passport to the Kingdom of Righteousness.—*Contributed by the Rev. C. Alexander Terhune.*

**The Method of Faith.**—Men are not brought to the act of faith by an introspective study of the process of faith, but by setting before them the object of faith and the reasons for faith. The chief way of bringing men to believe in Jesus Christ is to bring them to know Him. The better they know Him the more they will be likely to trust in Him. To lead men to a correct apprehension of the psychological process of faith not only does not make men believe—it does not even tend to do so—any more than a correct knowledge of the mechanism of the muscular system tends to make one use his muscles effectively. The effective work of the world is all done on false conceptions of muscular action. Every man (excepting the exceptions) conceives that by flexing the arm forcibly he bulges the biceps muscle. All a mistake! It is by contracting the muscle that he flexes the arm. But it is of no use to explain this to him from the manikin and set him to contracting the muscle. He may fix all his powers of will upon the biceps muscle till the crack of doom, without being able to contract a fiber of it. If you want to see that muscle bulge you must give him a motive, or a provocation, to flex the arm, and as soon as the will is directed to the object all the muscular antecedents will take care of themselves.—*From Leonard Woolsey Bacon, D.D.*

**One Type of Christians.**—Some Christians are like Waterbury watches, that require a great amount of winding up. These people stop altogether and keep no time at all unless they are forever being wound up by meetings and services and missions and conventions.

But I saw this year a clever invention—a self-winding watch—one that you may wear

for twenty years and it can't run down, but is always wound up; it is self-winding; and the power that winds it is just the daily work and movement of the wearer. These cause a lever inside the case to swing backward and forward and so wind it up. In like manner the child who knows and loves his heavenly Father needs no winding up. He is self-winding, and the power is the joy and love that flow into his heart from God. It is no question of effort; it is spontaneous.—*By A. T. Schofield.*

**Emergencies.**—As one leaves the New York side of the Brooklyn Bridge on the trolley-car his eye soon rests on a small sign on the door of a small house. This sign reads "Emergency-room." In this room there is an electric heater, cots, stretcher, stool, table, running water, and so on. These appliances are held in readiness for any one who may receive injuries while in transit or at work on the bridge, until such time as the ambulance arrives. This foresight in providing against bodily ailments is admirable, yet all this foresight and all these appliances are inadequate for the larger life of the soul. To a person who has been guilty of some secret or open sin, they do not help. The "Emergency-room" for the person with the troubled conscience, the sad and despairing heart, is none other than Jesus Christ.

**Appreciation.**—*The Century Path* gives this interesting account of black sand:

"California has never fully appreciated the wealth that lies at her feet—or rather under her feet—in the famous black sands. They are the washings of serpentine mountains and are found all around the bases of these. On the coast the sea has carried away the larger and lighter particles originally mixed with the sand, and left only the heavier, richer, metallic sediment. There remains only the task of separating the various metals contained therein. A serpentine mountain is one in which, by great heat accompanied by pressure, the originally diffused metals have been run together in long seams and pockets. Originally glassy, they are now in long serpentine streaks. The action of frost and rain wears them down into sand, and from the sand the ocean removes all but the metallically rich fragments.

"Besides gold and iron, several other valuable metals are contained in these grains. There is platinum, worth more than gold. There is tantalum, about to take the place of carbon for lamp filaments; and osmium, used in the same way. There are nickel, chromium, iridium, used for pointing gold pens; zirconium, thorium, and others still rarer.

And lastly there are certain gems, such as garnets and topazes.

"At the Lewis and Clark Exposition there is a department in which the process of extracting all these is demonstrated. It is under government supervision, and the aim is to teach the ordinary miner how to open up a wholly new source of wealth from a natural product which has hitherto been left to sleep in peace. It is hoped that the 'discovery' of black sand will mean as great an accession to the wealth and importance of our State as was the discovery of gold."

Human nature has much of the "black-sand" element in it. It was Christ who taught men to look for the gold, the chromium, the thorium, and all the precious things of character in this human nature. The world is yet to be saved through the work of those who are alive to see and skillful to draw out from the "black sand" of humanity the valuable elements of life.

**Reality.**—In non-essential things—things that are merely adventitious or superficial—men practise no end of shams; but when their real life necessities are at stake and they find their actual problems pressing for solution, they can not then be cheated much by pretenses. This truth is quaintly set forth by Arthur E. Locke in the following couplets from the *Christian Register*:

"He makes believe the whole long day,  
For the world to him is a world of play!

"He makes believe he is a horse,  
And draws his cart with speed, of course.

"He makes believe he is a bear,  
And round the yard he'll growl and tear!

"He makes believe he is a man,  
And looks as sober as he can.

"But, when comes time to sleep or eat,  
No make believe this child can cheat!"

**Environment.**—Months ago the Government officers began cleaning up the towns, draining the marshes, and establishing sanitary systems and hospitals along the line of the proposed Panama Canal. It is intended that the laborers along the interocean water-way, engaged in an undertaking that will tax to the utmost the resources of human endurance and engineering skill, shall work under the best possible conditions. Many Christian parents are not so wise. It is admitted that the youth has a mightier undertaking before him in the task of constructing a character through whose moral, spiritual, and intellectual channels may flow the waters of peace

from the Pacific Ocean of God's love into the stormy tide of the Lost Atlantis of an unregenerate world. But the marshes of moral filth and mawkish folly which could be easily removed by proper care are strewn along his path exuding moral miasma, which undermines his stamina, rendering him a moral invertebrate incapable of successfully terminating his task.—*Contributed by the Rev. J. A. Burchitt, Ph.D.*

**Growth.**—There is a knowledge that does not denote real growth. The Apostle Paul describes it as the knowledge that "puffeth up." Against this idea there is a growth from the knowledge of God, to which both the Apostle Paul and Peter lend the weight of their testimony (Eph. v. 18; Col. i. 10; Pet. ii. 1-2; Pet. ii. 8-18).

The following lines echo the same thought:

"My inmost soul, O Lord, to Thee  
Leans like a growing flower,  
Unto the light; I do not know  
The day nor blessed hour  
When that deep-rooted daring growth  
We call the heart's desire  
Shall burst and blossom to a prayer.

"And yet my heart will sing  
Because thou seem'st sometimes so near,  
Close-present God, to me;  
It seems I could not have a wish  
That was not shared by Thee.

**The Larger Place for Prayer.**—The value of prayer for getting oneself adjusted to spiritual realities has never been questioned. Now comes a scientific view of prayer, which, if practised, will put some of the vendors of quack medicines out of business. Dr. Theodore B. Hyslop, superintendent of Bethlehem Royal Hospital, of London, who by the way is a specialist in neurology, gives this remarkable testimony to the larger aspect of prayer: "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind I would undoubtedly give the first place to the simple habit of prayer—a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole." This reminds us of Tennyson's words that—

"More things are wrought by prayer  
Than this world dreams of."

## A BULLETIN OF RECENT BOOKS

**THE STRUGGLE FOR LIFE.** By John Langtry, M.A., D.C.L. 12mo, cloth, 328 pp. Author's edition. Toronto.

THE critical ability of this volume is so indisputable it is to be regretted that its reading should be rendered unpleasant by the passionate spirit with which it arraigns the higher criticism. No reasonable reader believes, for instance, of the higher critics that it is "an axiom of the whole confraternity that miracles and prophecy are alike impossible," or that "the whole object of this theory (critical theory of the Hexateuch) is to get rid of the supernatural and the divine." Nor as regards the more influential and numerous contingent of the higher critical school does the intelligent Christian greatly fear that "the Lord is being attacked and His word denied." Notwithstanding this special pleading, which runs through the whole book, this seems to us to be thus far the best review of and answer to the main positions of the historical criticism that has yet appeared. The chapter dealing with the critical position, as based upon examination of the literary style of the Hexateuch, is especially cogent, and quite deserving of attention by those who have thought they could rest much weight upon the literary side of Biblical criticism. If we are not mistaken, this book is likely to prove an arsenal for the use of the conservative scholars who are attacking the higher criticism.

**THE FREEDOM OF LIFE.** By Annie Payson Call. 12mo, cloth. Little, Brown & Co. Price, \$1.25 net.

The author of "Power through Repose" seeks to give us in her new book the specific for freeing life of its burdens, and that is none other than the doctrine of non-resistance—a doctrine that we find runs all through the teaching of Holy Writ. Through fourteen brief chapters she deals with certain conditions of present-day life, such as "Hurry, Worry, and Irritability," "Nervous Fears," "Self-consciousness," "Human Sympathy," etc.

The idea that confronts the reader on nearly every page is that it matters not so much what one does as the way in which he does it.

Besides having a value from the moral side, the book possesses a value on the economical side, for, after all, morality is economical.

More and more the world is coming to recognize the relation of the mind to the body. In this new book the author emphasizes anew the gospel of relaxation. In times of trouble and sickness, yield, give up, do not resist, is the author's cure for our ills. An easy book to read, but most people will find the difficulty in the application of this old and ever-new doctrine.

**A MESSAGE FOR EVERY DAY IN THE YEAR.** Selections from addresses of Albert J. Lyman, D.D. collated by Elizabeth Hills Lyman. Proceeds to aid two deserving young women just entering college. Price, 75 cents; by mail, 85 cents. Address ELIZABETH HILLS LYMAN, 256 President St. BROOKLYN, N. Y.

DR. LYMAN's sermons are full of spiritual and rhetorical gems. The selections here given could not easily be paralleled from the sermons of any other American preacher. They are printed on cream-tinted leaves, held together by a cord, enabling one to turn a leaf for each day. The ornamental board covers bear a portrait of Dr. Lyman. The collection will make an excellent holiday offering.

**THE UNIVERSAL ELEMENTS OF THE CHRISTIAN RELIGION.** By Charles Outhbert Hall, D.D. Cloth, 12mo, 309 pp. Fleming H. Revell Company. Price, \$1.25 net.

Whether considered materially as to the grandeur and depth of the thought, or rhetorically as to the beauty and force of the expression, this volume will have a place as one of the great religious books of the year, perhaps even of the decade. It portrays Christ as investing the Church with the duty of Christianizing the world, and the history of the Church as a series of reinterpretations of that ideal, and describes the yet unorganized desire for the fresh presentation of this ideal of the Church in some form that shall improve upon the existing Protestant *status quo*. The Protestant *status quo* is a condition of sectarianism, and the advance to be made in all branches of the Church is not toward union under one central authority, but toward greater simplicity in holding and uttering the essential message of the Church.

In a chapter which forms one of the strongest answers yet penned to the Harnack school, Dr. Hall points out that the essence of Christianity can not be found solely in the narratives of the synoptic gospels, but must include

also the earliest metaphysical interpretations of the apostles.

The movement toward the reinterpretation of Christianity as a universal religion has been aided, as Dr. Hall thinks, by the historical criticism, whose right is justified and whose cause is grounded in arguments of remarkable force and cogency. This book will broaden and clarify the view of both the professional theologian and the average working preacher, and tend to hasten the coming unity of Christendom.

**THE METHODIST HYMNAL.** 554, 97 pp. Eaton & Mains. Prices, \$0.50, \$1.00, \$1.75, \$2.50, \$4.00, \$5.00 and \$8.00.

There are about 500 tunes in this book, and hymns numbering to 727. Practically all of these hymns and tunes are standard and well established in the usages of the Christian Church. This being a book primarily for Methodists, we are not surprised to find 121 of Charles Wesley's, and 19 of John Wesley's hymns included in the collection. Watts is represented by 58; Montgomery by 19. Some of the other authors largely represented are Bonar 12, Faber 12, Cowper 10, Miss Havergal 8, Whittier 7, Wordsworth 6. Among the living or recent authors we notice Washington Gladden, Maltbie D. Babcock, Fannie Crosby, Charles F. Deems, Bishop Doane, Richard W. Gilder, John Hay, Sidney Lanier, and George Matheson. Very few of the hymns are by authors who are not pretty well known and the hymns constitute a collection in which some of the best known religious literature of the world may be found. The tunes also are classic from the point of view of religious music, there being a surprisingly small amount of the lighter compositions with which we have more recently been afflicted. We note, however, that 227 of these tunes are duplicated throughout the book; 102 of them being used twice; 89 of them three times; 11 of them four times, and one, Mt. Calvary, five times. It is one of the best hymn-books that has yet been produced. Special chants, a full-classified index, a psalter for responsive readings, and an authorized Methodist ritual are included.

**HYMNS OF WORSHIP AND SERVICE.** The Century Company. Price, 65 cents cloth, 75 cents half morocco.

A comparison is suggested by the contemporaneous appearance of this book and the new "Methodist Hymnal," both of which books make strong claims upon the favor of the churches, based on merit that at once

makes itself apparent. It may not be too much to say that two better collections have never been issued. The book under consideration has about 300 tunes that are not in the Methodist Hymnal, and the latter has about 450 that are not in the Century collection. The tune titles coincide 185 times, not taking note of instances where the same tune is differently named. We miss from this collection some of the best tunes that might well have supplied the place of so many duplicates, such as Lowell Mason's "Dort," "Malvern," "Mendon," "Meribah," and "Migdol"; and such others as "Alsace," "Peterboro," Beethoven's "Dulcetta," "Bradbury," "Darwall," "Lischer," "Geer," "Lisbon," etc. A book to be used, as most churches require them, for a long series of years, can not err by including as many tunes as possible.

Of the hymns it may be said that there are practically no poor nor cheap ones in the collection. The modern spirit is represented by many recent or living authors; but they are all poets or hymnists who do not need to be introduced. The winning of these hymns as been very thoroughly done; and while not all the wheat has been included, the chaff has been entirely eliminated. Chants, selections for the choir, a psalter, and complete indexes are included.

**YOUNG JAPAN.** By James A. B. Scherer, Ph.D. J. B. Lippincott Company. 12mo, 311 pp. Price \$1.50 net.

THE author of "Young Japan" deals largely with the educational development of this alert people. Their evolution is detailed in three interesting parts: Book I. gives their early culture; Book II. describes their adolescent stage; Book III. is entitled "Modern School-days," a term which is descriptive of Japan to-day. A study of this illustrated volume will go far toward explaining the many successes won by Japan in her recent war with Russia. While the author sets forth clearly and succinctly the sterling characteristics of this marvelous people, he does not blink their glaring defects. In these days when so much is being said in praise of this valiant people, the author reminds us that Japan never was in greater peril than now. If the will-power exerted on the battlefield can now be applied in the mastery of higher ideals, it is possible that these perils may be overcome. The author's teaching experience in a government school in Japan has fitted him in an especial degree to produce a readable and helpful volume.



## FOR BLUE MONDAY

**Quick Mortality.**—A young student for the ministry in a German seminary failed in his examination. He learned of a vacancy in one of the army regiments, a chaplain being wanted. He applied for the position, telling the officer in charge frankly about his trouble and assuring him he would be able to give satisfaction. The officer said to the young man: "If you preach a trial sermon to the satisfaction of my regiment you may have the position. This trial sermon, however, must be my funeral sermon. I will give you thirty minutes' time to prepare the same." The officer called his regiment together, telling them to prepare for special merriment. At the appointed time the young man appeared, taking his place at the head of a cot on which the officer was lying down. With a trembling voice the young man began: "Beloved friends, it has become our solemn duty to bestow upon the much-honored captain of this regiment the last tribute of friendship in this world, namely to preach his funeral sermon. We have chosen for our text the words which you will find recorded in the Gospel according to St. John, in the eleventh chapter, and the last part of the thirty-ninth verse, reading as follows: 'Lord, by this time he stinketh—'" The young preacher did not get any further. Amid the roar of laughter of the regiment the officer jumped to his feet, saying, "Enough, enough! You can fill the vacant position."—*Rev. F. A. Willman, Ackley, Iowa.*

**Regard for the Ladies.**—It was the last Sunday evening of the term in a well-known seminary and the students were assembled for a prayer-meeting. At the close the leader arose and expressed his regrets that their happy associations must cease, saying this, among other things, "I have a very great regard for you all." The institution is coeducational, and after the words had left his mouth it struck him that his remark was unfitted for a mixed assembly and he added, "I mean that I have a very high regard for the young gentlemen." Still dissatisfied with what he had said and floundering about, only to go deeper in the mire, he burst out with "And I have that feeling for the young ladies that it is fitting for a young man to have!"—*From the Rev. G. E. Hutchings.*

**He was Saying "Amen."**—A wide-awake minister visited a neighborhood for the first time. When aroused his explosive tones were rather startling. A good brother who always occupied a side seat near the pulpit was accompanied by his dog, and the dog lay regularly just in front of the pulpit. All went well till an explosive sentence from the minister led the dog to raise his head and howl, much to the amusement of the people. This occurred several times, and each time his dogship arose to the occasion and let off a chorus of howls. The audience was convulsed with laughter. The preacher, however, easily won the day when he turned to the dog's owner and said, "Brother, it may be your dog has a call to preach; I do not know about that. But this is my appointment."—*From the Rev. B. C. De-weese.*

**The Etiquette of the Occasion.**—Among my earliest ministerial recollections is that of a curious Cornish family. John and William were cousins. John's third wife died. William came home and said

to his wife, "John wants me to go to the funeral." "Well," said his wife, "of course you will go?" "I don't know as I shall," said William. "But," said his wife, "you always did go to his wives' funerals." "Yes," said William, "that's just what I don't like. I be always going to his wives' funerals, but nothing ever happens in my family to ax on back agen."—*From Rev. Matthew Lansdowne.*

**"And the Devil Came Also."**—The hour of meeting had come, but the expected evangelist did not arrive. The pastor decided to "improve the time," and began to address the gathering from the text, "The devil, as a roaring lion, walketh about seeking whom he may devour." He was depicting, with realistic and dramatic force, the manner in which the devil goes about, carrying his hearers along in breathless interest, when suddenly, pointing to the door, he cried, "There he is now!" The audience naturally turned to look, but their eyes rested on the belated "help," who walked quickly to the front. Something in the nearly awestruck look of the people puzzled him. "My presence at this hour," he said, "must be an intrusion."—*From the Rev. J. A. McKenzie.*

**"Blest be the Tie."**—Bishop Potter tells a story of a young minister who came to grief while delivering his first sermon, says the *Philadelphia Ledger*. He had dressed under a great deal of excitement previous to entering the church and neglected to fasten his necktie down behind. During the course of his sermon the tie gradually slipped up over his collar, until nearly every one in the congregation noticed his predicament and smiled radiantly at the situation. Concluding his remarks, the young minister, sparring for an opportunity to adjust the tie, said, "Let us join in singing hymn No. 58."

He had announced the hymn at random, not knowing the nature of the words. The congregation turned to the hymn, then gave a gasp and nearly strangled. The hymn read: "Blest Be the Tie That Binds."

**Not Guilty.**—In a New England Sunday-school a class of small boys was recently presided over by an elderly deacon in the absence of the regular teacher, a young man. The deacon owns an apple-orchard, and as several of the boys had been interviewed by him not long before, they hardly dared to look at him. The lesson began. Fixing his eyes on a little fellow who was just beginning to attend the school, the teacher asked in a gruff voice:

"Young man, who was it led the children of Israel into the land of Canaan? Do you know?"

Apparently frightened, the boy replied as best he could: "I—I don't know, sir. It wasn't me."—*Lippincott's Magazine.*

**Money Talks.**—A Scottish parish minister was one day talking to one of his parishioners, who ventured the opinion that ministers ought to be better paid.

"I am glad to hear you say that," said the minister. "I am pleased that you think so much of the clergy. And so you think we should have bigger stipends?"

"Aye," said the old man; "ye see, we'd get a better class o' men."—*The Ecclesiastical Review.*

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JULY TO DECEMBER, 1905

[Ed. = Editorial Comment, Ill. = Illustration, O. = Outline, P. M. S. = Prayer-Meeting Service, Ser. = Sermon.]

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(Continued on next page.)

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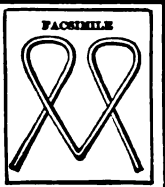
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There is just as much necessity in our own day for the knowledge of a large variety of words so that just the right word to fit the desired meaning may be used; but now we are not obliged to go through any such tedious process as Franklin followed, for in a single volume, James C. Fernald's "English Synonyms, Antonyms, and Prepositions," there are provided for instant reference 7,000 classified and discriminated synonyms and 400 antonyms.

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But I was speaking of John Wanamaker. While reproving some of his Sunday-school pupils for laughing at a deaf boy's wrong answers to misunderstood questions, he said:

"Boys, it isn't right to laugh at any one's affliction. Besides, you never know when your own words may be turned against you. I once knew a deaf man—let us call him Brown—who was disposed to stinginess and to getting every dollar he could out of everybody and everything. He never married, but he was very fond of society, so one day he felt compelled to give a banquet to the many ladies and gentlemen whose guest he had been.

"They were amazed that his purse-strings had been unloosed so far, and they thought he deserved encouragement, so it was arranged that he should be toasted. One of the most daring young men of the company was selected, for it took a lot of nerve to frame and propose a toast to so unpopular a man as Miser Brown. But the young man rose, and Brown, who had been notified of what was to occur, fixed his face in the customary manner of a man about to be toasted. And this is what was heard by every one except Brown who never heard anything that was not roared into his ear:

"Here's to you, Mister Brown. You are no better than a tramp, and it is suspected that you got most of your money dishonestly. We trust that you may get your just deserts yet, and land in the penitentiary."

"Visible evidences of applause made Brown smile with gratification. He got upon his feet, raised his glass to his lips, and said: 'The same to you, sir.'"

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# THE LEXICOGRAPHER'S EASY CHAIR



In this column, to decide questions concerning the correct use of words, the Funk & Wagnalls Standard Dictionary is consulted as arbiter.

"W. H. D.," Philadelphia, Pa.—"To decide an argument, will you be good enough to state whether it is incorrect to say 'I feel bad,' meaning a condition of health? I understand that this is a colloquialism. Is a colloquialism correct or incorrect?"

"W. O. E.," Hamilton, Ont.—"Which is the preferable expression, 'I feel bad' or 'I feel badly'?"

Care should be exercised in discriminating between these terms. Each has a distinct meaning foreign to the other. If "W. O. E." means to express the idea that he is ailing in health, "I feel bad" is correct. A colloquialism may be perfectly good English. To "feel badly" is used only to express the idea that one's power of touch is defective, as through a mishap to the fingers, such as a burn; "badly" in this sense meaning "imperfectly" or "defectively."

"C. H. F.," Garden City, Long Island.—"Can the lexicographer tell me whether the symbol in the center of the flag of Korea has any specific significance?"

The T'alkhi, or symbol in question, consists of two large commas in a circle. In Chinese cosmogony and philosophy these commas are black and white; in the Korean flag they are blue and red. The symbol represents the Absolute or First Cause of the universe and of all that exists therein.

"J. C. J.," Bloom City, Wis.—New Mexico, Oklahoma, and Indian Territory are still territories.

"A. C. G.," Ermine, Minn.—"How should the word 'precedent' be pronounced?"

As an adjective it should be pronounced as if spelled pre-see'dent; as a noun it is preferably pronounced pre-see'dent.

"W. C.," Fostoria, O.—"You will do me a favor by giving the origin and meaning of *consensus* which I could not find in your dictionary."

The word required is spelled "consensus"; it is derived from the Latin *consensus*, the past participle of *consentire*, agree, and it means "unanimous opinion of a number of persons; general agreement."

"A. and G.," Pittsburg, Pa.—A noun as nominative must agree in number with a verb as predicate. The sentence you give is incorrect.

"C. R.," Beaumont, Tex.—"In your answer to 'E. B. R.' (March 11) you say *has* should be *have*. I am sure *has* is correct."

If "C. R." will reverse the sentence he will see at a glance that he is mistaken: "Of the best plays that *have* been published this is one."

"S. R.," Steeple Rock, N. M.—"(1) On what authority does *The Literary Digest* base its substitution of *tho* for *though*? (2) Is the use of *so* for *such* in the following sentence correct—'... The possibility of so long contacts would be allowed as to take up objectionable quantities of copper'?"

(Continued on next page.)

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(1) On the authority of the American Philological Society and on that of the National Educational Association, both of which recommend the dropping of the silent letters in the word.

(2) In the sentence quoted "such" is preferable to "so" if the intention is to refer to the length of time of the contacts mentioned. However, without the context it is difficult to determine what is intended.

"E. G.," Baltimore, Md.—"Will you kindly tell me if there is such a word as *transmogrification*?"

The word "*transmogrification*" is a colloquialism for "*transformation*." It is generally used in a humorous sense.

"A. S. M.," New York.—"Is the verb 'to benefit' correctly used in the following sentence? 'He took her South in the hope of benefiting her health,' the idea being that a change of climate would prove beneficial."

The word "benefit" means, among other things, "to improve"; therefore, as one's health can be benefited or improved, the sentence is correct. But the idea might have been more clearly expressed by the addition of "by the change of air [or climate]."

"C. O. L.," Pomeroy, Ia.—"Does the word 'use' comprehend the sale of any commodity? A asks B, who does not smoke but sells tobacco, 'Do you use tobacco?' B replies, 'Yes.' Is B's reply correct?"

The commonest meaning of the word "use," in its transitive sense, is "to employ for the accomplishment of a purpose; turn to account; make use of." From this definition it is evident that the word "use" does not specifically comprehend the sale of a commodity, but in the sense "to turn to account" it implies the profitable use of something. The question asked by A is indefinite, but if it means, "do you use tobacco in your business?" the answer given by B is correct. If, however, A meant by his question to ask B if he smoked tobacco, he should have employed the word "smoke" and not "use."

"E. L. S.," Centralia, Mo.—"What are the characteristics of Unitarianism, and what classes of Christians, if any, hold to its tenets?"

The chief characteristic of Unitarianism is that it is "the doctrine of those who deny the Trinity." It has been held by many non-orthodox bodies of Christians as the Hicksite Friends, and in Great Britain by a small body that has separated from the Presbyterian Church. In the United States the name is specifically applied to the doctrine of those New England Congregational churches that became Unitarian under the leadership of Channing and others early in the nineteenth century.

"H. F. P.," Cleveland, Ohio.—"Kindly inform me upon what theory the following constructions are authorized: (1) 'He is like me.' (2) 'He looks like him.' Is it because in those cases 'me' and 'him' are impelledly governed by 'unto'? Also please justify the following: 'This age does not produce many men like him.' Why would it not be permissible to say, 'This age does not produce many men like *he* (is)?' (3) I notice that in a number of instances John Riddick speaks of things 'approximating to' something. Is not the preposition after 'approximate' redundant?"

(1) The sentence "He is like me" is correct, "me" being in the objective case, object of the preposition "unto" understood. (2) The sentences "He looks like him" and "This age does not produce many men like him" are also correct for the same reason. It would be illogical to construe the latter sentence so as to read, "This age does not produce many men like *he* (is)," as this would

(Continued on next page.)

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be an improper use of the word "like." (3) "To" is redundant after the verb "approximate" when used transitively; as, to *approximate* perfection. When used intransitively, in the sense of "to come close to, as in quality, degree, or quantity," "to" may be used after this verb, as in the following sentence from Bulwer Lytton: "Things seem to approximate to God in proportion to their vitality and movement."

"N. V. K., Huntington, W. Va.—"(1) Which of the following is correct? (2) Why? 'There are satisfaction and profit in handling our goods'; 'In handling our goods there is satisfaction and profit.'"

(1) The first sentence is grammatically correct; the second is grammatically wrong. (2) The verb in the second sentence is singular, whereas it should be plural to agree with its nominatives "satisfaction" and "profit." "There," in both sentences, is merely an expletive adverb, and can have no influence on the number of the verb. Note the following examples, which are grammatically correct: "There *is* comfort for the afflicted"; "There *are* pains worse than death"; "There *is* happiness alone in Christian living"; "There are sorrows to come for the wicked." In each case here cited, the verb (in italics) agrees with its nominative (in small capitals). "There are satisfaction and profit in handling our goods" is therefore correct.

"P. B., Sanit St. Marie, Mich.—"What is the error, if any, in the following? 'They are here in all the correct spring styles—correct as considered by the best-dressed men in the country.'"

The sentence is grammatically correct, but inelegant. An improvement in the wording would be: "They are here in all the correct spring styles—correct in the estimation of the best-dressed men in the country."

"T. H. S., Brookline, Mass.—"(1) Why should we say 'a pair of trousers' any more than 'a pair of coat' or 'a pair of shirt'? A shirt has a pair of arms and the trousers a pair of legs. (2) Why should we use the possessive in writing 'both a's in this word, 'two b's in this, 'three r's'? (3) Why should we say 'a friend of mine, 'a friend of yours, 'a friend of his, 'a friend of Grant's'? We usually say 'the friend of Grant, not 'the friend of Grant's', etc. Isn't 'a friend of mine' using two possessives? "

(1) The meaning of the word "pair" in the phrases cited is "a single thing having two like parts dependent on each other for a common use; as, a pair of spectacles." The use of "pair" before such plural nouns as "spectacles," "scissors," and "trousers," which is sanctioned by good usage, is justified by the construction. It would be obviously improper to use "pair" before the words "shirt" or "coat," as both are singular nouns. (2) One of the rules for the use of the apostrophe reads as follows: "It [the apostrophe] is used to denote the plural of figures, letters, and symbols." For other uses of this mark of punctuation see the Standard Dictionary or any English Grammar. (3) This is a case of the so-called "double possessive," which is usually explained as an elliptical partitive genitive. The use of the expressions "a friend of mine," "a friend of yours," "a friend of his," etc., dates back even as early as the days of Chaucer, whose works contain several examples. The value of the double possessive as a medium of expression is undeniable. It distinguishes clearly a phase of the subjective genitive from all phases of the objective genitive. A language which allows the following distinctions is certainly richer than one which does not: "a criticism of him" and "a criticism of his," "a portrait of me" and "a portrait of me," "a notion of John" and "a notion of John's." In spite of adverse criticism, literary usage has long sanctioned the double possessive.

"N., Toledo, O.—"Is there any authority for the accent on the first syllable of the word "con-

dard, Century, Encyclopedic, New Imperial, and Webster's dictionaries place the accent on the first syllable, while Smart's, Walker's, and Bouvier's place it on the first syllable.

(Continued on next page.)

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#### An Author in a Stable.

F. Berkeley Smith, whose new book, "Parisians Out of Doors," will be published this month, lives in a stable in New York, but there is perhaps in the whole city no more picturesque exterior, certainly none so riotously gay in color, says the New York Times.

In casting about for a city home he chanced upon this little stable which was empty after a couple of years of use by a worker in stained glass. Signs of its former usage were left in the stained-glass windows, but beyond that the interior was a rough shell. Having been an architect before he dropped his draughtsman's pencil to take up the author's pen, he saw the possibilities of the little building as a Winter home for himself and wife. He had all the woodwork of the interior ripped out and then rebuilt it according to his own ideas. The façade of this picturesque little dwelling is painted a dark green, the panels around the entrance door and the big window upstairs being white. This, together with the stained glass windows with small leaded panes, gives it an extremely attractive appearance. But you must add to this awnings with gay stripes, outside window boxes filled with red geraniums in the warm months and evergreen shrubs through the winter, and bright brass knocker and door handles. It is an exterior that attracts the attention of the least observant passer-by the moment he catches sight of it.

The interior is naturally even more picturesque with its convenient workroom, its big sitting-room, where stalls and harness closet formerly existed, its winding stairway, and the "den," drawing-room, and bedroom on the second floor. As there was no furnace in the building when Mr. Smith took possession of it, he built a good-sized open fireplace in each room. He calls his home by the once appropriate name of "The Stable."

"A. B.," Brooklyn, N. Y.—"Is it correct to say? (1) 'I uy goods of a person'; (2) 'I do not know whether it is so.'"

(1) Among the meanings of "of" is "from, out from, r proceeding from, usually indicating the relation of instrument, movement, separation, or the result of some cting cause or agency." For this reason the use of the word in this sense is correct. (2) One of the meanings of "whether" is "if," and as one may say correctly, "I do ot know if it is so," one may say just as correctly, "I do ot know whether it is so."

"E. P. C.," Elmira, N. Y.—"Who was Hoyle, author f 'Hoyle's Games,' about which I have heard frequently?"

Edmond Hoyle (1672-1769) was an English writer on amca, who published a "Treatise on the Game of Whist" n 1742 and various other manuals on games with cards. n 1887 an American adaptation of Hoyle's work was published under the title "The Standard Hoyle."

"A. E. M.," Nanaimo, B. C.—"Please state to what ountry Marie Corelli belongs; also who are her parents, er present name, and her home."

Marie Corelli is of mingled Scotch (Highland) and Italian avengeance. She is an orphan. In her infancy she was dopted by Dr. Charles Mackay, poet and litterateur. Her rome is at Stratford-on-Avon. "A. E. M." will find a haracteristic biography of Miss Corelli in the English dition of "Who's Who" for 1906.

"J. W. T.," Tloga, Pa.—"More sacred" and "more olemn" are the correct comparative forms of these adjectives, not "sacredr" and "solemnr."

"J. B. V. D.," Saratoga Springs, N. Y.—"Tolle" is a French word which translated means "vell," or, if applied o dress-goods, "velling," a transparent, coarsely woven abric.

"H. R. C.," Chicago.—"(1) Is there any authority for he word 'proofing' commonly used by bakers to denote he act of setting molded dough aside to rise? (2) Is the word 'trough' ever correctly pronounced 'trow'—'o' as n 'now'?"

(1) On the assumption that the word is derived from the verb "prove" in its sense "to put to a test or trial to ascertain the quality of, as by some standard; subject to experiment," the preferable form would be "proving."  
(2) No. The word "trough," used to designate a large wooden receptacle in which dough is mixed and worked before being made into loaves, is preferably pronounced 'trof'—"o" as in "nor."

"R. H. G.," East Sound, Wash.—"Why do you use the form 'hari-kari' for the Japanese word 'hari-kiri' in *The Literary Digest* for April 29? What is the meaning of this word?"

The spelling referred to is the one adopted by that magazine. The Standard Dictionary condemns the form "hari-kari" as a misspelling. It defines "hara-kiri" as "a Japanese method of suicide by ripping open the bowels, practised formerly by daimios and military officers; spelled wrongly *hari-kari, harri-karri*."

"H. M.," Brooklyn, N. Y.—"What part of speech is *but* in the following sentences? 'He was anything *but* pleasant.' 'There was not a man *but* did his duty.'"

In the sense used *but* is a conjunction. However, the Standard Dictionary says: "*But* has many and varied uses so that it is often difficult and impossible to decide whether the word is a conjunction, a preposition, an adverb, or a participle having various offices."

"C. W. L.," Brockton, Mass.—"On page 1073 of your dictionary you say 'see Marabout' 1. Should this not be 'see Marabout' 2?"

As printed the cross-reference is correct. It simply refers the reader for the remainder of the etymology to the etymology of the word Marabout 1, where additional information is to be found. By adoption of this system much valuable space was saved in the Standard Dictionary.

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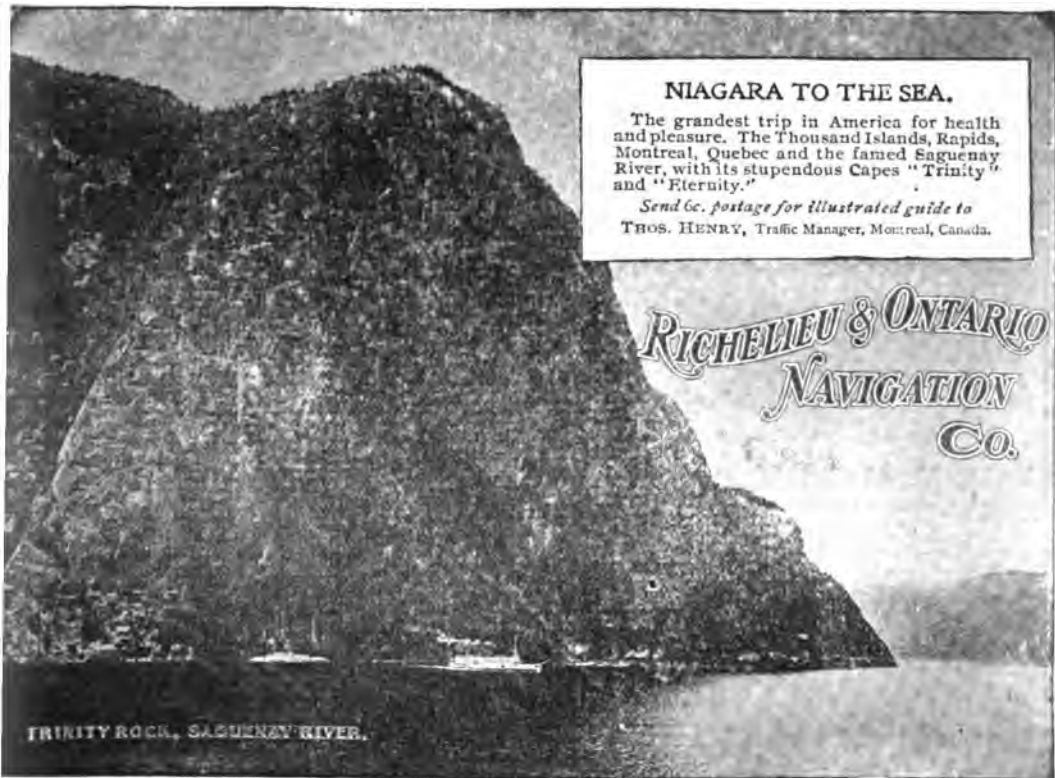
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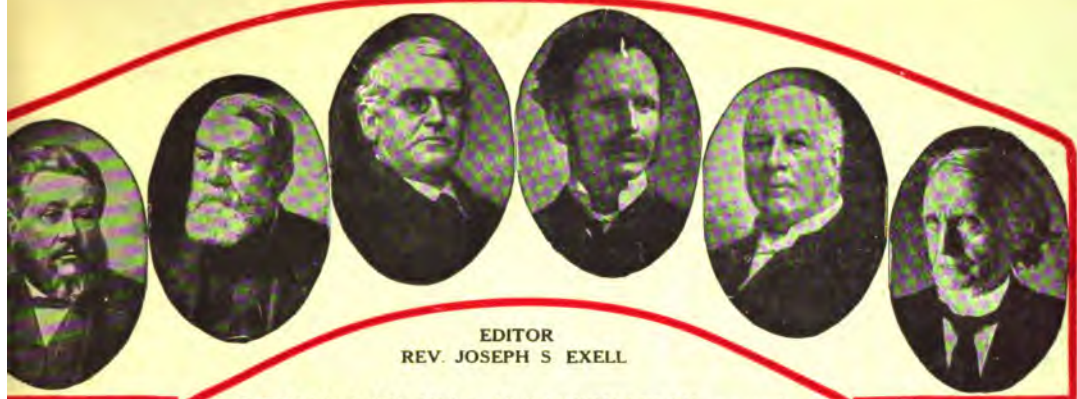
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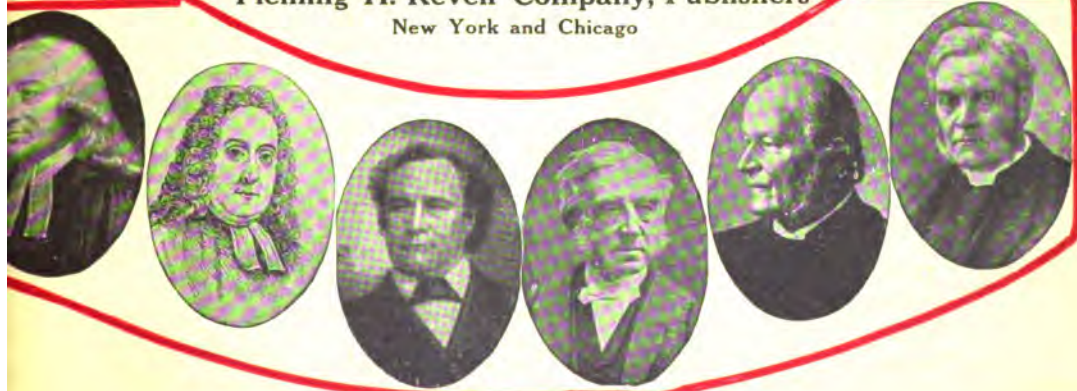
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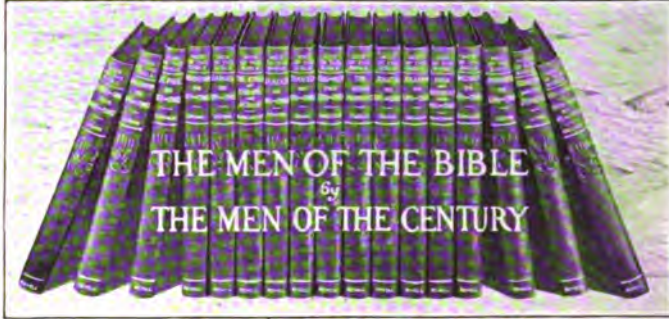


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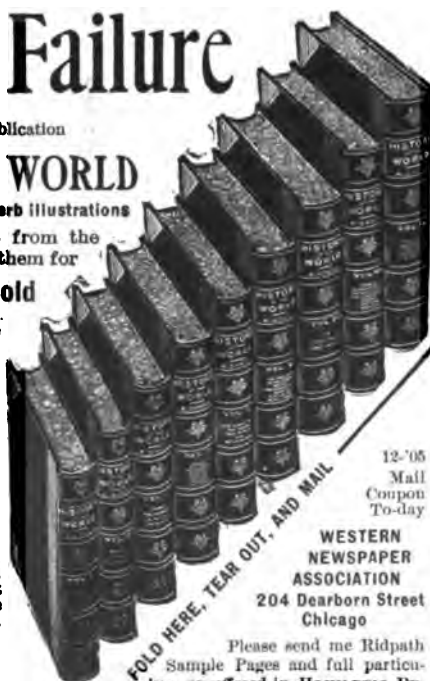
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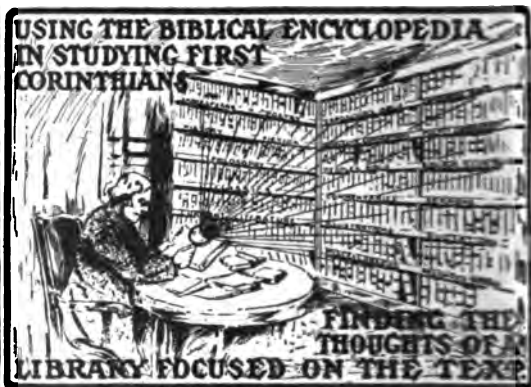
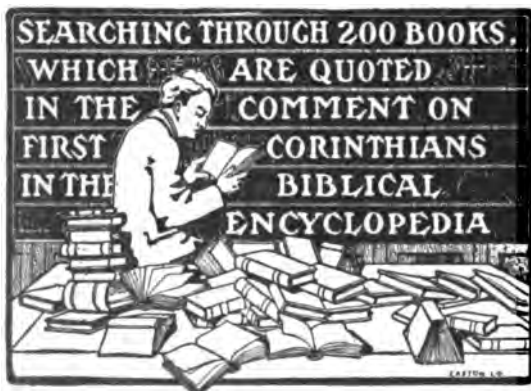
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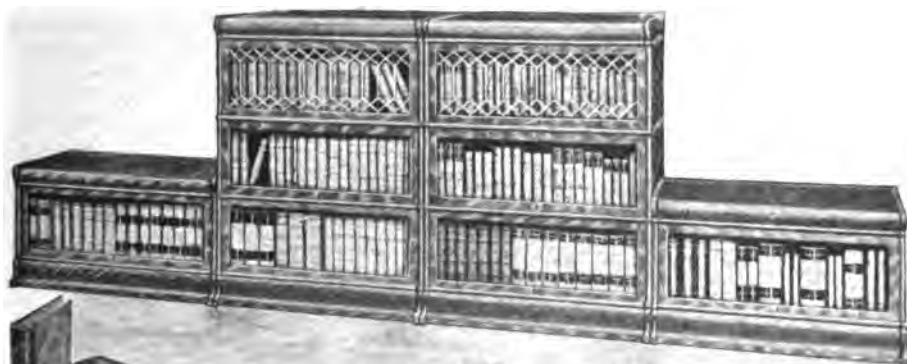
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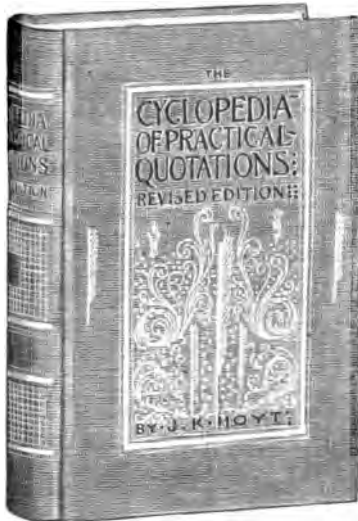
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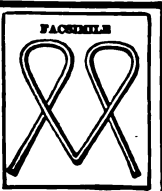
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## **POIMENICS**

**THE PASTOR:** Articles dealing with every pastoral problem will appear in this department, from the most successful pastors on both sides of the ocean who will discuss the questions that enter into pastoral success. Especial attention will be given to the problem of the Country Church by well known men, who will write from their own experience.

## **PEDAGOGY and PSYCHOLOGY**

**THE TEACHER:** A new department is to be introduced beginning in January, giving especial attention to the more recent developments of psychological and pedagogical study which will serve as an aid to the preacher in his teaching ministry. The material for this department will be furnished by well known experts.

## **THEOLOGY**

**THE BOOK:** This department which hitherto has been entitled "Studies in Bible Themes," will be continued, and the leading authorities in exegesis and biblical criticism will contribute to it. The department will keep its readers informed of the latest happenings in archaeology and historical criticism.

## **SERMONIC LITERATURE**

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## **THE WORK OF THE CHURCH**

**THE PRAYER MEETING;** the Sunday-School; Young People's Societies, and other church organizations will have attention at the hands of experts in these various branches of Christian work.

## **CHURCH TECHNIQUE**

**A DEPARTMENT IN CHURCH TECHNIQUE** is to be added, dealing with the church buildings, and all of the church contents and adornments, and furnishing practical hints in the matter of building, improving, arranging and furnishing the church. Illustrations of modern church architecture and diagrams of modern Sunday-School rooms will be given.

## **FORUM**

**PREACHERS EXCHANGING VIEWS:** This will be an open court in which preachers and pastors may discuss every pertinent problem that arises in the natural course of their ministry.

## **ILLUSTRATIONS**

**THE REVIEW** will continue to furnish each month illustrations for pulpit use, drawn from current literature and from experience.

## **BOOKS**

**BULLETIN OF RECENT BOOKS** will comprise brief and pointed reviews of books that are of especial interest to the preacher, including occasional reviews of some length, all written by persons who are skilled in this kind of critical work.

# THE HOMILETIC REVIEW

## Miscellaneous

THIS DEPARTMENT (also a new one) is provided in order to include questions that may be of interest to ministers, but that would not clearly fall in any of the other departments.

Among the Eminent Writers who will help to make up the brilliant corps of contributors to the Homiletic Review during the following year are:

- Pasteur Charles Wagner**, Paris, France. "The Simple Life for the Preacher." (Appears in this number.)
- Prof. Jas. Denney, D.D.**, University of Glasgow, Scotland. (The subject to be announced later.)
- Samuel Fallows, D.D.**, L.L.D., Chicago, Bishop of the Reformed Episcopal Church. "The Preacher's Vocabulary."
- Edwin Markham**, New York City, author of "The Man With the Hoe." "The American Poets as a Religious Influence."
- Pres. W. Douglas Mackenzie**, Hartford Theological Seminary. "What Constitutes a Practical Education for a Minister."
- Prof. Geo. A. Coe, Ph.D.**, Prof. Philosophy Northwestern University, Evanston, Ill. "Personality in Religious Teaching."
- Pres. W. H. P. Faunce, D.D.**, Brown University, Providence, R. I. "Freedom of Thought in the Pulpit."
- Francis E. Clarke, D.D.**, President Y. P. S. C. E., Boston. "The Kind of Training the Church Should Give Young People To-day."
- J. Wilbur Chapman, D.D.**, New York City, "The Spiritual Movement of the Church To-day."
- Marcus Dods, D.D.**, Professor New Testament Theol., Edinburgh University, Scotland. (The subject to be announced later.)
- Pres. David Gregg, D.D.**, Western Theol. Seminary, Allegheny, Pa. (The subject to be announced later.)
- C. E. Jefferson, D.D.**, New York City. "The Advantages of a Church Year to Preachers."
- Robert Stuart McArthur, D.D.**, New York City. (The subject to be announced later.)
- Bishop McDowell, D.D.**, Chicago, Ill. "The Layman as a Force in the Church."
- Henry Preserved Smith, D.D.**, Amherst, Mass. "The Prehistoric Hebrew Ideas of Immortality."
- Prof. David S. Schaaf, D.D.**, Allegheny, Pa. "Schiller's Religious Influence."
- Bishop John H. Vincent, D.D., L.L.D.**, Indianapolis, Ind. "Lifelong Educational Endeavor—a Fraternity."
- Prof. Charles A. Young**, Princeton, N. J. "Suggestions to the Pulpit from Astronomy."
- M. W. Jacobus, D.D., LL.D.**, Prof. of New Testament Exegesis and Criticism, Hartford Theological Seminary, Hartford, Conn. "The Established Results of New Testament Study."
- Andrew C. Zenos, D.D.**, Professor of Biblical Theology, McCormick Theological Seminary, Chicago. "The Established Results of Old Testament Study"
- Samuel McComb, D.D.**, Cambridge, Mass. "Science and the Future Life."
- John P. Peters, D.D.**, New York City. (The subject to be announced later.)
- S. Parkes Cadman, D.D.**, Brooklyn, N. Y. (The subject to be announced later.)
- Edward Everett Hale, D.D., LL.D.**, Boston, Mass. (1) "Ministry in Cities," (appears in this number); (2) "Machinery in Religion."
- Rev. James M. Whiton, Ph.D.**, New York City, "The Moral Meaning of Money."
- James Orr, D.D.**, Professor of Theology, Glasgow University, Glasgow, Scotland. (The subject to be announced later.)
- Prof. E. D. Starbuck, Ph.D.**, Earlham College, Richmond, Ind. "Reinforcement to the Pulpit from the Modern Psychology."
- Rabbi Emil G. Hirsch, D.D., LL.D.**, Chicago, Ill. "Illustrations from Rabbinical Literature."
- Shailer Mathews, D.D.**, Professor New Testament Theology, University of Chicago. "The Church and Culture."
- J. Willis Beecher, D.D., LL.D.**, Professor Hebrew Language, Auburn Theological Seminary, Auburn, N. Y. Exegetical articles (to be announced later.)
- Amory H. Bradford, D.D.**, Montclair, N. J. "The Religious Influence of Oliver Wendell Holmes" and "The Religious Influence of Ruskin."
- Geo. H. Schodde, D.D.**, Professor in Capital University, Columbus, O. "Theology in German Universities."
- Prof. Francis R. Beattie, D.D., LL.D.**, Presbyterian Theological Seminary, Louisville, Ky. "The Problem of Making the Influence of Religion Felt More Forcefully," etc.
- William Elliott Griggs, D.D.**, Ithaca, N. Y. "The Secret of Talmage's Power."
- Pres. S. S. Curry, Ph.D.**, Cambridge, Mass. "Should the Hymns He Read?" (Appears in this number.)
- Pres. Geo. A. Gates, D.D.**, Claremont, Cal. "The Minister as a Force in Civic Life."
- Llewellyn Bevan, D.D.**, Melbourne, Australia. (The subject to be announced later.)
- Walter L. Hervey, Ph.D.**, Board of Education, New York. "How Can the Development of Character be Made the Primary Factor In Our Public Schools?"
- J. B. Remensnyder, D.D.**, New York City. (The subject to be announced later.)
- Prof. T. W. Hunt, Ph.D.**, Princeton, N. J. (The subject to be announced later.)
- Newman Smythe, D.D.**, New Haven, Conn. "Ministerial Responsibility."
- Randolph H. McKim, D.D.**, Washington, D. C. (The subject to be announced later.)
- Prof. L. T. Townsend, D.D., LL.D.**, Boston, Mass. (The subject to be announced later.)
- Rev. William Durban**, London, England. (1) "Religious Conditions in Italy" and (2) "Religious Conditions in Russia."
- Charles F. Aked, D.D.**, New Brighton, England. "The Preacher and His Work."
- James Iverach, D.D.**, Principal Aberdeen United Free Church College, Aberdeen, Scotland. (The subject to be announced later.)
- Prof. Jas Stalker, D.D.**, "The Problems of the Life of Christ in Their Latest Phase."
- Prof. J. E. McFayden**, Knox College, Toronto, Canada. (The subject to be announced later.)
- The Hon. Terence V. Powderly**, "Are the Working Men Drawing Away from the Church?"
- Camden M. Cobern, D.D.**, Chicago, Ill. "Early Bible Narratives Re-interpreted in the Light of Modern Research."
- Rev. C. A. S. Dwight**, Winchester, Mass. "The Power of Surprise."

# THE HOMILETIC REVIEW

(Contributors and Subjects—continued)

**A. C. Dixon, D.D.**, Boston, Mass. "Great Evangelistic Movements" (two articles).

**George P. Morris**, Boston, Mass., Editorial "Staff of the *Congregationalist*." "Washington Gladden."

**C. I. Scofield, D.D.**, Dallas, Tex. (The subject to be announced later.)

**Rev. Charles Stelzle**, Chicago, Ill. "How the Preacher Can Hold His Boys"

**George B. Stewart, D.D.**, President Auburn Theo. Sem., Auburn, N. Y. "The Minister's Training and the Sunday-school"

**The Rev. A. H. McKinney, Ph.D.**, Newark, N. J. "The Pastor Training Teachers"

**Prof. Geo. E. Dawson, Ph.D.**, Hartford School of Religious Pedagogy. "Value of Psychology to the Preacher."

**Wayland Hoyt, D.D., LL.D.**, Philadelphia, Pa. (The subject to be announced later.)

**Prof. W. N. Adeney, D.D.**, Lancashire College, Manchester, England. "Christ's Method of Training."

**Prof. F. B. Denio, D.D.**, Bangor, Me. "The Classic Literature of Israel."

**Prof. C. S. Beardslee**, Hartford Theological Seminary, Hartford, Conn. "How a Teaching Pastor May Profit from the Teaching Christ."

**Pres. E. Y. Mullins, D.D.**, Louisville, Ky. "The Relation of the Pastor to the Sunday-School."

**Prof. W. R. Betteridge**, Rochester Theological Seminary, Rochester, N. Y. "The New Old Testament and the Preacher of To-morrow."

**The Rev. Wm. B. Forbush, Ph.D.**, N. Y. "The Pastor as a Teacher of Boys."

**SPECIAL ANNOUNCEMENT:** The Prayer-Meeting department for 1906 will be conducted by John Balcom Shaw, D.D., Chicago. See topics in this number.

Sermons and addresses from the world's representative preachers will be an important feature of the REVIEW for the coming year. Among those whose sermons will appear in forthcoming numbers are the following:

**C. E. Jefferson, D.D.**, New York City, Broadway Tabernacle Church.

**Minot J. Savage, D.D.**, New York City, Church of the Messiah.

**Rev. W. J. Dawson**, London, Englan l.

**W. R. Huntington, D.D., LL.D.**, N. Y. City, Grace Protestant Episcopal Church.

**David H. Greer, D.D.**, New York City, Bishop Coadjutor, Protestant Episcopal Church.

**Kerr Boyce Tupper, D.D., LL.D.**, New York City, Madison Avenue Baptist Church.

**Lyman Abbott, D.D., LL.D.**, New York City, Editor of the *Outlook*.

**Harry P. Dewey, D.D.**, successor to the late R. S. Storrs, D.D., Brooklyn, N. Y.

**Francis L. Patton, D.D., LL.D.**, Princeton, N. J., President of the Princeton Theological Seminary.

**Ven. Archdeacon Basil Orme Wilberforce, D.D.**, London, England.

**Herbert Hensley Henson, D.D.**, Canon of Westminster, London, England.

**Henry Scott Holland, D.D.**, Canon of St. Paul's, London, England.

**Ven. William Macdonald Sinclair, D.D.**, Archdeacon of London and Canon of St. Paul's, London, England.

**Llewellyn D. Bevan, D.D.**, Melbourne, Australia.

**Reuben Thomas, D.D.**, Brookline, Mass.

**James H. Ecob, D.D.**, Philadelphia.

**Rueben A. Torrey, D.D.**, Chicago, Chicago Ave. Church, and President of Moody Institute.

**Ernest Dryander, D.D.**, Court Preacher, Berlin, Germany

**Wallace Mac Mullen, D.D.**, New York City.

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**Tennis S. Hamlin, D.D.**, Washington, D. C.

**David James Burrell, D.D., LL.D.**, New York City.

**Rev. R. J. Campbell**, successor to Joseph Parker, City Temple, London, England.

**Charles L. Goodell, D.D.**, New York City, Calvary Methodist Episcopal Church.

**Charles Aubrey Eaton, D.D.**, Cleveland, O.

**James Denney, D.D.**, Glasgow, Scotland.

**Rev. G. A. Johnston, Ross**, Cambridge, England.

**Paul M. Strayer, D.D.**, Rochester, N. Y.

**A. M. Bradford, D.D.**, Montclair, N. J.

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**Marcus Bods, D.D.**, Edinburgh, Scotland.

**Prebendary H. W. Webb-Peploe**, St. Paul's, London.

**Prof. J. W. Platner, D.D.**, Andover Theol. Seminary.

**J. I. Blackburn, D.D.**, Covington, Ky.

The above list includes but a small part of the sermons for the publication of which the REVIEW is preparing plans. It is our purpose to include during the year many more of the world's best preachers.

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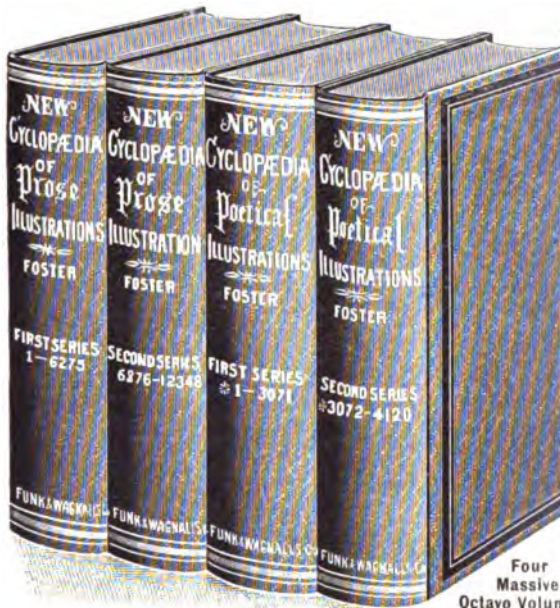
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